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THE TWO WORLDS.

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

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

No. 1701—Vol. XXXIII.

FRIDAY, JUNE 18, 1920.

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SUNDAY, JUNE 27TH, MRS. E. A. CANNOCK.

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WEDNESDAY, JUNE 23RD, MRS. ANNIE BRITAIN.

THURSDAY, JUNE 24TH, at 4-30, OPEN MEETING.

FRIDAY, JUNE 25TH, at 7-30, MR. ERNEST HUNT.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1701—Vol. XXXIII.

FRIDAY, JUNE 18, 1920

PRICE TWOPENCE.

Original Poetry.

A Divine Mission.

"Freely ye have received, freely give."—BIBLE.

Give freely.

Sit not down to coldly count the cost.
Nothing that heaven receives is ever lost.

Give freely.

Of the light that floods thy enlightened soul
Hold up the torch divine; illumine Love's goal!

Give freely.

If fair thy path on which the sunbeams play
Woo toiling sufferers on life's thorny way.

Give freely.

The brimming cup for thirsty ones is thine,
The bread of heaven for starving souls divine.

E. P. PRENTICE.

A Reply to Bernard Shaw on Spiritualism.

G. Robert Reed.

Our old "star-turn," rib-tickling, practical-joking, and hyper-critical friend, Bernard Shaw, has been "at it again." We know what he is, and tolerantly we pardon him and his high kicks. Although they indicate a lack of intellectual decorum, he is so entertaining that we will put up with him and examine some of his latest antics as expressed in an alleged interview with Mr. Joseph Colomb recently published.

We know Mr. Shaw by long reputation as a distinguished man of masterly literary ability and sensational creations, which often, strange to say, provoke huge tidal waves of adverse criticism and ridicule. By a freakish twist of coincidence he is in the same position as those he elects to ridicule, the Spiritualists. He has long been regarded as somewhat of a literary prodigy, a sort of literary Fred Karno or Charlie Chaplin. "John o' London" aptly sums up the true value the general public places upon Mr. Shaw's opinion when he says that Mr. Shaw deals with the subject of Spiritualism in "his usual entertaining way." His usual entertaining way means, I presume, his levity, his power of amusing those who delight to ridicule anything bearing a resemblance to Mr. Shaw, anything incredible, unacceptable, beyond their (the public's) capacity for understanding, or DESIRE for understanding, an infinitely greater and more essential condition when investigating anything pertaining to a creation of the Divine Being's expression of truth and life, seen or unseen. You cannot SEE the voice of the person speaking at the other end of a telephone, but you can hear a voice, you are convinced of a personality alive and speaking, and yet he may be talking drivel and nonsense, and telling you a whole batch of lies, enough to hang him or her. You might be gullible enough to believe them until you find out the truth, but the message is a message for all that, and proves that someone was speaking through a medium—the telephone. If you cannot see the personality you must have a medium—a transmitter. Whether you are content to rely on other people to receive your message is your own concern; you can be your own medium if you so desire.

This leads me to Bernard Shaw and his ridicule of Spiritualism. The public never could understand Shaw, hence they ridicule him. But when Shaw ridicules a world-estimated prodigy called Spiritualism, they laugh ironically with Shaw at something "Shavian." This, in turn, makes me roar with laughter at Shaw and those who ape him. When asked if he had ever investigated Spiritualism, the great Bernard ambiguously and strategically replied, "The first ouija-board that came to Ireland was my mother's. She was always having communion with the dead."

Intentionally, or otherwise, he admits the first great cardinal fact of Spiritualism—proven, basic facts. He proceeds:

"Naturally she (his mother) took it quite seriously (unlike her son) although (why the 'although'?) she was a wise, well-balanced woman."

Naturally his mother took it seriously, if she was, as Mr. Shaw says, a wise, well-balanced woman. He does not condemn his mother, yet, to be fair to Spiritualists, he must do so, for virtually she was a Spiritualist. Instead of giving us any information and evidence regarding his mother's endeavours to justify her wise and well-balanced decision to seek and find for herself the truth of communion with the so-called dead, Mr. Shaw cleverly switches on to the "entertainment" key-board, and raps us out this masterpiece of practical incompatibility and tomfoolery:

"I worked with that ouija-board constantly" (in the Shavian manner, I presume) "or played with it, until it became a deadly bore."

Here we discover the failure of Mr. Shaw's effort to obtain something from the spirits which appealed to his wobbly sense of common-sense and truth (by virtue of his unvoiced condemnation of his mother's wise and well-balanced investigations). He omits to say if, at the time of his mother's investigations and his own, with the ouija-board, he was a child, a youth or a man—this being a very moot point to my mind. For, if he was a child and was playing with the instrument, we can understand the results he obtained. If he was a youth, we could excuse him because of the usual lack of wisdom of that age, but if a man, a young man like myself, for instance, and he childishly lowered his status of common-sense to the base level of playing with an instrument made for the proving of the sacred fact of the immortality of the spirit of man, then I say Mr. Shaw deserved all he got in the shape of "drivel" and "nonsense."

"A child could have written more amusing stuff," he says. Are we to understand that Mr. Shaw's only concept or use for anything in life is its power of amusing? It would seem so. God help posterity if all were like him. Thank God there are a few scientific, practical and unbiassed minds willing to discover truth wherever it exists, to collect its species, catalogue it and use it for the betterment of mankind and all creation. I fear that Mr. Shaw wants to make every step of scientific progress outside his pale a whirling "jazz-trot" or an exciting circus turn.

He goes on to say: "No, I've looked into the subject in other ways, and it doesn't interest me in the least." What those ways may be, he does not mention. The most unprejudiced consideration of the brief survey of the subject he has made and expressed in an interview, is that he has looked upon it merely in a spirit of boredom and non-interest, much in the same way as a haughty courtier would sweep a footman from head to feet after he had accidentally trodden on his robe.

Purely through the long-distance binoculars of egotistical preference does Mr. Shaw survey a subject which

needs minute, close examination, not by the physical eye alone, but by the spiritual, the true vision. He makes one laugh at his absurd attempt to affect the mantle of superiority of mind over such men as Crookes, Lodge, Barrett, Lombroso, Conan Doyle and Wallace. As a public jester he is highly entertaining, but when he pokes fun at a sacred subject—that of Immortality—then he is outside his natural orbit. He belittles himself and not his victims. A word to desist from our old friend Stead from the spirit world would be highly in season.

He says further: "I won't go to one (a seance) because I will not promise not to cheat," thus contending, quite untruthfully, that to cheat at a Spiritualistic seance is the only way to test its worth. I will point out here to Mr. Shaw that his way is the only way an investigator should not adopt at a Spiritualistic seance. If Mr. Shaw goes to a seance to try and cheat the spirits (if he could succeed in so doing) why should not the spirit people, who are still human and possess the same strength and weaknesses, give him a message of the type he asks for, namely, a ridiculously false one? Resenting his desire to fool and cheat them, and his demand for truth by base methods, they might prove there was an intelligence as keen and cunning as his own, and so give him a smart rap over the knuckles (with an ebony ruler from nowhere) if it would convince him.

The spirit people have no use and no time to waste in pandering to the whims of men who may for an indefinite time be content to cheat in order to obtain truth. Such methods are disgraceful, abominable, to earnest men and women who are seeking truth on a subject which has ever, and always will be, dear to their hearts.

"In every parting there is an image of Death," said George Elliot, and that soul was alive to truth. Would to God Bernard Shaw and all other scoffers had the same truth, consciousness and vision. Mr. Shaw fails to appreciate the gravity of such a reverent question as: "Has the spirit of man continuity?" They fail also to appreciate the fact that the sense of humour and repartee does not necessarily and instantly take wings and fly from the disembodied spirit's temperamental acumen at the moment of dissolution. The sense of humour would not instantly leave Mark Twain when he passed through the change called death. If he came back and talked like a "gloomy Dean" and said he was Mark Twain, we should question his identity. No! To recognise Mark Twain's spirit and personality we should be convinced only by one typical expression of wit which only Mark Twain could express. The sense of humour, and capacity for common-sense can be had from the spirit people when asked for and deserved. If Mr. Shaw would promise not to cheat, and ask for common sense, he would obtain ample proof that the "dead" are capable of something more than the "drivel" or "nonsense" which is all he describes to them.

But a better way for him or any other seeker after truth would be to utilise their own spiritual gifts and receptive powers, and in a serious, desirous attitude of mind be their own mediums, which is possible to all who will take the trouble to forego a portion of the time spent in worldly pleasures and activities. We all possess some spiritual powers—they are not given only to a chosen few. The same spirit is inherent within every creature of God. "There are diversities of gifts, but the same spirit," said Paul to the Corinthians.

Many people are too busy with the gala life of entertainment and amusement to give more than a fleeting glance to a subject which men like Crookes, Lodge and Doyle have spent the greater portion of their recreative lives in studying.

"The first condition to success is secured in getting ourselves right." Right in mind and seriousness. Not the long-faced, kill-joy seriousness, but downright earnestness "in tune with the infinite," oscillating in the rhythm of happiness in the doing. I want to point out that Spiritualism is something more than phenomenal investigation, "table-tilting," and other physical manifestations or disturbances. It is a religion, a democratic, open-hearted, and open-minded religion which embraces all moral, intellectual, spiritual and physical studies and reforms. It has no creeds or dogmas, no penitent forms. It recognises no localise Heavens or Hells, but defines those terms as

states of mind. It is opposed to the conception of a God of vengeance: the only punishment for violation of the natural laws of justice, liberty, freedom and so on, is reaction, or redundant punishment by the reverting process and adjustments of natural laws. It has no class distinctions or colour preferences, but invites all people to think together and to reform together the whole chaotic, antiquated, intolerant, militant conditions existing in the religious world. Ever and anon it will press forward in search of fresh discoveries in the world of revelation, along the pathway of Eternal Progression to the grave, and into the infinite spaces of limitless time. Nothing will stop the advance of truth—not even Shaw. It clears away every obstacle from its path, in whatever form it takes. Truth is behind the cumulative forces of the spirit world, and those in tune with it on the material, in their efforts to build on the rock of ages of immortality a universal conception that it is the truth, the whole truth, and nothing but the truth that matters in life.

What the Papers Are Saying.

A Glance Through the Press.

James Lawrence.

THE tide of criticism slackens appreciably, mayhap caught in the hysterical rush for some new outlet for its pent-up egotism and unlistening obstinacy, yet there is enough left to satisfy the most vivacious of sensation-seekers, but to-day I purpose selecting from the mass of cuttings on my table several of those referring to the excellent work done by a few champions who have excelled in defensive efforts. Whilst I cannot deal with them in very extended form, even brief reference will show recognition of what is, after all, too often an unthanked task.

In his own journal Mr. John Lewis, Editor of "The International Psychic Gazette," has borne the blows and burdens of attack for a number of years, and I always enjoy the echo of the lucid, definite crash of his knock-out stroke. Spiritualism owes him much, but the better appreciation and payment will be in maintaining an even, easy mind and a deportment above reproach.

Mr. David Gow, worthy successor to a Wallis and a Rogers, is, if I mistake not, a Glaswegian, which fact may account for the pointed, biting items composing the "Lighthouse Window" of "Light." Of late months Mr. Gow has launched into broader and perhaps less friendly seas. His contributions to the "Penny Pictorial" have become a feature of that magazine, and it is well to find a paper so tolerant as to publish such articles, but better still to find a qualified man with the will to devote his energies and time to such important ends. Practically every aspect of Spiritualism is being touched upon, and those who read this bright little journal cannot now plead ignorance of our sublime philosophy, our wonderful phenomena and exalted spiritual teachings. Mr. Gow also contributed a profound article to "Pearson's Weekly" of May 22nd, entitled "Hunting Ghosts with Science."

Our own Editor requires no "soft sawder" from me. The trenchant criticism he has dealt out in "Current Topics" these past few months to the Vaughans, the McClures, the Myers, Spurr, Vines, etc., who entered the arena, mistaking our little territory for a sheep fold, speaks for itself. Two qualities in our Editor's nature I admire. He is thorough and, above all, he is fearless.

The Rev. Chas. Tweedale has hitherto received no notice from me, simply because I had none of him, so far as the general press goes, but I find he has been doing much strenuous work in several local papers. Mr. Tweedale is an old and tested co-operator, and I had him in my mind when in my article of April 9th I referred to the dearth of inside supporters. Long may he, from his upland eyrie, send out his well-garnered information and his irrefutable criticism of poorly seasoned citadel stormers.

While Dr. Powell, Dr. Crawford, Dr. Vanstone, Mr. Osborne, Mr. Leaf and a few others do little in the way of communications to the press, their extended services are compelled frequent notice in more than one lay newspaper.

Mr. Meads has been receiving attention from the reporters of late, as also has Mr. Percy Street, little straws showing how persistency and devotion to a cause compels attention. The "Kentish Independent," of May 21st, gave quite a fair outline of Mr. Meads' address at Woolwich on the 18th.

I must now turn to the "other side," that side which, much as we deery and dislike it, is responsible for more of our activities and progress than we perhaps imagine. There is a subtle article, designed to drag "red herrings" across the path of the inquirer, in the "New Witness" of May 7th, and signed "Kappa Mu." The writer endeavours to prove that Spiritualism, from certain standpoints, is "only emasculated necromancy," but admits that it is less dangerous than witchcraft. Why, unless the intentions are dishonest, should such obvious conclusion be engendered? I sent a reply, but it has not yet seen daylight.

Many papers, including "Lloyd's Sunday News," "Birmingham Evening Dispatch," the "Daily Telegraph," and others, have given publicity to the criticism of the Rev. D. J. Hiley, President of the Baptist Union, on what he calls "this Spiritualistic stunt." One statement reveals the deplorable ignorance of the rev. gentleman. Said he: "We have here the pitiable revival of necromancy, with neurotic mediums trading on broken hearts. The medium is always groping his way, knowing that he will strike home some time." Spiritualists could tell him of many mediums, sane, healthy people, whose "strike homes" over a period of years are quite 80 per cent. But unforgettable are the poet Tannahill's lines:—

"Convince a man against his will,
He's of the same opinion still."

A host of journals, reputable and otherwise, vie in their reproduction of the continued vituperous screechings of Father Vaughan. Seemingly he spends much time coining caustic epithets, his latest being "camouflaged superstition" and "Satanic cocaine." National dailies like the "Daily Telegraph" and "Daily Sketch," and comparatively decent local sheets like the "Leicester Mail," devote space to these and similar vitriolic exhortations. The "Freethinker" has a nasty couple of inches for him, however. Among other questions it asks: "Is the fortune-telling of the professional medium more fraudulent than the forecasting of the future by the priest?" and "Is the levitation of tables more absurd than the miracles of the Catholic Church?" The paragraphs referred to are entitled "Acid Drops," and I fancy the militant Romish cleric will find them particularly unpalatable.

The Mirfield agitator, Father Longridge, has been holding forth at Fenton Church, Staffordshire. Oblivious to the incongruous contrast, his third lecture was entitled "The Virgin Birth." 'Nuff said.

The Bible students are in war paint again, as cuttings from the "Falkirk Mail," the "Hornsey Journal," the "Newcastle Chronicle," and others demonstrate. Mr. A. Kirkwood, of Glasgow, quoted, in Newcastle, the lichen-covered Biblical denunciations, and the surprising thing was that the local press referred to his expressions as "new views," "new theories," and so on. The critic who knows things is often bore enough, but the don't knows become unbearable. His comrades, Messrs. Andrew and Thackway, were equally explicit in their demonstrations of ignorance.

I was in the Glossop district of Derbyshire a few weeks ago, and thought what a peaceful dale to live and think and talk in, so far surely from all worrying importations, but lo! my dream has been shattered by the "Glossop Dale Chronicle," which reported, on May 28th, a sermon at Hollingworth, by the Rev. W. Rees on "The True Spiritualism." "The false Spiritualism," he said, "is on the one hand represented by spiritism, its poltergeist spirit-rappings, mediums, and seances, and (with a sly dig at Romanism) on the other, the canonisation of Joan of Arc and the attempt to canonise Charles the First." What! a medley and in the pestling of it the preacher altogether omitted to define what was really the subject of his address, "The TRUE Spiritualism."

"The Times" (May 6th) review of Canon Wilson's book, "Life After Death," contains this interesting comment: "The remarks on the controversy by Sir Oliver Lodge show a more impartial frame of mind than is dis-

played by either the Canon or his opponent." I read the book last week, and would recommend its perusal by others.

The "Western Morning News" (May 24th) reviews an abridged edition of Myers' great work, and in it occurs this statement: "Some of the chapter headings—Genius, Sleep, Hypnotism, Sensory Automatism, Phantasms of the Dead, Motor Automations, etc.—give an idea of the scope of the work, and we may say, for those who are seeking conclusive and trustworthy evidence, that some of the occurrences described, after strict verification in this volume, are certainly most difficult to explain on any other ground than that of direct communication from the spirit world." Although the paper quoted is by no means a popular one, yet it has, these past few months, devoted much space, generally in an impartial spirit, to our subject, hence my lengthy extract.

Certain people pin their faith to Burton for its beer, but many folk are now rapt in Burton for its vicar, he of St. Chad's, who in the "Burton Daily Mail" is engaged in the task of criticising the Rev. G. Vale Owen. However, Mr. Way's articles—we have now the ninth one—are remarkable only for their vacuity and betrayal of bias.

The "Portsmouth Evening News" tells us that the Rev. J. G. James, the ex-President of the Portsmouth Free Church Council, does not believe in spirit communion, as indulged in by Spiritualists, but does so in the communion of saints. This has been stated time and again, but not one has attempted to offer a shadow of evidence for the claim, which is the FIRST thing a Spiritualist does.

Readers will remember that in my last digest I referred to the lack of unanimity there is about us in the clerical world, instancing a letter in "Life of Faith," signed Alfred Porcelli. That gentleman turns up in the "Church Family Newspaper" of April 30th and May 28th, quibbling over shadows, but I. Toye Warner, F.R.A.S., of Bristol, gives him a whiff of the breezes of truth and commonsense. How true is it that "a little knowledge is a dangerous thing." From the same address Irene Toye-Warner, in the "Bristol Times and Mirror" (May 22nd), castigates the Rev. S. Skelhorn, who has been vainly struggling to discredit Spiritualism in that paper.

In the "Sunday Sun," of May 16th, that well-known writer, A. St. John Adcock, tries his hand at making us ridiculous, but succeeds only in exposing his own inability to grasp the idea that the presence or possibility of deception does not affect the potency of a fact.

A little fleet of cuttings came sailing to me on several days recently, dealing with that criticism-proof warrior, Sir Oliver Lodge. They are too numerous to quote from wholly, so I will cite one sample, that of "John Bull," June 5th, where an "open letter" is closed thusly: "I also note that you warned spook-hunters in the woolly West not to be too credulous. You won't think me rude if I suggest that you absorb your own advice, will you?" It is meant to be funny, but it is in very bad taste.

Sir Arthur Conan Doyle has escaped lightly this month, most of the references to him being quite favourable, particularly the "Croydon Obersver," which devotes nearly a column to report a lecture delivered at the Adult School there. On the previous evening one of the Bible Student coterie spoke in the same town, stating that Sir Arthur was teaching "the doctrine of devils." Well, well, Mr. Dey, many of us have proved these "devils" to be vastly superior to, and a great deal more loving and lovable than some of the prophets, saints, angels, etc., you prate about so much.

In the "Church Times," of May 14th, one Francis G. Belton, has many unkind things, illuminatingly ignorant and unjust things to say relative to the Rev. Vale Owen, and rides in so rough-shod a manner over the vicar's statements, as to give the impression that he (Belton) alone holds the keys of truth and logic. However, one bright little spark darts through; he admits that Mr. Owen has "absolute good faith," yet somehow I cannot make my pen thank him for the concession.

"Truth," in two issues (May 5th and 19th) makes some very harsh remarks anent Mrs. Susanna Harris' alleged exposure in Norway, but lays no facts before its readers. Unsupported insinuations are, however, generally taken at their face value by such people as read "Truth." In its

issue of May 26th it gives a report of a seance with Mr. A. V. Peters, interlarded by opinions neither elevated nor convincing. Spiritualists should read it all the same.

There is a reasoned and helpful article in "Pearson's Weekly," of May 8th, by Phillipa Forest. Her keynote was what we often hear in our own halls, but through this popular weekly it will reach a wider audience: "Try the spirits, and reject all that will not pass a severe test of honesty and identity." The same magazine of May 29th had an article of another nature, one entitled "Confessions of a Clairvoyant," but unsigned. Her belated repentance affects not the blessings of mediumship, and her morality is summed up in the following paragraph: "I was a successful medium—a fake medium—and I am now being paid good money for exposing the medium's trade." "I like money," is another distinguishing admission.

That self preener, Stuart Cumberland, has been at it again, bombastic and vague as ever, in the columns of the "Globe" and the "National News." In the former he harks back to a visit he paid to Newcastle-on-Tyne some twenty years ago, but doesn't state that I am still waiting a reply relative to my challenge to him to produce in my private room phenomena similar to what he does on a stage surrounded by accomplices. His offer to the Bishops is a piece of impudence and vulgarity difficult to equal.

The "Kentish Mercury" tells us that there has been a debate at Upper Sydenham on "Is there anything in Spiritualism?" and from the timid remarks of the Revs. W. H. Boyne-Bunting and C. T. Waring, I gather that opinions thereaway are rather unsettled.

The age-long prophecy that "the lion shall lie down with the lamb," yet lacks verification, but the day when the Bishops shall sup with the Free Church Parsons seems close at hand, to judge from an invitation sent by the Archbishop of Canterbury to the Rev. F. B. Meyer, that the prayers of "fellow Christians outside the Church of England" be sent to the forthcoming Congress at Lambeth. Need I add that one of the outstanding topics to discuss is "Spiritualism!" The National Church of Scotland has appointed a committee to report. This was done in the petition of the Rev. W. A. Reid, of Maybole, and his five reasons for so professing, as published in the "Dundee Advertiser," of May 17th, form interesting reading, and engenders furious thinking. Professor Paterson, who, if I am not mistaken, has had more than a LITTLE psychic experience, was loud in his declamations. I have some friends on the committee, and will watch how events move.

Mr. H. Blackwell has a little article, with a few illustrations, on "Psychic Photography" in "The Graphic," of May 22nd, and though they are old to Spiritualists, they will be interesting to the general reader.

The "Belfast News-Letter," of May 6th, contained a short letter asking Mr. Arthur Prince to substantiate his allegations made at the Rotary Club. I wonder if he has yet redeemed himself.

On May 6th a wonderful admission was made by the "Pall Mall Gazette," namely, that "Spiritualism seems to be on the increase." We have known that for many years.

I almost omitted to mention another splendid article by Mr. G. H. Letham in the "Glasgow Weekly Record." It is a lengthy contribution, entitled "Why the Church is losing its hold," and deserves careful perusal. Mr. Letham is doing grand service for the angels, although his arguments are not always angelic in type.

Dr. Gerard Smith, 31, Greville Road, London, N.W.6., in the "British Medical Journal," of May 8th, asks for evidence relating to mental derangement brought about through Spiritualism. I have none to offer. Have you any, reader?

A Sunderland vicar, the Rev. H. T. Lovejoy—his name seems alright—has been engaging the attention of the "Daily Graphic," of May 12th, and the "Sunday Sun," of May 23rd. The clergy seem determined to oust the ordinary medium altogether. Nevertheless, the accounts are worth reading.

Lyceumists will be pleased to learn that the "Yorkshire Post," of May 24th, gave a nice little report of the Union's Conference at Keighley at Whitsuntide.

A number of readers wrote for the loan of cuttings, but a few have not yet returned them. Will they do so early, as others are waiting for them.

Spiritualism in Bristol.

Newspaper Controversy.

Irene Toye Warner, F.R.A.S.

SPIRITUALISM has been much under popular notice lately in Bristol. I was asked by the Editor of the "Times and Mirror" to write a series of articles on Spiritualism. This I have done each week, commencing on February 29th, with "The Why of Spiritualism," and following it up with others on the chief phenomena from a scientific point of view. I encountered no opposition until March 20th, when my article on "Clairvoyance" roused the ire of Canon Edmund McClure, who replied in a column article on April 3rd.

In the course of his attack on Spiritualism in general, he said my article in particular revealed "a fresh outcrop of age-worn superstitions, and indicates that some pernicious mental microbe is sapping the sanity of some of the community." His appalling ignorance of our subject was shown by his reference to the Vale Owen script as derived from a "deceased parent and a simple 'planchette' . . . some two years ago." Of course, the article was merely rhetoric conspicuous by its lack of evidence or sense.

Following this came an avalanche of letters to the paper, both for and against, only a few of which could be published. By far the greater part were in favour of my articles being continued. Amongst able letters in support of Spiritualism were those of the Rev. C. Tweedale and Capt. G. H. Tranchell. The former pointed out that apart from the proofs given by psychic science "Canon McClure cannot give anyone a single scrap of objective evidence that he has ever had any communion with the departed saints" (taught in the creed as the communion of saints). Also, that if modern phenomena are false we can have no proof that ancient Bible manifestations ever existed outside of imagination—for both rest on the same facts.

The Rev. Vale Owen in a private letter wrote to me, "You treat the subject with that dignity and seriousness which most of your readers will at least appreciate, even if they do not agree with your conclusions. To Canon McClure the subject is evidently one suited for the exercise of such faculties as most readily provoke to mirth and ridicule." In my own reply I pointed out that I dealt with FACTS and not "opinions" and that I was surprised that a professional Christian and Churchman should use the very materialistic argument that "perhaps there is difficulty in finding a suitable habitat for spirits in a universe which has been so thoroughly explored by science." It would seem, according to the Canon, that there is not room for "spirits" anywhere, and that because we cannot discover them with a "telescope, microscope," etc, therefore, they do not exist! I ask him, "What are the spiritual gifts mentioned by St. Paul, and why does not the church use them now?" But there was no reply!

After my final letter to all my critics I thought the whole matter would drop, but to my surprise another Anglican cleric, Rev. S. Skelhorn, intervened! He began by saying that both Canon McClure and myself were beating the air and that "neither the Canon nor his critic gave evidence that they really understood the subject," after which pronouncement he treated us to a column of criticism containing not a scrap of evidence or disproof of my facts, but merely bigoted opinions of his own. His wrath was especially roused because I had compared some of the "spiritual gifts" mentioned by St. Paul to some of our modern psychic phenomena, which comparison is, he said, "simply ridiculous." His chief authorities were Dr. Charles Mercier and Kirsopp Lake, together with a list of "higher critics" such as Schmiedel, most of whom do not believe in the objectivity of the resurrection of Christ, but ascribe it to hallucination on the part of the witnesses! A strange lot to be quoted by a clergyman!

After several letters I succeeded in getting him to admit that he "did not know" what were the spiritual gifts mentioned by St. Paul, his idea being that he referred to "glossolalia" which was sometimes intelligible (as prophesy) and often unintelligible, in which case it was "glossolalia"! Then he descended to misrepresentation of my

letters with the deliberate intention, I believe, of alienating from me the sympathy of my Free Church friends; for in two letters (despite my request for a withdrawal) he persisted in saying that I "labelled" Fox, Wesley, Blake, Irving, and Swedenborg "hysterical, emotional, self-deluded men," whereas as a matter of fact it was he himself who wrote that we had cases of glossolalia among the Camisards in France and Irvingites and Methodists in England. To the end he would not retract this false statement, and thus he proclaimed himself an unfair and bigoted arguer.

Humour was not lacking in the controversy, for Canon McClure again intervened on other points, and would doubtless have much liked to openly claim Rev. S. Skelhorn as an ally, but alas! how could he praise one who had stigmatised him as a writer who "did not understand the subject whereof he wrote"? So both my opponents were forced to act independently, and each ignored the other's doughty antagonism!

Independent and amused readers, even those who did not agree with Spiritualism, wrote congratulating me on my "wise answers" and "patience" with my two opponents. The net result of the articles and controversy has been a quickened interest in things psychic in this city and more converts to our Cause.

In conclusion, I cannot forbear quoting one hysterical outburst in the Rev. S. Skelhorn's letters—it might serve as a model for an "emotional, self-deluded, hysterical" opponent of Spiritualism! He says, "I have purposely refrained from dwelling on the most sinister side of Spiritualism. . . . These aberrations betoken a perverse and purient play of the abnormal fancy groping for the holy of holies in kennels reeking with senseless and God-abandoned abominations. Those who make shattered nerves and depraved sensations the interpreters of truth, the key that shall unlock the gates of heaven and open the secrets of futurity—can they be conscious that they are plunging into the pit of the bestial and the abhorred? Oh, ye dupes of Spiritualism, children not of the day, that seek the shade, drawn shutters and closed doors, when will ye learn that all God's truths and all man's blessings lie in the well-beaten way and in the laughing sunshine, and that all intellect and all genius is merely the power of seeing wonders in common things"—with which rhapsody we will bid the reverend gentleman "Farewell!"

Society for the Study of Supernormal Pictures.

President: DR. ABRAHAM WALLACE.

PSYCHIC PHOTOGRAPHY.

SIR,—The members of the above Society, who held meetings and conferences at the British College of Psychic Science, Holland Park, W.11, during Whitsuntide, decided to appeal to the press to publish the undermentioned manifesto.

The members attending the meetings included Sir Arthur Conan Doyle and Lady Conan Doyle, Dr. Abraham Wallace, Major R. E. E. Spencer, Lt.-Col. E. R. Johnson, Col. C. E. Baddeley, C.B., C.M.G., and others.

FRED BARLOW, Hon. Sec., S.S.S.P.

Resolution passed at General meeting of the S.S.S.P. held at the British College of Psychic Science, 59, Holland Park, W.11., on May 24th, 1920:—

"The members of the Society for the study of supernormal pictures present at this meeting desire to place on record the fact that, after many tests and the examination of thousands of pictures, they are unanimously of opinion that results have been supernormally obtained on sensitive photographic plates under reliable test conditions. At present the members do not undertake to explain how the results are obtained, but they assert that they have undoubtedly been secured under conditions excluding every possibility of fraud.

"This Society would be glad if those persons obtaining any supposed supernormal results would communicate with the Hon. Secretary of the S.S.S.P., 105, Springfield Road, Moseley, Birmingham.

"For and on behalf of the S.S.S.P.

"ABRAHAM WALLACE, President.

"FRED BARLOW, Hon. Secretary."

The Lambeth Conference.

THE following letter has been sent by the Rev. Chas. Tweedale to the Archbishop of Canterbury, and we hope and believe will be seriously considered:—

Weston Vicarage, Nr. Otley, Yorks,

June 9th, 1920.

To His Grace, the Archbishop of Canterbury,

Lambeth Palace, London, S.E.

MAY IT PLEASE YOUR GRACE,

It is generally understood that at the forthcoming conference at Lambeth in July, the attitude of the Church towards what is usually termed Spiritualism—the manifestation and realisation of the spiritual world—will be a subject of discussion. As one who has had much practical experience in these matters, and who has been in the ministry of the Church for nearly 30 years, may I be permitted to say that it is to be hoped that the men who have charge of the discussion at the conference be men who have a practical knowledge of the subject, and who have made a thorough, extended, patient, careful and unbiassed investigation of it. Only such are fitted to conduct the discussion and enquiry. The opinions of men who have not made such careful, extended investigation, who have no practical experience, and whose information is derived from those imperfectly informed and hostile to the subject, IS ENTIRELY WORTHLESS and tends to bring the deliberations of any representative body employing them into derision and contempt.

As has recently been most truly said, one might as reasonably expect to get the truth about the Church from the writings of Bradlaugh or Ingersoll as to get the truth concerning present day manifestations from the spiritual world from either the speakers or the writings of ignorant and hostile critics.

I have the honour to remain very sincerely yours,

CHARLES L. TWEEDALE.

"The Two Worlds."

"OUR PAPER" is appealing each week to a larger and increasing number of readers, and we believe is doing good work in propagating the Cause for which it has ever stood. The publishing of a paper to-day is far more difficult than during the war. Paper is dearer, postal and railway rates are higher, and distribution is slower. We sometimes receive complaints of papers arriving late at their destination, and we want our readers to understand that the fault is none of ours. The parcels are despatched at the same time as before and during the war. Our increasing circulation makes us go to press a few hours earlier, which often crowds out late reports.

The holiday season is now upon us, and it is usual to find secretaries cutting down their orders for THE TWO WORLDS because those who generally buy them neglect to do so and some are left each week on the secretary's hands.

Our Editor is struggling under great difficulties and winning through, but increasing costs alarm us. Over 390 newspapers have increased their prices again this year, an example we do not want to follow. THE TWO WORLDS is the "Spiritualists' Newspaper." Let us have your support. Thanks! That's all at present.

THE "Ilkeston Advertiser" publishes a long report of a meeting in that centre at which Mr. Staten, a science teacher at the Secondary Schools, gave an excellent address on evolution, and Mr. W. R. Sutton, the rising clairvoyant, clairvoyant, gave some splendid evidential descriptions. Full names were given in many cases. The reporter seems to have been deeply impressed.

WE regret to announce the passing on the 12th inst. of Mrs. Burton, of Bury, mother of Mrs. W. E. Bentley. In the years gone by Mrs. Burton's home was a house of call for many of the pioneers. We extend our condolences to the friends and relatives who will miss her physical presence. The "advance guard" behind the veil is growing strong.

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To whom all communications should be addressed.

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and directed envelope.

FRIDAY, JULY 18, 1920.

The Wealth of the Spirit World.

EVERY age, every country and every sphere has its standard of value by which the intrinsic worth of everything is measured and determined, and these vary according to the needs, experience and standard of development of the peoples in question. The shells of primitive man—the token of his semi-barbaric successor—the numbers of cattle possessed by members of subsequent generations, the acres of the landed proprietor, the precious metals and gems of their successors, have all in turn become standards by which wealth and position have been determined. Such standards are variable. Nations no less than people make standards to suit their own criteria, and these, too, change. We see in our own country rising prices associated with the common things of life chiefly because the fixed standard—gold—has been withdrawn from common circulation and paper and instruments of credit substituted therefor.

As in the physical world, so in the realm of thought and feeling there are standards by which men are judged. The intellectualist judges a man by his education and culture, and gazes in pity or contempt upon the illiterate, whilst the athlete or navy looks as he smoothes the ripples of his silken muscles with pity or contempt on the flabby-fleshed student. In musical circles we have an aristocracy peculiar to itself. In craftsmanship, despite the tendency of modern trades unionism to reduce men to a common level, there are still those who take more pride in their skill than in their standard wage.

Roughly speaking, this world judges the status of a man by his possessions—that which is his—whether it be in a ripe and matured mind, or the more solid wealth of cash, stocks, shares, lands, or influence. Wherever men are, comparison between man and man must and will take place—it is of the essence of life—and there must always be a tendency to find a standard of values by which the relative position of every man may be determined. In the material world, there are materially minded men who seek wealth merely as the insignia of their superiority over others, or for the mere lust of conquest, and there are spiritually minded men who seek wealth as a means to extend their influence for good, and to extend their range of human service. Between these two, the materially minded see no difference, and yet there is the tremendous chasm which lies between the sordid, self-seeking, selfish motive and the higher and eulogistic one of striving to leave the world, and consequently one's fellows in a better condition than one found it. But land and gold and jewels, like rags and tatters fall from a man at the gate of death, and he emerges into the larger life where motive counts for much and machinery for little. An old time popular song has it that

"We all came into the world with nothing
And we can't take anything out."

Not even the purblind materialist can cling to such a self-evident falsehood. We all came into this world with untold and untabulated potentialities, faculties and properties, which it was the function of earth's experiences to develop. Even the materialist must admit so much. When we pass from here we may leave behind our earthly possessions, and even our reputations, but we are grateful for the knowledge, which is assuredly ours that we take with us a character (clean and noble, or dwarfed and stunted). This, with the goodwill of our fellows, the affection of our friends, the knowledge we have assimilated, the memories we have treasured, the dreams and aspirations which arise within us, the power of initiative which earth's experience has given us, the will and ability to do and to attain—these will be the possessions (priceless when judged by earthly standards) which we carry with us into the next segment of eternal being. They are ours! No one can dispossess us of them. They are of the warp and woof of our very being. They are the "stuff" of which our personalities are built. If these treasures be small and unsightly we shall rush to cleanse or increase them. If they be noble and worthy, they will shine in their own light and be the object of commendable pride.

This constitutes the stock-in-trade with which man starts the business of life in his new environment. It must have some relation to the standard of values which in that life determines his place in the scale of being. The essential quality of interior spiritual states has an outward expression in one's environment. All faculties are for use, and environment provides a field for their exercise, and by some means become apparent to one's fellows. How are the potential values of men made manifest, and in what form do they express themselves? Whilst we are sure of contact with another world, yet our certainty does not extend in the same degree to a minute knowledge of all its complex states and relationships.

On one matter, testimony from many quarters points in one direction. The exalted being is made manifest by the light he brings. Souls in darkness and great shimmering saints—radiating light are equally dwellers on that other shore, and the information conveyed to us corroborates the experience of the clairvoyant that the halo of brightness which surrounds a great and developed soul is the hallmark of his spiritual value, whilst the dwellers in the "greylands of sorrow and sordidness" bear with them the evidence that they have "missed their way" and been the victims of passion, greed, hatred, or selfishness.

"Whatever doth make manifest is light" says Goethe, and the auric light of a great soul is the evidence that the spiritual qualities within have come into such manifestation as the light-radiance of his presence makes apparent.

Further, there seems some sanction for the opinion that such light differs from ours since it appears to be not vibrations THROWN UPON and reflected by the spiritual body, but an energy generated or received within which radiates outwards from a "soul centre" penetrating through the body into the outward environment like the rays emitted from a lantern. One can understand, then, the dwellers in the "greylands," for the light of his soul is a feeble flicker.

One further thought. Even upon our physical plane there is a transparency about some kindly gentle souls which makes them "spirituelle" in their very appearance. Some light of the soul may find an expression visible to earthly eyes, whilst under great stress the flood of spiritual power may overcome the resistance and inertia of material matter. History has recorded such instances in the case of the martyrdom of Stephen, and the burning of Bishop Latimer. Aye, truly! the spiritual world is nearer to us than breathing, and closer than hands and feet, and sometimes the man-erected veil of materialistic thought is rent asunder, and we catch glimpses of the Holy of Holies, the Aladdin's Cave of eternal and enduring wealth.

OUR recent article on Mr. Cecil Husk has brought a host of enquiries. Mr. Husk's case is in the capable hands of Mr. E. Duffas, Penniwells, Elstree, Herts., who will be glad to receive and acknowledge any donations on behalf of Mr. Husk. The cause is a good one, and the need urgent.

CURRENT TOPICS.

The Lambeth Conference.

REV. CHAS. TWEEDALE writes us to the effect that "Bishop Wellton is adopting measures to ensure that the whole subject of Spiritualism shall be carefully and, it is hoped, dispassionately considered by the Lambeth Conference. This is all that we desire. We ask no favours. Knowing the broad mind of Bishop Wellton and his intense loyalty to his faith we can understand his difficulties, but we are sure that, given only fair play, the truth of our Cause will vindicate itself.

The Final Court!

ONE fact will remain when all the dialectics are done, i.e., that discussion can never settle the matter. This question is not one of opinion or prejudice, it is essentially one of fact. Debate may clear the ground and reveal what are the essentials, but the "seance room" must be the final tribunal. In other words, the spirit people must themselves be heard ere the evidence is complete. If and when they are called in evidence the question settles itself.

The Pope of Rationalism.

MR. McCABE is to the fore with a book on "Is Spiritualism based on Fraud?" His ingenious explanations (?) of spirit photography are wonderfully conceived and read like a fairy story. They will certainly appeal to everyone EXCEPT those who have conducted a SINGLE EXPERIMENT. These will laugh at him, and after all they are the people who matter. Mr. McCabe once had the reputation of speaking with authority on matters with which he was familiar. He is fast earning another type of reputation, i.e., that of speaking from narrow minded prejudice about a subject of which he appears to be woefully ignorant. It is difficult to believe that the photographic tricks Mr. McCabe exposes would deceive a child, neither would the statements of that gentleman himself.

A Necessary Correction.

THE Westminster Cathedral Gazette publishes in its current number the correction of Dr. Schofield from the "Daily Sketch," cutting down the number of lunatics through Spiritualism from 100,000 to 10,000 (a very fair discount), but it does not publish the fact that the author of the statement has, up to the present, failed to produce 10. The "W.C.G." alludes to the "dirty business of necromancy," and says "the mischief is awful." Quite so, but not nearly as dirty or awful as the chapters of Romish History could disclose, or the present-day state of Ireland shows. We could say far worse about the Romish Church than its official organs can say about us, but if true, they would not be kind. Despite these persistent attacks, we can assure the "W.C.G." that the condition of Spiritualism is "Very well, thank you!"

British Spiritualists' Lyceum Union.

THE B.S.L.U. seems to have fallen on stormy seas. Twelve months ago uncertain health caused the resignation of Mr. Alfred Kitson, who had been its secretary from its foundation. After careful deliberation, Mr. J. Tinker was appointed, but the precarious health of his wife necessitates migration to South Africa in search of health. Mr. and Mrs. Tinker sail on July 2nd, and take with them the good wishes of numerous friends. We trust they will find earth's richest jewels, health and happiness.

A New Secretary.

AT the recent Conference, Mr. G. F. Knott was appointed to the vacant secretarial position, and THE TWO WORLDS extends to him its cordial wishes for his success. In a growing movement, such a post is no sinecure, and the guidance of the young lives of the Spiritualists of the future involves heavy responsibilities. We offer Mr. Knott our best wishes for a successful future.

S.N.U. Conference—Trains.

IMPORTANT.—Will Lancastrians please note that Mr. Albert Wilkinson has arranged with the Midland Rly. Co. to put a **Special Reserved Saloon** on the train leaving Manchester (Central Station) at 12 o'clock midnight on Friday, July 2nd, arriving at St. Pancras at 6-15 a.m. Saturday, leaving time for a meal in London before journeying to Reading. Travellers by this train will arrive in good time for the Conference. It is necessary that those who desire to join the party shall give early notice to Mr. A. WILKINSON, 11, Breck Road, Whitegate Drive, Blackpool, when seats will be reserved for them and everyone's comfort considered.

Write early as it may be necessary to arrange for two or three saloons.

North Yorkshire friends (writes Mrs. Stair) may leave Leeds at 8-20 a.m. on Saturday and travel via Birmingham (New Street) and crossing the town to Snow Hill for the 12-42 p.m. to Reading, arriving 3 p.m. Midlanders may journey from Birmingham at 9 a.m. (Snow Hill Station) on Saturday, arriving in Reading 11-30 a.m.

On Sunday night a train leaves Reading at 5 p.m. for Birmingham 7-20, and the Yorkshire train leaves Birmingham (New Street) at 11 p.m. for Leeds, Bradford and Sheffield.

It is far more comfortable for intending visitors to travel in parties, and attention is called to the above announcements.

Mrs. Cora L. V. Richmond.

HER many friends will be pleased to learn that another veteran medium, Mrs. Cora L. V. Richmond, recently celebrated her eightieth birthday. She has just pulled through a severe illness, but is gaining strength. She has been a medium since the age of ten years (a terrible effect on health this mediumship has) and the American Spiritualists intend to raise a subscription fund in her honour. With pen and voice she has done great work, and the Cause is stronger therefor.

Spiritualism in a Church Hall.

WE often have occasion to grieve over the attitude of the Church towards Spiritualism and correspondingly rejoice when we find an open door in this quarter.

In London quite a little group of liberal clergymen are loyally supporting Spiritualists, Canon Adderley, Rev. P. Dearmer, and not least Dr. Cobb, of St. Ethelburga, who on Thursday last gave the use of his church hall to Lady Glenconner for two lantern lectures on "Psychic photography." An interesting audience, largely composed of church members, gathered on both occasions, and Dr. Cobb presided.

The pictures shown by Lady Glenconner were all taken by the Crewe-circle, and many had been obtained in her own home, in rooms and with apparatus strange to the mediums. The only part they played on several occasions was to be present at the moment of magnetisation of the sealed packet of plates.

At the close, Dr. Cobb referred to the coming Lambeth Conference, when a thousand clergymen who probably knew nothing of the subject experimentally will consider themselves entitled to decide the matter. He advised Spiritualists to stick to the facts they had ascertained, and pay no attention to such persons or such decisions.

MRS. ROBERTS JOHNSON recently held a successful trumpet seance at Ward End, Birmingham. Many of the sitters were recipients of conclusive tests of identity and helpful stimulating messages, whilst the spirit operators were successful in producing excellent solos.

WE shall shortly publish a series of articles on "The Old Language of Numbers," from the pen of Miss Ellen Conroy, M.A., whilst an excellent series of contributions from our esteemed contributor, Mr. A. L. Wareham, on "Soul Science" will, we are sure, be much appreciated.

CORRESPONDENCE.

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

WHAT THE PAPERS ARE SAYING.

SIR,—I am receiving a number of communications re the above articles, some of them from prominent workers, complaining that I "calmly ignore" their services, but let me assure your readers that such charge has no foundation. The Agency supplying my cuttings may be unable to obtain EVERY publication, and it may be that they send me those they deem most helpful.

Whatever the cause, will co-workers please note that no one is WILFULLY overlooked by me. To ensure my receiving anything particularly desired to be noticed, will those interested kindly forward cuttings to me. A pleasing feature of the matter is the growing request made for cuttings, those referring to Marie Correlli being, so far, most numerous.

JAMES LAWRENCE.

REV. D. J. HILEY AND SPIRITUALISM.

SIR,—I note your references in the "Current Topics" in your issue of May 21st to the Rev. D. J. Hiley, and I cannot but regret that a man of his virility and sincerity should be so narrow in his outlook in relation to Spiritualism. When will men get to a recognition of truth, which, in so many instances, must of necessity be so largely a recognition of ignorance? How hard credulity dies; or shall I put it in this way, "How hard is it for some men to discard belief and put in its place 'sweet reasonableness'" and, above all, fundamental truth. To illustrate this latter point let me take the statement "Jesus wept," the fundamental truth is that the Rev. J. D. Hiley does not know that Jesus wept, but what he does know is that IT IS WRITTEN, "Jesus wept."

W. GREGORY.

THE CHURCH AND SPIRITUALISM.

SIR,—Notwithstanding the tirades of tongue and pen against Spiritualism in Glasgow, it continues to spread, and Sunday, May 23rd, saw an event in its progress which, I hope, may prove a precedent.

The afternoon service of Hutchesontown Parish Church was advertised as having for its subject "The Church and Spiritualism," by the Rev. Wm. A. Reid, of Blythswood Parish Church. Mr. Reid is a pioneer among his brethren in his endeavour to bring about a return of the present day Church to the simple teachings and psychic phenomena of the early Churches of the apostles. Mr. Reid chose his lessons from the Gospel of St. Mark, and Corinthians, 12th chapter, and deduced very clearly from them the relationship between the spiritual gifts enumerated there and the psychic gifts and powers that the Spiritualists are getting at the present day.

At the conclusion of his discourse, discussion was invited. No dissentient voice was raised. The minister of the parish then asked if any Spiritualist who might be present would care to say a few words on behalf of the claims of Spiritualism. Mr. Galloway, president of the Glasgow Association of Spiritualists, responded by giving a sketch of his previous connection with the church as an elder and superintendent of the Sabbath School, and his reasons for now identifying himself with the cause of Spiritualism.

The minister of the parish, in his closing remarks, expressed himself as having enjoyed the service very much, and said that he would like to see Spiritualism embodied in the Church.

For myself, I would wish to add that, if the clergy and church people would shake off prejudice, which afflicts them as a body, and leave their minds open for the teachings of Spiritualism, the progress of the world would be just that much hastened. It is wrong for us to reject any idea or teaching because it does not square with our preconceived and inherited notions.

(Mrs.) BESSIE DUNCAN.

THE WIRELESS MYSTERY SIGNALS AND THE MARS THEORY.

SIR,—No "wireless" signals can emanate from Mars. The Marsians, who are scarce, know nothing about mechanics, their evolutionary tendency being towards mind power, and they are bodily unfit for man's work. Notwithstanding, the Marsian is a wonderful creature, and is a great mathematician, and has remarkable powers of eyesight, equal to if not exceeding, the telescope. The dark markings on Mars, seen with the aid of the telescope are their work, and convey to us important messages; and the American astronomer, Lowell, lately passed on, was right when he said that these dark markings were due to vegetation (properly arranged, of course).

I am on a paper describing Mars and the Marsians, and hope to have it ready soon, together with some drawings of what I have seen with the spiritual sight, of course, when separated from the body.

A. G. GAMBLE.

SPIRITUALISM IN SCOTLAND.

SIR,—I have to thank Mr. Horace Leaf for his kind reference to me in your issue of May 14th, regarding my petition before the Presbytery of Glasgow.

He is quite right in saying that the great majority of the brethren knew nothing of the subject, that a few bigots thought the whole subject of the devil, but that the light was streaming in. He is in error, however, in a few points.

My request was for a Committee "to inquire into the alleged supernormal psychic phenomena, so much in evidence at present" both within the church and outside it. My own researches cover, not a few months, as Mr. Leaf says, but extend more than a dozen years here, in America, and in the mission field in India; and I have first hand knowledge both of the phenomena and of the philosophy.

I am a purely scientific inquirer, and act now from a sense of duty, as the cumulative effect of the facts I have collected obliges me to admit that communication with unseen intelligences is not only possible, but may be made profitable.

One of the members of Presbytery said that Spiritualism was not a religion, implying thereby that Spiritualists were irreligious. I myself said that Spiritualism was not a religion, but a method. One has only to read Prof. Frazer's "Golden Bough" or his "Folk Lore in the O.T." to see that a Spiritualist may be a devil worshipper or a fetishist, a Buddhist or a Mohammedan, a Roman Catholic or an Evangelical Christian. He may be Christian or anti-Christian, credal or creedless. That is, a Spiritualist may be religious or irreligious. I use the word religious in the Masonic sense of a believer in God and a practiser of the moral and social virtues. Most Spiritualists of my acquaintance, both within the Church and outside it, are splendid people.

The fact is that both Spiritualists and Church people are over sensitive, and go about "with a chip on their shoulders." There is too much trash at once in the modern Church and in Modern Spiritualism. In my recent book "The Church as it was, is, and should be," (Gardner, Paisley, 6s. net), and in my pamphlet, "What is Christianity?" I endeavour to show that real Christianity and the best Spiritualism are identical. They stand or fall together. They ought to work hand in hand. Thus may we bring back the N.T. Church with its Gospel of the Kingdom of God and its "spiritual gifts."

Up here, in bonnie Scotland, I naturally get a considerable amount of abuse from the "unco guid," but there is no need to "paint the devil blacker than he is." Here there are some wide awake and truthful folks, and I may have done better in my petition to the Assembly than I did with the Presbytery of Glasgow.

WILLIAM A. REID.

[Rev. William A. Reid, M.A., retired parish Minister of West Rayloah, once missionary in Church of Scotland Mission, Poona, India.]

NOTE.—We are pleased to say that the General Assembly unanimously passed a resolution in favour of appointing a committee of investigation into Spiritualism.—Ed.

INFORMATION WANTED.

SIR,—Would you kindly give me a bit of information which, for the purpose I require it, touches on psychic studies.

Assuming that thought, acting through the imperfect machine called the brain, sets up etheric vibration, what I want to know is, has anyone tried to devise an instrument for measuring these vibrations, say the wave lengths, frequencies, etc., in such a way that they can be compared, if only approximately, with other etheric vibrations—sound, light, electro-magnetic, etc. Have these thought-waves any appreciable energy value? I suppose they must have some sort of sympathetic tuning effect within their small range of practical action. C. H. W.

SPIRITUALISM AND THE CHURCHES.

SIR,—With reference to the article "Spiritualism and the Churches," by Mr. Horace Leaf. It was proposed by the Rev. W. A. Reid at a meeting of "The Society for Psychological Research on Christian Lines" that a petition be presented to the Presbytery of Glasgow praying them to investigate psychic phenomena.

This was agreed to, and Mr. Reid was requested to present the petition. The Presbytery, by a majority, rejected the petition. Several of the clergymen who voted against it afterwards mentioned to Mr. Reid that they had voted in the negative as they considered that had the Presbytery taken up the matter, the enquiry would be a local one, and they thought that an important investigation such as this should be undertaken by an influential committee approved of by the assembly.

The petition was submitted on May 25th to the Established Church of Scotland Assembly in Edinburgh, and was committed to the Nomination Committee for the appointment of a Committee to deal with the matter.

Mr. Reid mentioned among the reasons for the petition that the phenomena such as clairvoyance, clairaudience, healing, speaking with tongues are recorded throughout the whole Bible. The early Christian Church possessed these spiritual gifts, and the Church was commanded to exercise them in perpetuity.

Mr. Leaf states that the Rev. Mr. Reid "has devoted several months to an exhaustive enquiry into the subject." Mr. Reid has studied this subject for many years both here and in other parts of the world.

On May 4th we were told by Col. Olcott, one of the members of the Theosophical Society, speaking through a trance medium, that "the time was coming when the truth of God would be preached in the Church, but it was not the time for psychic phenomena. This would be found in the communities like our own, in which heart would speak to heart and soul to soul."

DUNCAN CAMPBELL,

President, Society for Psychological Research on Christian Lines.

PREDICTIONS SHOULD BE RECORDED.

SIR,—In your issue of May 7th, I was very interested in an article on page 297 referring to predictions advanced by psychics long periods prior to their actual taking place, and my thoughts reverted to one given me on Saturday evening, December 21st, 1912. I was then in Australia.

It was given me that in the future of our nation, the children born of all classes, rich or poor, would be taken charge of by the State, would be watched over, cared for and educated and trained, and in every respect be looked upon as the children of the nation or State, whose duty it will be to train them in the knowledge of the truth of their own responsibilities, psychically, mentally, morally, and spiritually. There shall be no creeds, dogmas, rituals, or any isms taught that shall in any way hinder the development of their own individual responsibilities to the Divine Father, but in truth shall be taught their responsibilities to their brother "or sister who in all things shall stand the same level as her brother." Responsibility to God as the directing Spirit; to the angels as helpers and guides; and to himself as a spiritual entity or spark of the Divine. The finances will be supplied in a similar manner as they are supplied to-day for the armies and navy, for then war is a thing of the past, even as now we look upon our

different cities and towns and shires, so shall one nation look upon another, and live in harmony and peace. It will be of a truth, "peace on earth and good will to men," and carrying out in practice and principle the New Commandment given by the Christ, "That ye love one another."

To those who may hereafter read this or publish it abroad, and who say this is an impossibility, let me say that if they will go to the trouble of making a record of those things which at one time appeared to the world an impossibility but is now an accomplished fact, they will themselves be astounded at what has already been achieved in the very direction for the fulfilment of the above statement, and the accomplishment of it is only a matter of time, for the ultimate end of God's will and love for his children will be attained in due time, irrespective of what man may say or do at the present to the contrary. D. H.

The Elite of Heaven.

"Not everyone that saith unto me 'Lord, Lord,' but he that doeth the will of my Father, who is in heaven."—BIBLE.

Who are the ineligible, and why excluded from the spiritual kingdom—the sphere of Divine Love? You say that all are partakers of this love, that the God-essence permeates humanity, that the just and the unjust alike share His favours. True, yet only He who doeth the will of God from the heart is conscious of the contact of that abiding and vitalising touch—he alone can interpret aright the angels' song—he alone is blessed with love's beatific vision. Nature calls to him amid the stress and toil of life to rest on the broad breast of omnipotence, to experience there "the peace that passeth all understanding." To do the Father's will, is to enter into loving co-operation with Him, to redeem, uplift, and sanctify humanity.

Note the brilliance of the stars in the spiritual firmament, these are they who turned many to righteousness, these constitute the elite of heaven, who abide in the Father's temple, whose name is in their foreheads, who serve Him day and night while their prayers for the unworthy rise as incense from the altar of Divine love. What if thou art driven of the Spirit into the wilderness of temptation? Know ye not that ye will come forth as victor, to eat of the delectable fruit of the tree of life, that the wounds of thy conflict shall be healed by its leaves? Ponder my words, and, like Mary, hide them in your heart, for they are spirit, and they are life.

"Howe'er it be, it seems to me
'Tis only noble to be good;
Kind hearts are more than coronets,
And simple faith, than Norman blood."

—E. P. PRENTICE.

KNOW then this truth (enough for man to know),
"Virtue alone is happiness below."—POPE.

WILL correspondents please oblige us when sending to us for general information or propounding conundrums to be solved, by enclosing stamped addressed envelopes for reply. We do not object to help investigators, but at the present postage rates we ought not to be mulcted in payment of stamps. Secretaries might also note when sending reports that postage should be prepaid. We object to paying double postage this end.

WHAT we commonly know as the evolutionary process is really the first half of the Cycle, that half in which matter "Passes from an indefinite, incoherent homogeneity to a definite coherent heterogeneity" (Herbert Spencer's celebrated formula). Modern science has not yet recognised that this evolutionary process must be followed by one of involution or devolution, during which the process is reversed and matter will pass from "a definite coherent heterogeneity" to "an indefinite, incoherent homogeneity," i.e., to its original state, "the eternal and normal condition of Substance which differentiates only periodically."—(SECRET DOCTRINE).

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.

MRS. JENNIE WALKER AT BRIGHTON.

BRIGHTON SPIRITUALISTS' CHURCH reports a fine week of propaganda and social meetings (June 6th to 11th) under the ministrations of a "personality", Mrs. Jennie Walker, the Canadian lecturer and psychic. The thronged Sunday services have already been reported. Monday night, when in the Athenæum Hall, Mrs. Walker gave a comprehensive address on "Bible Spiritualism," which proved to be an opportunity for other denominations to hear the Bible expounded from the psychic standpoint. An intelligent looking audience, of which 99 per cent. were strangers, attended. Mrs. Walker conducted members' circles on Tuesday and Friday. On Wednesday night in the Athenæum Hall she gave floral messages to a large congregation; a charming floral service. Seventy-five spirit messages came through, a stupendous task for any medium, also one remarkable evidential clairaudient message. By many urgent requests, this floral service is to be given again on Mrs. Walker's next visit, also the Bible Spiritualism.

A garden party, tea and meeting with psychometry, was carried out on Thursday, and was productive of many new friendships. Altogether we had a busy week, and the organisers and friends affectionately anticipate Mrs. Walker's next visit in August.

MR. TOM TYRRELL'S FAREWELL VISIT TO BIRMINGHAM.

A WELL-ATTENDED meeting was held at the Temperance Hall, Temple-street, on Monday, June 7th, to hear Mr. Tom Tyrrell on his last visit to this district. His clairvoyance and clairaudience were excellent, and many good tests were given, some that were not recognised at the time being fully recognised later, one gentleman being good enough to send a letter to the chairman of the meeting regarding two remarkable descriptions—one being a Mr. Wm. Foster who had a tailor's shop at Small Heath, and a man known as "Oyster Jack" who sold his wares outside Mr. Foster's shop. Master Clayton also gave a few descriptions at that meeting. Mr. Tyrrell's work has been greatly appreciated in Birmingham and the large audience showed their appreciation of the man and his work. Supporting

Mr. Wood on the platform were Mr. G. F. Berry, Vice-President, S.N.U., Mr. Harlow, Master Clayton, Mr. Croshaw, Mr. E. W. Jones, Miss A. Cheshire was the accompanist. The thanks of the Aston Spiritualist Church are tendered to those members of other Spiritualist Churches who helped to make the meeting a great success.

Master Arthur Clayton has completed another week's propaganda in the Midlands, West Bromwich, Longbridge Estate, Warthfield, Saltley, Warwick and Bedworth being visited. Good meetings were held, and real spiritual work resulted. Names were given in many cases, and much enthusiasm and interest was displayed. Given sympathy and practical encouragement and help our young friend is likely to become a most valuable recruit to the army of workers in the ranks of Spiritualism.

THE HALIFAX AND HUDDERSFIELD DISTRICT COMMITTEE.

OUR monthly conference was held on Sunday, May 30th, instead of May 23rd, as it was thought it would be more convenient than Whit Sunday. A small company, however, journeyed to Marsden Spiritualist Church, but despite the smallness in number we had another real good day. The business meeting commenced with fifteen minutes spirit intercourse and laid the foundation of a good day, helping us to carry on the work with a brotherly spirit under the conductorship of President Rastall. We had not done as well as we expected with the Mrs. Alice Harper mission financially, but Mr. Taylor devised means to raise the money. The various churches showed little enthusiasm save in one or two instances, but experience will teach that "the workers win."

In the afternoon Mr. Stabler presided, Mr. Gush and Mrs. Wright giving short addresses. In the evening Mr. Rastall presided, Mr. Ackroyd and Mr. Conway addressing the meeting. A pleasing feature was two recitations by Miss Marr, one her own composition, which were very ably rendered. A vote of thanks brought the day's proceedings to a close.

SHEFFIELD DISTRICT COMMITTEE.

THE annual meeting of the above was held on Sunday, June 6th, at Heeley, when all societies were represented except West Melton. Mr. Webster spoke of the meetings during the year, and remarked that societies had been strengthened and built up. We are trying to link up societies in local areas for propaganda work with the S.N.U. We favour S.N.U. diaries. We are looking forward to June 26th demonstration at Greenhill between societies and Lyceums. A good number of associates have been made during the year. Mr. Webster retires from President and Mr. S. Featherstone takes his place.

BRISTOL.

ON Friday, June 11th, a farewell tea was given to the workers of the Providence Hall by Mr. Harold Angle who is shortly leaving for Canada. All had a very enjoyable evening. The President, in presenting Mr. Angle with a silver cigarette case, on behalf of the workers, said how well the young man had worked for the Church, and how much his ever ready assistance had been appreciated by all. He conveyed heartfelt good wishes for the future, reminding our departing friend that his work would never be forgotten, and that we all looked forward to the time when he should once again return

to our midst. Similar remarks were made by members of the Social Committee and the Lyceum. Mr. Angle then presented the Lyceum with a splendid pair of pictures, much to the appreciation of all.

BIRMINGHAM.

AT Handsworth, on Sunday, June 6th, Mrs. Blanche Petz, of L., conducted a well-organised meeting at the Soho Picture Theatre to an attentive audience of 1,000 people. The subject, "New facts for old facts" was expounded in a masterly manner. Being an ex-Roman Catholic she hammered the lame supports upon which the Rev. Father Vaughan rested. After thus thrashing the "old facts" she ably gave the facts by means of spirit drawings which were all recognised. The drawings, illustrating descriptions of those whom the people intended them for, were not only clairvoyant but ocular demonstration. She was well supported on the platform by some of the able Spiritualists in Birmingham.

BIRMINGHAM: SMALL HEATH.

OUR services were re-opened by president, Mrs. A. Sharpe, who addressed a good audience through the assistance of her sister of peace, who bore her name as Margaret Childes, and gave us some interesting experiences of her life on this earth plane, principally on "Darkness into Light." Mrs. Sharpe also gave clairvoyance which was all recognised. Flowers arrayed the altar, and Mrs. Sharpe in an attractive manner and able conductorship was really appreciated by Mr. Wm. Sharpe presided.

DAISY HILL.

THE thirteenth annual anniversary services were held in the Central Hall on Sunday, June 6th. The hall was occupied by our president, R. Sergeant. The exponent was Bentley, of Manchester, who, in the afternoon, took for her subject "The Lyceum: what it is?" and in the evening "Spiritualism, the light of truth." Both addresses were highly appreciated by splendid clairvoyance which was well recognised. The audience was pleased by four solos rendered by Madame Farrimond, the well-known soloist, of Skelmersdale. The service was conducted by Mrs. Larney, of Leigh, who gave some very satisfactory phenomena. Each service was well attended. We had a 50 per cent increase on last year's collections, £17 being realised. We were pleased to see some of our old friends present. The public of Daisy Hill are beginning to realise that Spiritualism has come to stay.

EASINGTON.

THIS new society has done well in its opening services on February 19, 1920. We arranged a week-end meeting when Miss Fitzpatrick, the remarkable girl medium paid her first visit to this district. Chester-le-Street had services on Saturday night and Monday afternoon, June 5th and 7th, and had crowded congregations.

In the Miners' Hall, Easington, Sunday, June 6th, she addressed a very large audience on "The God and eternity of labour." All were delighted at one so young who had so much to say. Her address was followed by a very good clairvoyance. On Monday night she gave a very good clairvoyance and many tests being recognised.

concluded her mission. All services were a financial success. We thank all who helped.

CHESTER-LE-STREET.

The Progressive Spiritualist Society was favoured with a visit from Miss Patricia, the girl medium on Saturday, June 5th. Her address on the "Communion of saints" was very good. Her clairvoyant descriptions were accurate and convincing. We had also with us Mr. Dowell Todd, of the E.C. the S.N.U., who was highly delighted with our young medium. Our hall was crowded, and many friends and enquirers had to go away disappointed.

KEIGHLEY.

Mr. W. REX SOWDEN, of Newcastle-upon-Tyne, and Master Arthur Clayton, blind boy medium of Nottingham, were the exponents and demonstrators at a five day's mission held from May 29th to June 3rd. On Saturday and Monday Mr. Sowden gave splendid evidence to many enquirers. On Sunday evening Mr. Sowden's address was "The reality of psychic phenomena." It was listened to with rapt attention. On Tuesday and Wednesday crowds were present to see and hear Master Clayton and his wonderful clairvoyance, and its wealth of detail enlightened many sceptics. He is a credit to the Movement. Prior to clairvoyance he gave some of his experiences. On Tuesday "Spirit Photography" was the subject dealt with. On Wednesday Mr. A. Midgley presided at both meetings. Our thanks are due to all for the success of the mission, which undoubtedly convinced many enquirers.

LIVERPOOL.

Our Study Group No. 1 has sustained a loss by the passing on of Geo. McConnell, a young yet earnest investigator of our teachings, who declared himself to all who knew him. He was a member of the Spiritualist Institute and of our Church, and had this year been by the latter appointed delegate to the District Union. He passed away at the Southern Hospital after an operation, and the mortal form was laid to rest in Smith-son-road Cemetery on Friday, June 11th. Mr. R. A. Owen conducted a funeral service. There were numerous floral tributes. He was an only son, and our sympathy goes out to his parents and family during these early days of bereavement.

NOTTINGHAM.

ON SUNDAY, June 6th, I was greatly surprised and yet annoyed at not being able to gain admission to the Mechanics Hall owing to the visit of a world-famous medium, whose phenomena is well away from the beaten track, and whose character is undeniably equal to his phenomena. I refer to Mr. Tom Farrell. The hall was packed before the time for commencement, and many were turned away in consequence. This shows that, given the right mediums, Modern Spiritualism will ultimately catch up with and pass the nearly two thousand years run of so-called Christianity, and largely ineffective because man created, with all his varying complexities, speculations, wanderings, imaginings and dwarfed interpretations. Spiritualism is taught by mediums from the other side, and not from the social status and historical interest of handed colleges, and, therefore, being freed from man's craft and cunning material and ulterior aims, is impartially judged and calculated to

revolutionise this material and religiously empty world. Religiously, of course, is written in a spiritual sense here. The flesh and the spirit are inseparable in the eternal evolution of their at-one-ment or atonement, before the state of perfection is reached. This is significant of the wonderful times ahead.

PRESTON.

ON Sunday, June 6th, by special request, we again held "In Memoriam" flower services which were again conducted by "Dr. R. F. Barcroft" through the mediumship of Mr. H. B. Tyrer, of Preston. The three tiers of flowers and the tastefully decorated rostrum had a very impressive effect which was felt by the large audiences assembled. The services had to be continued on Monday, June 7th. Mr. Crank presided, Mr. Clough attending to the flowers, and Miss Leach presiding at the organ. The committee desire to thank all who assisted to the success of the meetings. All flowers afterwards were taken to the Royal Infirmary.

SOWERBY BRIDGE.

ON Sunday, June 6th, the anniversary services were held, Mr. E. A. Keeling, of Liverpool, being the speaker. In the morning a Lyceum open session was held when Mr. F. Sutcliffe and Mr. W. Wright conducted the marching and calisthenics. Miss R. Rawson presided at the organ. Songs were given by Mrs. W. Ackroyd and Messrs. M. Warrington and Norman. Miss M. Robinson and Master W. Sunderland gave recitations. The welcome was given by Miss M. Robinson. A very interesting session was held. In the afternoon and evening Mr. Keeling spoke on "The invisible world" and "Spiritualism: a science, philosophy and religion." The choir, in an able manner rendered "Like as the Hart" and "Praise the Lord," and the chorals "The Heavens are Telling." Mrs. W. Ackroyd presided at the organ. The chair was occupied in the afternoon by Mr. T. H. Wright and in the evening by Mr. A. Butterworth. There were splendid audiences all day. The collections realised £34 9s. 6d.

WELLINGBOROUGH.

SPIRITUALISM is progressing in our town. Our hall, the Medical Institute is filled Sunday after Sunday, although the society is only three months old. On Sunday, June 6th, Mrs. Johnson, of Kettering, paid us her second visit, her subject being "Spiritualism and its teachings," also giving good clairvoyance which was well recognised.

WOLVERHAMPTON.

ON Sunday and Monday, May 30th and 31st, our services were conducted at the Industrial Hall, School-street, by Mrs. Jennie Walker, of London, who gave splendid addresses at each service to large audiences, the Sunday evening meeting being especially full. Her subject was a direct reply to the bishops and Father Vaughan on their adverse criticism of our principles. She pointed out the utter absurdity of their statements prompted by religious bigotry. One could have wished these certain clerics could have been present to hear the true doctrine of brotherhood and Christian charity as given by Jesus Christ. Altogether our services were marked by much fervour and spiritual enthusiasm.

MEETINGS HELD ON SUNDAY, JUNE 13, 1920.

BARRY. Atlantic Hall. — Mr. J. W. Crago, of Cardiff, gave an address on "Life: here and hereafter," the subject being chosen from the audience. Good clairvoyant descriptions followed.

BIRMINGHAM. — Mr. Maskell, of London, took the chair and gave addresses. Good congregation at all meetings.

Saltley: Mr. A. Rea gave an address and clairvoyance.

Small Heath: The boy medium, Mr. J. H. Sharpe, spoke on "The higher Spiritualism," explaining how it should be revered as sacred, afterwards clairvoyance was given in a clear manner.

BRIGHTON, Athenæum Hall. — Mr. F. T. Blake, Pres. of the Southern Counties Union, gave addresses on "How homes are built in spirit-land" and "Spiritualism: an all inclusive philosophy," also giving clairvoyance. Very good attendances.

BRISTOL, United. — Addresses by Mrs. Eva Harrison. Good attendance at each meeting. The orchestra led the singing. Mr. W. Price took the chair.

Universal: Mr. W. Ford, of Reading, conducted the service, giving addresses morning and evening. The president, Mr. A. C. Lewis presided.

BURTON-ON-TRENT. — Flower services conducted by Mrs. Butcher, of Kettering, in the afternoon and evening.

EARLESTOWN. — Mr. Lord delivered a stirring address on "Motives." Miss Rhodes gave clairvoyance. Mr. Atherton occupied the chair.

EASTBOURNE. — Morning and evening Mrs. Heath gave trance address and clairvoyance which was well appreciated by a good audience at each meeting. Mr. Orr presided.

EXETER, Market Hall. — Mr. E. Jones, of Cardiff, discoursed on "Man's functions on the earth plane" and "The ministry of angels," also giving clairvoyance.

HETTON-LE-HOLE. — Address and clairvoyance given by Mr. Ben West, of Stanley. Mr. Jones presided.

HIRST. — Mrs. Dance Beamish gave an address on "What is this Spiritualism and what God do Spiritualists worship?"

LINCOLN. — Mrs. Harrison gave addresses and clairvoyance. Good attendance.

LONDON. — Clapham: Rev. J. Tyssul Davis gave an address to a most appreciative audience.

Brixton: Mr. Forsyth and Mr. Connor, of the Lyceum District Council, gave addresses, and Mrs. Connor gave clairvoyance.

Croydon: Address by Mr. R. King. Questions answered.—Pros.: Sunday next at 11, Mr. P. Scholey. At 6-30, Mrs. Julie Scholey.

Ealing: Mrs. Graddon Kent gave an address followed by clairvoyant descriptions.—Pros.: Sunday, June 20th, Mr. and Mrs. Pulham. Wednesday, June 23rd, Mrs. Maunders. Sunday, July 4th, Seymour Evans.

Hackney: Mrs. Podmore gave an address and well recognised clairvoyance.

Hounslow: Mr. H. Boddington gave a most instructing address.

Lewisham: Rev. Susannah Harris gave a vindication of her conduct during her sittings with the Norwegian Psychical Society which gave satisfaction to a well attended meeting. This was followed by very successful evidential messages by the same person.

Spiritual Mission: In the morning Mr. Ernest Meads gave an address on "The expression and development of love." In the evening Mr. Worthington discoursed on "Understanding."

S.L.S.M.: In the morning the circle was conducted by Mr. Richards. In the evening Mrs. Bell gave an address on "The power of thought." Mrs

Imison afterwards gave clairvoyance. Tottenham: An address was delivered by Mr. G. R. Symons to a good audience on "Service." We all had an intellectual treat.

LOUGHBORO'. — Mr. Shaw Riley gave an address on "Man is a spirit" and also on "The church and Spiritualism." A good time.

MEXBORO'. — Mrs. Collins, of Sheffield, in the evening took for her discourse "Let there be light," and also gave clairvoyance to an interested audience.

NORTHAMPTON. — Mrs. Brooks, of Birmingham, gave addresses and clairvoyance which were much appreciated by all present. Good attendance at each service.

PAIGNTON. — Miss Mills, of Bristol, dedicated the child of one of our members to the service of the spirit world. "Glory" was the spirit name given. The hall was tastefully decorated with flowers. In the evening Miss Mills gave an address and clairvoyance to a large audience.

PETERBOROUGH. — Addresses by Mr. T. W. Ella, of London, to good audiences.

PLYMOUTH. Morley-st. — Mr. Chas. Osborne gave an address on "Do the dead still love and have interest in us?" Mrs. Pearce sang "A Rift in the Veil." Mrs. Cook gave clairvoyance. Good attendance.

Stonehouse: Meeting conducted by Mr. Pearce. Address by Mr. P. Webb on "Past and present visions," and "The harmony of Spiritualism." Solo by Mrs. Henry Pearce. Clairvoyance by Mrs. Pollard. Crowded hall.

PORTSMOUTH. — Mrs. Jennie Walker started another week's mission under the auspices of the Southern Counties Union, giving acceptable addresses and clairvoyant descriptions and messages to large audiences.

SHEFFIELD, Heeley. — Mrs. Glenn, of Wakefield, gave addresses and clairvoyance.

SWADLINCOTE. — Mrs. Baily, of Wolverhampton, gave addresses and clairvoyance to good audience. Evening subject "Is Spiritualism a religion?"

WEST MELTON. — Mr. Heywood, of Mexboro', gave an address on "Spiritualism: what it teaches" and Mrs. Heywood gave clairvoyance.

YORK, St. Saviourgate. — Mrs. Todd gave addresses, the evening subject being "Let there be light." Spirit people were described and messages conveyed.

Births, Marriages and Transitions.

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

TRANSITION.

GRANGER.—I regret to announce the physical loss on Sunday, May 30th, of Mrs. Grace Granger, nee Mason, at the age of 32. Our arisen sister was a daughter of one of the pioneers of the Movement in Sheffield, and was for some years a Lyceum and society organist. During the last few years her help and light-hearted sacrifice and spirituality has shown to many how Spiritualism and the help of the angel world can uplift our lives, and has endeared her to the hearts of many more. A large number paid their respects to her memory when she was interred at Worrall, near Sheffield, on Thursday, June 3rd.

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

Society Advertisements.

South Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.

SUNDAY, JUNE 20TH, at 6-30 and 8-15,
Miss WALLWORK.

MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.

TUESDAY, at 8, Public Developing Class, Mr. FORREST.

THURSDAY, JUNE 24TH, at 3 and 8-15,
Mrs. HOLDEN.

South Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.

SUNDAY, JUNE 20TH, at 2-30, LYCEUM.

Mr. Jas Tinker's Farewell visit prior to leaving England for South Africa. Written questions are invited relative to the Philosophy and Phenomena of Spiritualism. All are invited.

Manchester Central Spiritualist Church ONWARD HALL, 207, DEANSGATE.

JUNE 20.—Circle for Members only.

„ 27.—Mr. W. HOWELL.

JULY 4.—Circle for Members Only

„ 11.—Mrs. MARCROFT.

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 8 o'clock prompt.

Doors closed at ten past. All invited

Collyhurst Spiritual Church, COLLYHURST STREET.

SUNDAY, JUNE 20TH, 10-30, 2-30, 8,
LYCEUM OPEN SESSION.

MONDAY, JUNE 21ST, at 3 and 8,
Mrs. INGLE.

WEDNESDAY, JUNE 23RD, at 8,
Miss WALLWORK.

SUNDAY, JUNE 27TH, Mrs. ROBERTS

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

SUNDAY, JUNE 20TH, at 6-45 and 8-15,
Mrs LANGFORD.

TUESDAY, JUNE 22ND, at 8-15,
Mrs. RICHARDS.

THURSDAY, JUNE 24TH, at 8-15,
Mr. RENSHAW.

Milton Spiritualist Church, BOOTH STREET, ECCLES CROSS.

SATURDAY, JUNE 19TH, at 7-30,
OPEN CIRCLE.

SUNDAY, JUNE 20TH, at 3 and 6-30,
Miss WESTALL.

MONDAY, JUNE 21ST, at 3 and 7-45,
Mrs. ELLIS.

WEDNESDAY, JUNE 23RD, at 7-45,
OPEN CIRCLE.

Pendleton Spiritualist Church, FORD LANE.

SUNDAY, JUNE 20TH, Mrs. TURNER.

WEDNESDAY, JUNE 23RD, at 3,
Ladies' Meeting, Mrs. ANDERSON.

THURSDAY, JUNE 24TH, at 8,
Mrs. VERITY.

SUNDAY, JUNE 27TH, at 6-30 and 8,
Mrs. ADCOCK.

Lyceum every Sunday at 2-30.

Bury Spiritualist Society, 44, KING STREET.

SUNDAY, JUNE 20TH, at 3, 6, and 7-30,
Mrs. ADA TAYLOR.

WEDNESDAY, JUNE 23RD, at 3 and 7-45
Mrs. GIGGLE.

THURSDAY, JUNE 24TH, at 7-30,
MEMBERS' CIRCLE.

SUPPORT OUR ADVERTISERS.

Society Advertisements.

Spiritual Church, Hollinwood

BYRON STREET.

SUNDAY, JUNE 20TH, at 3, 6-30 and 8-15

Speaker: Mr. J. J. MASSEY.

Chairman, Mr. BUCKLEY. S.

Mrs. BOUGHEY.

Silver collection at each service to defray expenses.

All are cordially invited.

British Magnetic Healers' Association

will hold their ANNUAL HOLIDAY 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 promptly at 6-30. This will be a re-union of healers and old friends. The Institute, 21, Mansfield street, will be closed that day.

GEO. VERNON, Hon. Sec.

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

SUNDAY, JUNE 20TH, at 11-15 and 8-15
Mrs. A. JOHNSON.

SATURDAY, JUNE 19TH, at 7-30
SEANCE.

MONDAY, JUNE 21ST, at 3 and 8-15
Mrs. JOHNSON.

WEDNESDAY, JUNE 23RD,
Mrs. MANSELL.

Brighton Spiritualist Church, ATHENÆUM HALL, NORTH ST.

Affiliated to the S.N.U.

SUNDAY, JUNE 20TH, Prof. J. M. COATES, Dr. Ph., F.A.S.

At 11-15, Address. At 7, Lecture, "Marvels of Spirit Photography." Lyceum at 3.

WEDNESDAY, JUNE 23RD, at 8
Mr. H. J. EVERETT, Pres. B.S.

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 every month at 3.

SUNDAY, MONDAY, and TUESDAY
JUNE 20TH, 21ST, and 22ND.

Mrs. G. DAVIES,
of Johannesburg and Spiritualist Union of South Africa.

Battersea Spiritualist Society

REMOVAL TO NEW PREMISES
38, WANDSWORTH ROAD, LAYTON HILL, S.W.

OPENING DAY, SUNDAY, JUNE 20TH
at 11-15 and 6-30.

Church of the Spirit, Cambridge THE PEOPLE'S CHURCH, WINDSOR ROAD, DENMARK HILL STATION.

SUNDAY, JUNE 20TH, at 11-15
Mr. T. W. ELLA.

At 6-30, Mrs. BEAUMONT-SMITH.

SUNDAY, JUNE 27TH, at 6-30
Mr. A. VOUTPETERS.