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THE TWO WORLDS.

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

No. 1702—VOL. XXXIII.

FRIDAY, JUNE 25, 1920.

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The Two Worlds

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No. 1702—Vol. XXXIII.

FRIDAY, JUNE 25, 1920

PRICE TWOPENCE.

Original Poetry.

Waiting.

THERE'S a silver ship that will take me
Across a silver sea,
To a land of joy and beauty,
Where my darling is waiting for me.
And I know that the birds will be singing there
That dear familiar tune
That my heart was carolling hopefully
On that glorious day in June.

Oh! the way has been dark and lonely,
And I hear him calling to me
To hasten me now and rejoin him
In the land where he waits for me.
So now I am waiting and watching,
And wond'ring when I shall see
The silver ship of my dear one
Come sailing along for me.

TO L.M.D. FROM G.B.D.

What Is Wrong With the Spiritualist Movement?

A Criticism and a Vision!

Geo. W. Morris.

YOUR Editorial article entitled "Re-organisation" which appeared in THE TWO WORLDS for the 11th June was no doubt inspired by the fact that the Movement is to deliberate at its Annual Conference early next month. It is there that its policy will be discussed, its grievances aired, its praises sung, and its future shaped.

If your article does no more than help our representatives to go there with a clearer conception of the problems that have to be solved, then it will have served a useful purpose. You have, without question, placed your finger on the vital, but woefully weak, spot of the Movement when you suggest that we have "a hybrid system which was never definitely set up, it simply grew, with the result that there is a deplorable laxity inherent in the system, and for which the Movement is paying the price of inefficiency. What are the results of that laxity and inefficiency?"

A retrospective survey of the total results accomplished by the Movement up to date will, perhaps, help us to a clearer conception of things as they are, and not as they seem. The results revealed appear to be twofold, and I suggest, are not of such a character as would justify much of that smug self-complacency which seems to be creeping into our vitals because we are being courted by an eager public, praised by flattering friends, and patted on the back by the Northcliffe press! Nor are we justified in resting on our oars and murmuring "Thy will be done" as some of us are tempted to do. Can we proudly say we have got as much out of our organisation as is humanly possible? Are the results we are witnessing to-day due to our efforts as an organised movement? I fear not.

Spiritualism is vaster than any organisation, for I believe that given a chance to freely operate, the phenomena will revolutionize the orthodox bodies out of all recognition, in spite of a Lambeth Conference of Bishops. A few earnest leaders have been crying in the wilderness for a generation, pleading, preaching, praying for us to awaken and realise

our responsibilities. Some have retired sick at heart, others have been broken on the wheel of mediumship by an apathetic and indifferent conglomeration of individuals who took with one hand and forgot to give with the other.

Where is that much talked of publishing department, from which should emanate cheap re-prints of expensive works? Still a creation in the minds of a few like our Welsh cobbler seer! What of the research laboratories that should be part of our national equipment? Still in the dream stage of existence! Where is the organisation that should have its speakers and mediums certificated and qualified, ready at the call of a provincial Society to give a series of sittings to its needy members, and not pander to the cash standards of its wealthy clientele?

Really, sir, we have much to do if we are to survive another generation as an organised religious body, for just as spirit discarded Christianity when it became the creature of the Roman Empire, so it will have no compunction in sternly laying aside the antiquated machinery of the S.N.U. if it is not prepared to awaken out of its Rip Van Winkle coma and put its house in order. Let us, then, ponder awhile and balance our shortcomings on the scales of hard thinking, then I feel sure we shall go to Reading resolutely prepared to discard half-measures, and use to its uttermost capacity the machinery of re-constructed organisation that was adopted at Nottingham and sanctioned at Leicester. We must not be parsimonious; we must work and pay; the penny-wise and pound-foolish methods of the past have been weighed in the balance and found wanting. The most willing efforts put into the purely voluntary system breeds results that, to say the least, are pitifully amateurish, and leave a bad impression on a public who, as a whole, are a long way from being convinced of the truths of our claims.

All that can be said for past methods is, to use cricketing parlance, that we have had a scratch team whose knowledge of the game was confined to experience gained on the village green; on being asked to play on a county ground they have been compelled, being raw village louts, to stand on the defensive, and "stonewall" against the science of their more polished opponents. "Stonewalling" may be a policy, but it never secures a victory, and at the best only saves a side from the ignominy of defeat by making a draw. Therefore, if we wish to forge ahead, we must adopt up-to-date methods. There passes before my vision a picture of what is to be. We shall yet see an organisation worthy of our Cause, throbbing with life and vitality, responding like some sensitive plant to the needs of its age, a cenotaph fit to symbolise the worthy pioneers who have crossed the great divide! It had erected a commodious building—not in Manchester or London—but in one of our beautiful garden cities away from these smoke-polluted industrial capitals. A closer co-operation with a heavenly executive can be better secured here than in our artificial and sordid towns. A lily cannot thrive with any success in a dustbin! Here situated our executive, directing the earthly affairs of the Movement. Factions no longer existed in our midst, the Spiritualist bodies had become united along with the theological and other kindred organisations, without sacrificing their respective individualities. Here also were situated our colleges, with their suites of rooms for resident student mediums, baths, laboratories, lecture theatres, and other accessories necessary for accomplishing the work of the Cause. Here, also, were the doctors, scientists, nurses, and teachers to educate prospective mediums and speakers. The Defence Bureau had its offices; the Publication and Statistical Department was turning out copies of F. W. H. Myer's "Human Personality" at one shilling per copy, and bulletins containing the latest news of the Movement were

in the press ready to be sent out to every local Spiritualist Executive.

The Lyceum movement was also represented, and I observed that its new Manual had been revised and brought up-to-date; Montessori's and Froebel's methods were included, as well as Andrew Jackson Davis', though each had been modified to meet the peculiar requirements of our own system of training. The United Kingdom was mapped out in areas, each with their paid full-time organisers directing and guiding affairs in their respective areas. Overlapping and waste had been eliminated. Members in large towns were no longer allowed to indiscriminately open new churches without satisfying the central body that the growing needs of the place required expansion.

The modern stuffy and insanitary parody of that Biblical upper room was a thing of the past; no longer was it necessary for a medium to endanger her constitution by giving clairvoyance in a room over a stable or skittle-alley whose odoriferous smell oozed through the floor and nearly gassed her. Our churches were built to suit our requirements; their architecture was a combination of beauty and dignity, but utility was the keynote. Each had their resident ministers and mediums, and this had helped to abolish the jealous rivalry of the "place-seeker" and also the "one-man" society. The phenomena had assumed its true role in the services, and was regarded as being something to aspire to; no longer was it indiscriminately doled out to the curious phenomena-monger, for they had learned to appreciate the meaning of that well-known tag, "Cast not your pearls before swine!" The privilege of sitting in circle was that of merit and service, the old cash basis had been discarded as being pernicious.

They were held in vestries dedicated and decorated in appropriate colours for that purpose; rules, based on the knowledge gained in research work, were framed so that psychic laws were observed and climatic conditions duly recognised. The sitters were expected to prepare themselves for these occasions by conforming to rules of hygiene and dietetics. Promiscuous seances were a thing of the past, and fraudulent exposures were reduced to a minimum. Each circle had its amanuensis, who recorded events as they transpired. Identification and prophecies were tabulated and forwarded to headquarters, there to be sifted, the wheat from the chaff, and the final selection credited to the medium affected. This led to a classified list being adopted, and a check was thus kept on any phenomenal developments that occurred. Nor was this the end of these records, unrecognised identification and prophecies were allotted a column in the journals of the Movement—no longer owned by private companies. The former established a type of test entirely free from fraud, and the latter was the means of helping the nation in its deliberations; both Municipal and Parliamentary.

Healing became a common practice, our healers contributing their quota to medical science, substituting natural methods for quackery. The home circle was still the source of comfort, guidance, and advice to the family, making the home a real "Englishman's Castle." Study Groups were co-operating with workers' Educational Associations, securing the Government grant to help them to this end, and were holding classes in Comparative Religion, Psychology, and kindred subjects (as could be done now, Mr. Editor).

All these developments had come about gradually, not without a lot of heart-burning amongst the vested interests in our own Movement. But still, it had been accomplished. And with the growth of the Movement had come the raised status, and the amendment of obsolete Witchcraft Acts. The Annual Conference was an event in the intellectual world. As one sat listening to the high standard attained in debate there, one felt the nearness of unseen forces working in mutual co-operation with the assembly. Indeed, the "other side" were accorded full recognition there; inspiration flowed freely; and communion was immediately established at the opening ceremony of the Conference.

One felt that constructive work would be done as each measure was adopted and carried, for pious resolutions were a thing of the past. Measures of unification were adopted, our contributions to social reform, the Arts, Literature, and

Science were enunciated; and the experience of the previous twelve months, garnered in the various branches of psychic research, were expounded. An examination of the literature found fallacious catch-words and pseudo-occult terms replaced by a simple but scientific terminology. Provision had been made for ensuring freedom from the worry and drudgery that had been the inevitable lot of our mediums; one no longer heard of a medium working at the wash-tub or expending his valuable vitality in the humid atmosphere of a weaver's shed, then being compelled to dole out delineations to a crowd of phenomena-mongers at the week-end!

Then I drew my arm across my eyes to shut out the vision, for that exacting tyrant, Habit, was subconsciously moving me to a realisation that the demands of business must be attended to. I had witnessed enough to realise what was attainable. "Acts of Parliament cannot build houses," nor can new constitutions work on their own; and unless we, as individuals, are prepared to sink minor differences and concentrate on larger issues, we shall go the way of those races and sects who transferred their responsibilities on to the shoulders of Christ, or surrendered their personalities by placing their destiny in the hands of the "unseen," and by so doing, contributed to their own utter demoralisation. Individual responsibility is our keynote. We must not wait events overtaking us like the Eastern pariah with his monotonous cry of "It is the will of Allah!" but rather should we realise with Henley that we are the "Captains of our Soul!"

Sorties Into Hostile Camps.

H. J. Osborn,
Chairman, Spiritualists' Rendezvous, London.

SOME time ago I gave in THE TWO WORLDS an account of a visit I paid, and a discussion I shared in, at a meeting of the most ancient debating society in London. That was but a beginning, and since then it has fallen to my lot, in numerous instances, to champion Spiritualism in a number of unexpected quarters. It is an exercise of the mind—to say nothing of the tongue—which is at once pleasurable and useful; pleasurable from a sense of satisfaction, useful as setting others thinking.

Perhaps a brief account of some quite recent experiences may be of interest. I have headed this column "Sorties into Hostile Camps," and am strongly of opinion that Spiritualists need not be always on the defensive; but that, given more readiness to enter the lists with opponents there would, presently, be fewer attacks and less to defend.

MAGEE REDIVIVUS.

Some weeks ago, after a meeting in Mortimer Hall, a lady asked me to attend a lecture by the Rev. A.V. Magee, one of a series given to the "Mothers' Union" of the Church of England. At a preceding meeting the reverend speaker had, I was told, alleged that "all mediums are disreputable and most of them immoral"; that Spiritualism led to lunacy; that they had intercourse only with evil spirits, and so on; and had said, on challenge, that he would repeat these things next time.

I went to the meeting. Of about one hundred people, twenty were Spiritualists, there on my suggestion. Of the others, three only were men.

"CODLIN'S THE FRIEND, NOT SHORT."

Mr. Magee spoke on the religious aspect; boldly avowed himself a thorough believer in spirit return—not only within the Church, and through Church observances. The Spiritualists, he asserted, had only the emissaries of the devil and some degraded earth-bound evil spirits of degenerate type, as their communicants. Many were "obsessed" of these evil entities. "Obsession," he declared, "is as real as Piccadilly Circus by midnight." He read a long letter (pleading for quiet and reverent hearing) from a lady, who detailed how she had seen, and had communion of spirit with her departed husband; how this had greatly soothed and strengthened and comforted her; and how, through it she had come to see, though she had rejected it before, the right and value of confession and of penance!

"WE ARE NOT DIVIDED!"

There was some useful discussion, but definite challenge called to produce a repetition of the charges of the former meeting. I pointed out that Mr. Magee, in claiming all the good, and relegating all the ill to us, was, while admitting our position, hiding behind a subterfuge; asserted that the wonderful case he had read was but a sample of the daily experience and teaching of Spiritualism—bar the dogmas; and that there was far less difference between Mr. Magee's declared views on spirit return and ours than there is on confession, mass, and penance between him and very many sections of his own church. There were other points, and others of our party met them; and at the end we left several animated groups busily discussing among themselves.

WORLD'S EVANGELISATION!

A few—very few—Spiritualists attended the recent meeting called by the World's Evangelical Alliance in Queen's Hall, to consider "Spiritism—A Present Danger." The array of speakers included Canon Masterman, Rev. R. C. Willes, Rev. E. L. Langston, and Dr. A. T. Schofield, and the great hall was only half full.

It is to be supposed the promoters see a logical connection between world's evangelisation and denouncing other movements of world's progress. It was not apparent how the elaborate and costly printed matter was to aid the matter.

One could not find much fault with the speeches—everyone has a right to push his own views, and if the rank and file evangelisers choose to follow the warnings of the platform, NOT to investigate truth, so be it. The worst thing said was in a prayer, in a reference to mediums as "these poor deluded women, perhaps the dupes of bad men," and the weakest thing was the urging of the binding force of the Mosaic injunction against "seeking those who mutter," and of the Johanian dogma rejecting spirits who do not confess that Jesus was the Christ." In the first case there is no cognisance of the time, the people spoken to, the previous 400 years of slavery spent amongst the lowest of the most occult nation of that age; and in the second, a ignoring of the third century tampering with the sacred writings.

A Queen's Hall meeting does not lend itself to discussion, and one had to be content with the evidence that not one speaker contested the fact of spirit return, and that Dr. Schofield, even, rested his "lunacy" charge on a single case—without data of any kind.

MODERN RELIGIOUS THINKERS!

A gathering of a very different type was that of a conference of "Modern Religious Thinkers"—one of four, convened by a conglomerate body representative chiefly of the Rationalist and Positivist Churches and Ethical Societies.

The sitting in question, in Caxton Hall, heard papers by Professor Jacks, the brilliant Editor of the "Hibbert Journal," and others, on the decline of Church attendance and its causes (beyond the failure of the orthodox methods), among others "the growth of new forms of mysticism." This line attracted me, and I found the discussion interesting. But when I took up the challenge of several speakers—including a hide-bound, Rationalist and a middle-aged Catholic—and presented the Spiritualist ideal, I was as a cat among the pigeons. Not wholly, however, for I had some support, and was asked, by more than one, for a list of our meetings. Moreover, at the close of the series both the chairman and the organising secretary referred appreciatively to my intervention and that of others, and both hoped that at future conferences Spiritualism and Catholicism and other views might be officially represented. The world DOES move!

CLERIC, DOCTOR, AND JOURNALIST.

I should not include a meeting at the Delphic Club as a "hostile camp"—but I may mention it on the ground of an interesting incident. I had undertaken at very short notice to give my "Lunacy" lecture in place of a speaker unable to attend. I was privileged to have a doctor—in qualification, if not in practice—as chairman, and a cleric as an interested listener. At the end, in form of question, the cleric took exception to my bringing in the relative insanity among clerics and doctors, and rather seemed to doubt the facts, as well as question the necessity. The

doctor went one better, asking for the position of journalists (of whom I am one), because they are worse than the two other classes in spreading the original mis-statement!

This latter statement is true, and the Press ought to know better. But the fact is, the average reporter takes for granted anything a cleric or a doctor says, and reports him automatically.

It was not difficult to show that my figures were drawn from official sources, and that the justification for publishing the figures was found in the persistent repetition of the slander, practically always by doctors and clerics. As to journalists, the official lunacy returns show that class to be so little affected by insanity and the number detained so negligible, that no percentages at all are given! The doctor enjoyed the retort as much as I did making it.

Bilson Hears the Rev. Father Vaughan.

John G. Wood.

"YOU don't mean to say you are really at home, eh? I have called a number of times without success."

The voice and the form was that of my friend Bilson. "Well, I hope you can believe the evidence of your own eyes, old boy. Some day you may not be able to believe your own eyes, but take to glasses, like myself," said I. "But what's the trouble?"

"No trouble at all, excepting I should be glad of a few minutes' chat with you. I have been to two meetings recently. On Whit-Sunday I heard Father Vaughan, and I came to your birthday party at the Temperance Hall on June 7th."

"How did you know that meeting at the Temperance Hall was on my birthday?"

"I heard from one of your people at Aston you had invited them to their father's birthday party, and so I thought I would make one."

"Well, I didn't see you."

"No, it is very sure there were people there you never noticed amongst that number."

"Probably true. Well, and how did you like the Rev. Father?"

"I scarcely know. I admire him in some things, but I don't care much for the people who are so cocksure they are right, and that if they are right, everybody else must, of course, be wrong. I don't suppose you were there, but I should like to hear your opinion of the press reports."

"No, Bilson, I was not there. I was, I hope, more usefully employed. I was trying to build up that which the rev. gentleman was hoping to pull down. Still, I read something of what he was reported to have said, and I thought the people who paid 10/6 or 5/- or 2/6, etc., to hear such a lot of trash, were paying a high price for their fiction. At the Temperance Hall Mr. Tom Tyrrell gave them facts at much less cost."

"So far as the meeting itself was concerned, I don't suppose any Spiritualist in Birmingham slept less soundly by reason of it. We can afford to smile at them. They wouldn't trouble to attack us at all if they were not afraid of us."

"But, Bilson, what the rev. Father said was in most respects less important than that which he left unsaid. He trotted out the old fable of lunacy, but he forgot to tell the people that in the asylums of this country there are more parsons than Spiritualists. He told them of the beatification of a certain Archbishop, but he forgot to tell them of the beatification of the Maid of Orleans. He forgot to tell them when denouncing Spiritualism that his Church recently had added a Spiritualist to the Roll of Saints. Because she heard spirit voices, because she saw spirit forms, because she claimed to be guided—and was guided—by those spirit friends, they burned her at the stake in France. He said the Archbishop's death was grander than his life even had been; those words equally apply to Joan of Arc, since she died a martyr to her witness to God's truth. The priest appears to have a very convenient memory. He can remember just that he wishes to do, and can forget when it is inconvenient to remember."

"Surely we may be reckoned respectable now one of the Spiritualist band is on the roll of saints in the Romish

Church. And as regards the lunacy fable, which that gentleman knows to be a fable, since the facts have been sent to him, is it not incumbent upon every man—cleric or layman—to speak the truth?

"Whether he is entitled to put M.A. after his name, B.A. or B.A.T. or D.D., which in many cases might be rendered 'Drivel Deliverer'—whether he is a General Baptist or a Particular Baptist, or a Baptist who is less particular, we are all truth speakers if we are truth seekers.

"One of my friends told me that Father Vaughan said he was glad to hear there were baths in the next world—they would be very useful to wash away the immoralities connected with the Spiritualists. But, Bilson, my boy, the Romish Church claims to have baths here to wash away sin. You can go to the priest and be forgiven your sins and make a clean start again. We have not such baths either here or there. Personal responsibility we believe in, and we don't believe the priest has the power to wash away that which he claims to do. How many churches have been built, how many thousands have been given to the Church, by those who may have deserved a hell but wished to gain heaven. Again the rev. Father forgets.

"Not so long ago a priest of his own church was arrested on a station platform in the city of Bristol. He made periodical journeys to Bristol, arranged that there should be one or more young girls waiting his arrival. He stipulated they must be young, with their hair not yet 'put up.' When arrested he told a lie (some of your priests can tell lies, rev. Father, it seems). 'I am a minister of the Church of England,' was his statement. When proved guilty, the Romish authorities asked that he should be handed over to them for punishment. How many young girls had that priest defiled and dragged down to ruin? Would not a bath to wash away immorality have come in useful there? Such opponents and such methods of opposition answer themselves.

"Now, as regards my good personal friend, Tom Tyrrell, I thought he was as usual, great."

"But," said Bilson, "there were a few not recognised."

"True there were, but very often those not recognised at the time are recognised and remembered later. I remember a short time ago a lady wrote to me attacking and criticising my young friend Arthur Clayton, at making four mistakes in succession. I replied to her, pointing out that she said not one word about the greater number of correct and at once remembered descriptions, and advised her to cultivate the quality of fairness. Further, I was able to say that some of those so-called mistakes were remembered before the meeting was over.

"Now with regard to June 7th, I have a letter this morning from a gentleman, with full name and address given, and these words are in the letter, and here you can read it for yourself: 'Before closing I would like to say that one of his descriptions fell flat apparently, but William Foster, tailor, Coventry-road, Small Heath (a man very fond of horses), was the father of the present Foster Bros., you'll find he had trotting horses, "Mel Valley," etc., and the old man known as "Oyster Jack" used to stand outside his (Foster's) shop, with an old-fashioned basket with vinegar, etc., at the ends, and a place underneath where he put the empty shells (baskets very rarely seen to-day).' There is the letter, Bilson, old boy, what do you say to that?"

"Very good! And further, I must candidly admit that Tom Tyrrell's straightforward and transparent honesty appealed to me. I know a few Spiritualists whose word I could always rely upon, and I feel Tyrrell is amongst that number. One thing I cannot quite understand about the man I hear referred to as 'John G.'"

"What is that?"

"Why, you never press me to become a Spiritualist, you never want to know my opinion about books you have lent me."

"No, Bilson, and you never will hear me ask those questions. Go on, old boy, I am satisfied if you are. Find your evidences gradually and for yourself. I believe in treating a man as though he were a man, and not as though he were a child. Well, be good!"

THEORIES and opinions are a vague substitute of materialism for true knowledge.

Mr. Boddington Replies to Father Thurston

REV. FATHER THURSTON has recently been scribbling at Harrow, and the local friends secured the services of Mr. R. Boddington (Pres. Union of London Spiritualists) to reply in the Co-operative Hall, which was well filled. The local paper published the following report. We are Spiritualists wherever they are attacked to take advantage of the publicity thus given, and hold a large meeting in reply. In this way every attack brings in new adherents, and adds to our strength.

Mr. Boddington, after quoting the "Observer" report of the meeting held by the Harrow Catholics, at which Father Thurston was the speaker, asked what they were up against. They were up against one of the most powerful vested interests upon this planet. Who were the people fit to consider the new subject of Spiritualism? Was it the individual whose mind was filled with the theological fancies, or the individual with the open mind? There were certain facts and experiences in life which an ordinary individual was as capable of coming to conclusions upon as any priest who had passed through any theological college. They claimed that Spiritualism was a science, because it was based upon facts in nature which, under good conditions, could be repeated and had been repeated all over the world.

It was religious. Spiritualism was religious because it dealt with man's spiritual nature and destiny and his relationship to his fellows; it gave a real meaning to religion; it brought man back to God, and by proving the existence of man the spirit, it also proved the existence of God the Spirit. Religion was that power which would bind man to God, and what force or power was there in the average system of theology that would do that? Was it not fear? Was it not fear that this very Church might, by to-day, and had it not in the past and the present brought blight upon the country of which it had become the master?

In Ireland, in Italy, and in Spain for instance, there was an intellectual and commercial blight. He asserted that spirit communion was a solemn fact, a true thing that was provided for in the laws of the universe, and that the power and will of the Divine was behind its operation. There was no danger for the honest man, for the earnest soul, for the clean-living man or woman in going into that chamber, and on bended knees asking for that light, companionship and comfort that spirit communion could always bring. There was no danger in that. Was there anything calculated to make a person crazy because they were supplied with actual literal evidence that there was a life after death, that certain of their friends lived there and had communicated that fact to them?

He repudiated and denied the truth of the statement that only the silly, foolish and crazy should have anything to do with the subject, for if they were the only people how was the fact to be accounted for that the intellect of the whole world was interested in Modern Spiritualism? It was because they felt that they were in danger of losing their vested interests, that the Catholic Church all over the world was taking up the attitude they were. The Anglican Church, too, was feeling the breeze, but they were going a little more wisely to work. They were carefully considering how they should get the spiritual powers and gifts within their own church, but they were going to do it more carefully. In every case where investigations had been made with honest motives, the tendency had been for the individual, no matter who he was, to be convinced of the truth of Spiritualism.

MR. HORACE LEAF visits Birmingham on July 1st with his remarkable lantern lecture (see advert.), and we hope may shortly take a tour in Denmark. The ocular evidence of Sir William Crookes' experiments make this a telling form of propaganda.

WE regret to hear of the passing, which occurred suddenly, of Mrs. J. Briggs, of Southport, late of Huddersfield. Mr. and Mrs. Briggs have been connected with our Movement for a great many years, and we extend to the family our condolences on the loss of the physical form of one who has rendered them and us good service.

Remarkable Psychic Photography.

A Perfect Test with a Remarkable Sensitive.

Fred Barlow.

PSYCHIC PHOTOGRAPHY, so-called, probably more than any other phase of psychic phenomena, appeals particularly to the scientific mind because of the fact that the human element is so little in evidence in the completed result. Also, whilst it is a comparatively simple matter, when given a free hand, to foist a "faked" result upon an inexperienced investigator, it is on the other hand absolutely impossible for the smartest trick photographer alive to do this UNDER CERTAIN CONDITIONS. In this connection there are various ways in which a photographer can satisfy himself that he has not been deceived, and probably the most satisfactory and stringent test is that of obtaining supernormal results on one or more plates in an unopened sealed packet.

From time to time I have sent to Mr. M. J. Vearncombe 54, Monmouth Street, Bridgewater, packages containing letters, hair, etc., for photographing, with a view to obtaining psychic faces or messages on the resulting negatives. For a modest fee of 10s. 6d. for each package Mr. Vearncombe has usually made two attempts in each instance and, with very few exceptions, has been successful with each packet. Occasionally, the psychic faces appearing on his plates (which the sitter or sender of the package is allowed to keep) have been recognised as being likenesses of deceased friends or relatives.

I have a friend, a professional photographer, to whom I have often shown these results. He was, however, decidedly sceptical in regard to their genuineness, so I proposed what I thought was a thoroughly satisfactory test. I got a third party to purchase a packet of $\frac{1}{4}$ -plates from a local dealer. These he took to my friend, who carefully wrapped and sealed in numerous ways the unopened packet.

Having rendered the packet absolutely "fool proof," he handed it over to me. I then added my own wrappings and seals, and, without informing any living person, I inserted under my own cover a note written in shorthand addressed to someone who left this life some time ago. With this I also enclosed a photograph.

I sent the sealed package on to Mr. Vearncombe and suggested to him that, in addition to "holding" or "magnetizing" the package, he should set this up and photograph it, thinking there would be more likelihood of the plates in the sealed packet being affected if the photograph of the packet showed some supernormal results.

Mr. Vearncombe carried out the instructions, and returned to me within a week the sealed packet and the photograph he had made of this sealed packet. The negative bears a written message and a clear psychic face. The message undoubtedly refers to my shorthand note, the contents of which were known only to myself. The face I do not recognise.

Now I come to the most important part of the test. Before removing my own seals and wrappings I very carefully verified that they had not been tampered with, and my photographic friend was even more careful to do the same in regard to his own wrappings and seals. We also very carefully examined the original unopened packet. We are both quite confident that they had not been interfered with, and it would have been impossible to have got at the plates without leaving some trace.

Having opened the box, we developed the plates, or rather my friend did the developing, as I refused to touch them until this had been completed. Soon after placing the first four plates in the bath we saw images developing upon two of them. When fixed it was seen that one plate gave a clear image of a face of a young man, and the other had three smaller and less distinct images. The remaining ten plates in the packet upon development showed no supernormal markings beyond slight fog on one of them.

This, I repeat, was a perfect test. There is no known normal method of affecting plates in this manner in a sealed unopened packet. The closest imitation would be to employ X-rays, but the image would not bear comparison with the psychic image as regards clearness, etc. Moreover,

X-rays would affect every plate in the packet to a greater or less extent, whilst in this instance no trace of the images can be found on any of the other plates. Consider the immense benefits bestowed upon humanity through the discovery of the Röntgen rays. In the face of such facts as those enumerated above, who will dare to deny the tremendous possibilities attending the patient investigation of these unknown forces—subtler far than anything we have yet experienced in the domain of radiography?

The following is a copy of Certificate signed by the professional photographer referred to in the above test:—

"I certify that on May 14th, 1920, I privately wrapped and sealed an unopened packet of Imperial Special Sensitive $\frac{1}{4}$ -plates (purchased from Messrs. Scuthall Bros. & Barclay Ltd., Birmingham, on May 11th, 1920) and handed the packet to Mr. Fred Barlow, of Springfield Road, Moseley, Birmingham, who then fixed his own wrappings and seals.

"Mr. Barlow brought back the packet of plates to me on the morning of the 20th May, 1920, and in my presence broke his own wrappings and seals, at the same time calling my attention to a shorthand note and photograph he had enclosed with this packet under his own cover.

"I then very carefully verified that my own seals and wrappings were intact and certified that these had not been interfered with, and that the original packet was in the same condition as when purchased from the dealers.

"I personally developed the plates in the presence of Mr. Barlow. On two out of the twelve plates in the package distinct negative images of faces developed up—one face on one plate and three small faces on another.

"I can offer no explanation of this result apart from being perfectly satisfied that no trickery or deception was practised.

"(Signed) FREDERIC LEWIS."

Dated at Sparkhill, Birmingham, this 20th day of May, 1920.

Witnesses to above signature—A. B. PHILLIPS
FRED BARLOW.

MAN judges the writings of others by his own wisdom, and the less he knows the more ready is he with an "opinion."

TRUTH can never find itself in the man full of STUDY, argument, or debate; read no theories, no ideas, or opinions, but become as a little child—seeking and receiving.

WE can only write of a truth that we live, or what lives in us; hence, he that has lost home can write best of home, and he that is hopeless can write best of hope.

DEATH, then fermentation, followed by purification and reincarnation; then initiation and perfection, followed by dissolution and death—thus does nature rotate itself.

THE Henry-street Society, Bolton, have for several years had a saving club, in which the workers save money for the holiday season, and this week will distribute over £450. This is an example which other Societies might well follow.

MANY Lancastrians have decided to travel to the Conference in comfort, and will leave Manchester at midnight (Central Station) on Friday, July 2nd, for London. Those who wish to use the special saloons so generously provided by Mr. Albert Wilkinson should write him at once.

REV. CHAS. L. TWEEDALE has just published a sixth edition of his pamphlet entitled "Present Day Spirit Phenomena and the Churches." It is trenchant and pointed in its criticism, and lacks nothing in its constructive presentation of our position. Price 2d., post free 3d., from this office. Special terms for quantities.

REPLYING to Rev. Chas. Tweedale's letter which we mentioned recently, the Archbishop of Canterbury says, "I appreciate what you say as to the need of practical knowledge and thorough investigation when dealing with so important a matter." He adds that he "has been at pains to read a considerable amount of literature written from the Spiritualists' point of view, and has been in correspondence with prominent members of the S.P.R. I realise that some of the most vigorous speeches and arguments hostile to Spiritualism are not always those marked by knowledge or thoughtfulness." Thank you, my Lord Archbishop!

Founded November 18th, 1887.

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FRIDAY, JUNE 25, 1920.

Spiritualism and Filmland.

THE Film Producer is generally a man who is alive, and is a careful student of the public taste. The competition between rival firms for the meeting of popular requirements in the realm of recreation necessitates perpetual vigilance on his part, and we cannot expect that he will ignore the tremendous wave of interest which is being taken in Spiritualism. Hence, it is no surprise to us to find announcements being made of films of Spiritualistic interest. Such a fascinating theme—appealing to the rational and critical faculties by the complexity of its phenomena, and also to the higher emotions by its connection with severed friendships, and the deep affection which links human souls—can hardly hope to escape exploitation.

Some months ago we reproduced a powerful article from the pen of Mr. Harry Engholm, giving cogent reasons why the subject was unsuited for film production, and we believe his arguments to be sound. Experience has shown that Biblical subjects are not a pronounced success on the screen, and they are largely being left alone. We think the same will apply to Spiritualistic films. We can, however, hardly expect that in the desire to satisfy popular fancy that the "producer" shall ignore us. To him it is largely a commercial matter. Whilst the screen may have a useful purpose to fulfil as a teacher—and some work has been accomplished in this direction—it still remains true that the cinema is essentially a business venture, and our subject is in grave danger when it becomes a mere matter of using it to meet the public taste for sensation and the shareholders' desire for dividends. We cull the following paragraph from the Cinema Columns of the "Empire News," and beseech our many friends and readers to keep both eyes open.

"SPIRITUALISM.—I had a very pleasant chat with Deah Baird, who is being starred in 'The Heart Line,' the first picture to be put out by the newly-formed Gibraltar Corporation. 'It is a wonderful piece of work—a story that will make people think and talk and argue, and maybe even quarrel,' said Miss Baird, 'but it is the kind of story they will remember and advise their friends to see.' The theme deals with Spiritualism. When Sir Oliver Lodge sees it he may feel very much hurt."

We do not know this film, but there appears to be a sting in the last sentence of the quotation. Why it should be necessary to "hurt" any honest student in the presentation of any serious subject we are at a loss to understand.

If producers are determined to use the subject as a basis for their wares we have no claim to prevent them, BUT (and it is important) if they attempt to caricature or ridicule the sacred convictions of honourable and sincere men and women, or relegate such a serious subject to the position of a "mother-in-law joke," then we have a right to protest—a right which we shall not be slow to use. We

can have little objection in principle to the dignified presentation of our subject, but where men's deep convictions are used as a "commercial draw" we shall offer strenuous objections, and if this film or any other has in it anything which hurts Sir. O. Lodge (and if him, then others) we shall strongly agitate for its withdrawal, even through the censor, if need be.

In case any of our readers should witness any such film, we suggest that they immediately interview the lessee of their place of entertainment and lodge a dignified protest with him. Further, they might write the film agency expressing their resentment, and also notify us giving particulars of the objectionable features.

Mr. George W. Griffiths, the famous American producer, has just issued a film on the subject entitled "The Greatest Question". We have not seen it, but the "viewers" talk about it being morbid and sentimental. We should be glad if our friends who may have seen it will give us further particulars.

We believe the Spiritualists' National Union would be glad to take up any question of objectionable films, and we have sufficient confidence in the leading firms in the cinema world to believe that they would respect any protest raised by a reputable body against offending the canons of good taste.

We attach importance to this matter because the film business is a growing one. It provides cheap, clean and necessary recreation for thousands of toilers who need relief from "the daily round—the common task." It has before it a tremendous field for educational work and true tuition. Spiritualism, too, is increasing its hold upon the public mind. With further developments in both, there might be legitimate scope for the dignified presentation by the film of Spiritualistic subjects. At present, we believe the time is not ripe, but we shall offer no objection to honest experiment, if ridicule and inuendo are avoided, and the dignity of our Cause maintained.

Quite a number of prominent Spiritualists are occupying important posts in the cinema world to-day, and we know they will watch our interests, and in the future, what new invention and fuller mediumistic development have made closer co-operation possible and advisable, these men will be useful in directing proceedings. At present, however, cinematography is but young, and Spiritualism is in the stage of bitter controversy, passion often having a larger voice than reason in discussing the matter, and it behoves all Spiritualists to be jealous for the truths that are dear to them. Truths proved by long and patient investigation, and to offer loud and vigorous protests against any attempt to lower such fine material to the level of comedy or melodrama.

The price of liberty is continual vigilance.

Translation of Professor Hyslop.

It is with deep regret that we have to record the passing of Prof. J. H. Hyslop, founder of the American Society of Psychical Research, which occurred on Thursday, June 17th, at Montclair, New Jersey, U.S.A. Professor Hyslop has been (from its commencement we think) the secretary for the A.S.P.R., and for many years the able editor of its monthly journal. We shall make further reference next week.

MR. A. E. STREATER, vice-president of the Hackney Society of Spiritualists, desires to know whether there are any Spiritualists residing near Epsom. If so, will they communicate with him at Hut 16, Queen Mary's Convalescent Camp, Woodcote Park, Epsom.

WE hear that our American friends are using the limelight lantern extensively for propaganda purposes. A long article from "The Banner of Life" records one such by Mr. H. C. Berry. Portraits were shown of A. J. Davis, the Fox sisters, Harrison D. Barrett, Mr. and Mrs. Geo. Katon, Geo. and Mrs. Warne, Luther Colby, Mrs. Cadwallader, and Mrs. Cora V. Richmond, in addition to our old friends W. J. Colville, J. J. Morse, E. W. Wallis, and W. T. Stand.

CURRENT TOPICS.

WE hear that the S.N.U. Conference essayist, on July 4th, is to be Mr. Stanley De Brath, who will be known to many of our readers under the pen-name of "U.C. Deserter." His articles in our columns a few months ago on the "Riddle of the Bible" awakened great interest, and only the difficulties of the paper market prevented their reproduction in book form. Mr. De Brath is also the author of one of the finest treatises on our subject "Psychic Philosophy," now unfortunately out of print.

MR. DE BRATH will deal with the subject "Some aspects of Spiritualism," and we are sure of a thought-provoking paper, and expect an interesting discussion to follow. The paper will occupy the morning session at 10.30 a.m., and a good attendance at the Reading Town Hall is assured.

TALKING of Conferences draws our attention to an announcement just to hand of the 47th Annual Convention of the New England Spiritualists at the end of July at Lake Pleasant, Mass., U.S.A., which will continue for thirty days. The syllabus makes one envious. Lectures and discussions, business gatherings, and seances of various kinds, Lyceum sessions and Conferences on a wide range of subjects, alternate with whist parties, music, dances, "movies," boating, and rambling excursions, paper carnivals, etc., the whole concluding with a huge memorial service. Life means variety, and our New England friends meet human requirements.

WHEN we contemplate the tremendous amount of work necessary in this country, we are convinced that the Annual Conference of the S.N.U. cannot possibly do justice to the needs of the Movement in the time which custom has been allotted to our annual gathering, and steps must be taken in the immediate future to extend the time occupied by the Conference.

If this Movement is to be what it should be—what the spirit people want it to be, and the needs of the age demand—we must aim at efficiency. This means more time and the election of officers and councillors who can devote the necessary time to organise and direct our many increasing activities. Even then we must have the whole-hearted and full-time labours of competent men and women. Those who are unable to do the work can at least help to find the funds.

WE have to hand the appeal which is being made on behalf of the General Secretary, Mr. Hanson G. Hey, who is laid aside, permanently we fear, as a result of a stroke. Mr. Hey has been the executive officer of the Union since 1904, and under his secretaryship the growth of the Union has been enormous. During many of those years he was unpaid except for a small honorarium of less than £20 per year). He spent himself for the unity of the Movement. Spiritualists now have an opportunity to express their much-talked-of brotherhood in concrete form, and we think they will do it. If we cannot give him health, we can ease the mind of his devoted wife, and give some comfort to both. In this case shillings are of more value than words.

OF COURSE, you have notified Mr. Street of your intention to be at the Conference! What? Forgotten it? Well don't grumble if someone forgets to find you a The people who are delightful to meet are those who consider others. THEY are the cultured classes whatever their social position. All our delegates are in this class we know.

MRS. REV. BEATRICE MYTTON, of Chicago has arrived in this country and brings letters of introduction from Mrs. Cadwallader, editor of "The Progressive Thinker," and we bid her welcome. She is the pastor of the "First Church of Fraternal Spiritualists," Chicago, and we wish her a happy and successful stay in this country.

Interesting Wedding.

THE "Brighton Herald" contains a long account of the wedding of Mr. Percy R. Peters (son of Mr. and Mrs. Alfred Vout Peters) and Miss Cassandra Annie Goodwin (daughter of Mr. and Mrs. J. J. Goodwin, of the Brighton Spiritualist Brotherhood). The legal ceremony having taken place at the registrar's office, the party adjourned to the Old Steine Hall for the religious observances, which were conducted by Mr. J. J. Goodwin. Mrs. Davis, of Johannesburg Spiritualist Society, who is visiting this country, and Mrs. Neville, of London, Mrs. Bloodworth and the veteran, Mr. Jas. Coates, also spoke, and the musical programme was in charge of Mrs. Nelson. The young couple, who were the recipients of many handsome presents, go to reside at Folkestone, and take with them our good wishes.

Vale Owen's Wonderful Meetings.

Crowds Turned Away from London Church.

The Spiritual Movement in the World.

THE Rev. G. Vale Owen, on Tuesday, June 16th, gave a mid-day address, and preached the evening service at St. Paul's, Covent Garden, London. The occasion was a memorable one on account of the enormous public interest which was aroused. In the course of his remarks in the church, Mr. Vale Owen referred to the spiritual wave which was rushing over the world, and the reception he met with formed a good exemplification of the truth of what he said.

Long before the mid-day service the church was crowded to the doors, and many had to be turned away. Inside the edifice people were seated in the aisle and on the altar steps. The preacher's brief discourse was simple and devotional, differing hardly at all from an ordinary church address. When he emerged from the building, a crowd of some hundreds assembled on the church steps importuned him to speak to them, and a short open-air speech was made.

Mr. Vale Owen said, "I would like to say a few words to you. There is no doubt that a service of this kind attended so largely, does show one thing, and that is the enormous interest which the great spiritual movement which is passing over the world at the present time has for the thinking part of the populace. It does show that the ordinary religion which you and I have been saturated with from our childhood does not satisfy (hear, hear). May God bless you all."

At the evening service there was an even bigger crowd than at the mid-day, and again large numbers were unable to gain admission. The preacher's subject was "The Keys of Death and of Hades," and he based his remarks on Revelation I. 18. He reminded his congregation that Christ told them that he was preaching not to one audience, but to two, and at the same time. He (the speaker) in his own little church constantly remembered that he was speaking to an invisible as well as to a visible audience.

At the close of the service Father J. Adderley, the Rector of St. Paul's, said a few words, pointing out that it was quite impossible for religious people any longer to ignore the spiritual movement which was passing over the world. By doing so they would be left behind, and they could not afford to be in that position. It would be foolish and a great loss to them. Explaining how Mr. Vale Owen came to be invited to speak before them, he said it was because it was perfectly certain that there was in connection with him no fraud and no denial of Christianity. If any persons had entertained any doubts about him, they could no longer do so now that they had heard him. He (Father Adderley) had felt that it would be good for all to have an opportunity of hearing him and seeing what a humble-minded Christian

gentleman he was. After doing so they wondered if there was not a new spiritual movement going on around them.

There followed a reception to invited guests at the Rectory, at which Mr. Henry Engholm presided, and a number of questions were answered by Mr. Vale Owen. The original script was also exhibited, and excited the utmost interest. A number of clergymen were among the company. The Rev. Professor Percy Dearmer asked if in connection with the coming discussion of Spiritualism at the Lambeth Conference Mr. Vale Owen had been asked to read a paper. The reply was that he had not. Dr. Ellis T. Powell stated that he had written to the Archbishop of Canterbury asking to be allowed to express his views at the Conference, but so far no invitation had been extended to him. Mr. Engholm gave a highly interesting account of how the scripts came to be published. Sir Arthur Conan Doyle spoke on the important part Mr. Engholm had played in this matter. He said many wonderful things had happened at Mr. G. Vale Owen's church at Orford, which was destined, he thought, to become a shrine.

The Lunacy Lie.

OUR American brethren are obtaining the same treatment as we in this country concerning the connection between Spiritualism and lunacy. We cull the following from the columns of the "National Spiritualist" published at Chicago.

HE FAILS TO MAKE ANSWER.

A Jesuit named Burkett, of Boston, addressing Catholic alumni of that section, used the following language: "Dr. William J. Hickson, director of the Chicago Psychopathic Laboratory, said very recently, 'We've been getting dozens of Spiritualists in here, as well as Ouija Board fads and seance habitues.'" Doubtless it is connected with Dr. Hickson's utterances of which we lately heard while in Minnesota.

We are still awaiting that expert's official answer to the following request:

March 12th, 1920.

"Dr. William J. Hickson, Superintendent,
Chicago, Ill.

"DEAR SIR,—Will you please furnish me with a complete list of all patients coming under your professional care within the last two years whose mental unbalance has been wholly and directly chargeable to Spiritualism, either from patronising mediums or through use of the Ouija Board?

"I would like specific designation of their names and the street numbers from which they were taken to your institution, and, when possible, their next of kin.

"I make this request as a Chicago taxpayer, as a physician by profession, and as the President of the National Spiritualists' Association of the United States.

Yours very truly,

"GEORGE B. WARNE, Editor."

It is said that doctors always stand by each other, so let us offer Dr. Hickson professional aid to establish his main premise.

Our Cook county medico may have heard of Professor Morselli. He was the famous alienist of Genoa University, and the former should not fail to quote him, for Morselli said, "I ought to say that cases of Spiritualistic madness are very rare. In my long career, and among thousands of patients, I do not remember more than four or five. All the Spiritualists I know have shown themselves to be persons of balanced character and cultured mind."

Sir Arthur Conan Doyle, a physician of repute and specialist in criminology, gives valuable help to Dr. Hickson in this fashion, "Personally, in the course of thirty odd years, during which I have been a psychic student, I have known one young lady temporarily shaken by psychic study."

In 1879, the "British Medical Journal" reported out of 14,550 American cases of insanity only four were attributed to Spiritualism, and added, "We have before us the sixty-second report of the Commissioners on Lunacy, and not one single one due to Spiritualism is therein recorded."

Dr. Crowell, of America, found among 32,319 male lunatics, there were 215 clergymen, and including both insane men and women Spiritualists numbered only 41, for about one Spiritualist to every five preachers, or one to 718 out of 32,319 insane men.

Dr. Hickson may feel like resenting Conan Doyle's recent reply to Father Bernard Vaughan, "A larger experience would teach the latter that the religions which preach predestination or hell-fire have infinitely more connection with the production of insanity than Spiritualism has ever had."

Transition of Mrs. Burton, of Bury.

ON June 11th, at midnight, there entered into the Summerland quite suddenly one of the North of England stalwarts. About 46 years ago she came into close touch with Mr. Salsbury, of Rochdale, who was a strong advocate of Spiritualistic principles, and from that time commenced to take an active interest, her home ever being open to entertain and cheer the sorely tired workers, and to encourage them in their efforts. She took quite an active interest in the old Lancashire Committee, the oldest body in this country, out of which was formed the National Federation, and was one of the first dozen to sign membership for the present National Union, being strongly in favour of the unity of Societies. She was one of the few who opened the Argyle Buildings at Heywood, 36 years ago, and there established a society. On removal to Bury, she often walked the three miles each way to attend its Committee meetings. Her late husband was one of its first three trustees.

It was during these long walks that the idea came of opening up a Society at Bury. Her eldest daughter, Mrs. A. E. Bentley, of Manchester, advertised, calling all those interested to meet at the coffee tavern, and thus was the present Bury Society opened 27 years ago.

Of late years, owing to bronchial trouble and failing eyesight, she has not taken the same active part, but in trust in the change which has now taken place she will receive her freedom from physical suffering, and resume her spiritual activities. She leaves behind three sons and three daughters. Her earthly remains were laid aside in the Unitarian Cemetery, Mr. Murray and Mr. James Knight, both family friends, taking part.

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.

Mr. J. J. GOODWIN, of the Brighton Spiritualist Brotherhood will be pleased to greet any delegates from the Reading Conference who intend their visit to the South to include a stay in Brighton. A full week's programme is mapped out for the Conference week, and all visitors are invited to take part. (See our advertising columns.)

CORRESPONDENCE.

S.N.U. FUND OF BENEVOLENCE.

SIR,—The income for April was as follows: Northern Counties' Union (Good Friday Collection), £1 7s. 7d.; Mr. Venables, £1 1s.; Manchester and District Union (Good Friday collection), £11 15s. 4d.; Mrs. Lowe, Nottingham, £1 1s.; Mr. J. W. Hanson, 10s.; Battersea Town Hall meeting, £5; Heber-street, Keighley, collection (per Mr. R. Davis), £2 4s.; Total, £22 18s. 11d.

The income for the Fund during the month of May was as follows: Mr. R. Davis, collection at Southport, 17s. 6d.; Mr. Davis, collected at Bailey-street, Rochdale, 14s. 3d.; London Union, £1 14s.; Lyceum Conference, Keighley, 11s. 6d.; Barrow Psycho (quarterly subscription), £2 2s. 3d. Total, £27 10s. 6½d., for which I thank Mr. Davis, the London Union Lyceum Officers, and Barrow friends, including the congregations who so generously help in the above efforts. There were no private donations during May which could be added to this list. With grateful heart I thank you all, and beg to remain yours truly,

MARY A. STAIR.

"RE-ORGANISATION."

SIR,—Your "Leader" of June 11th, "Re-organisation," is most opportune and necessary. It is because I think it should be amplified and discussed that I write this, hoping the outcome may be a full and free discussion of the new constitution and all it involves for Spiritualist, Society, District Council, and National Union.

Broad speaking, the new constitution is a real live attempt to consolidate, unify and control the at present scattered, uncontrolled and non-integral elements and forces which comprise the earth body through which the spiritual life of Spiritualism flows. The individual Spiritualist will become for the first time an integral part of the whole Movement. He ceases to be "just a member of a Society." His status as a Spiritualist is defined and legalised. His sphere of operation and influence is widened, and his vision extended beyond the local to the district, from the district to the National, and possibly to the International sphere of Spiritualism's polity and organised effort.

For the many benefits which are in view, and for many which are still beyond the horizon, the individual Spiritualist is called upon to pay sixpence per year through his Society, the Society to collect the same, which is forwarded to the General Secretary of the National Union, the half of it being returned to the District Secretary for District purposes.

The District Council will be composed of two representatives from each church in the District, which become the local committee of the National Union, whose Executive Committee in turn is drawn from representatives members of all the District Councils throughout Britain. This is a skeleton outline of the new constitution. It will need to be clothed with flesh and sinew, and made vigorous with nerve and real live blood. There is one thing sure, it will mean a great deal more work and responsibility for society secretaries and District ones too, so the sooner we begin to face the necessities of the situation the better. The most vital office is that of secretary, and it is here where I see the first elements of weakness. This is where the first vital strain upon the whole organisation will come; if we fail here the whole thing will likely collapse. We must get the best possible person in each Society to become secretary, and the best possible person in the District to become District secretary. And if the person cannot afford to work for nothing, then let us face the fact and pay them. We must not expect to get our Spiritualism in an organised legalised form without paying for it. We certainly need more of the business element in the maintaining and carrying on of our churches, both as regards finance and conduct. As a matter of fact, from top to bottom and all the way through we have tried to run the whole thing from a standpoint of cheapness, which has been and still is suicidal.

There are scores of arguments based upon facts within the experience of nearly everyone of us which demonstrates the futility of the starvation policy upon which we have sought to organise, govern and propagate Spiritualism. Is our Spiritualism worth paying for? If it is, then let us pay its due; if it is not, then let us be done with sham

and sentiment and give it up. I think it would be time and energy well spent if we ventilated through THE TWO WORLDS the arguments and facts above referred to.

THOMAS BOGUE, Ex-President, N.C. Union.

MRS. SUSANNA HARRIS AT NOTTINGHAM.

SIR,—Mediumship forms the bed-rock of the success of our Cause in stemming the tide of materialism. The lady above referred to has had no small share in giving an affirmative answer to many aching hearts and doubt-distracted minds. May I then crave a little of your valuable space to bear my testimony to the value of the evidence for the persistence of spirit, memory, and affection, as demonstrated through her mediumship, aided by her control "Harmony."

Three seances had been arranged for by Mrs. and Mr. Gibson, to be held at the home of Mrs. Bee, a local medium. At each seance unmistakable tests of identity were given by voices through two trumpets. Personal friends and relatives spoke with those still in the flesh; referred to incidents and individuals known only to the one purporting to speak and the sitter spoken to. Two of Mrs. Bee's well-known controls, "Pat" and "Starlight" addressed the sitters, and also her son Harry, who went down in one of H.M. ships in a North Sea battle. One who before passing over declared he would, if possible, make known his post mortem existence at the first opportunity, spoke through the trumpet to a relative, and reminded her of his promise.

A further most striking test was given to Mr. and Mrs. Gibson's niece, Mrs. Spur, whose husband was killed in the late war. This young soldier referred to a most happy holiday spent in Wales more than five years ago, asking through the trumpet, "Do you remember our memorable and delightful holiday in Wales?—it was fine, eh?"

The carrying round the circle of trumpets and musical box with illuminated watch attached, at one time close to and gently touching our faces, heads and shoulders, and then soaring up to and tapping the ceiling, whilst one hand of Mrs. Harris was firmly held by the gentleman next to her, to the writer, appears incontrovertible evidence of the presence of intelligences apart from those in the body. At one seance flowers were taken from the mantleself and distributed to those in the circle, who were fully convinced of the utter impossibility of this being done by the medium. Thursday was arranged as a rest day for Mrs. Harris, and being the Home Circle night of Mr. and Mrs. Gibson we had hopes we might be favoured by the presence of our gifted visitor, but to our intense surprise and delight we were offered a "voice" seance.

A company of six, including Mrs. Harris, formed the circle, and in a very short time further proofs of personality and memory of our incarnate friends were given. The writer had the inestimable pleasure of being addressed by Mr. and Mrs. Everett, whose circles in Nottingham over 30 years ago he attended. He was asked, "Did he remember Mrs. Everett's direct writing?" This was a most interesting feature of her marvellous phenomena, and created great interest here. "Harmony" followed by saying I had had two wives, and gave a message from my first wife saying we had had three children, I had one with me and she had two with her, a fact known only by myself in the company.

She also accurately described size, temperament and characteristics of each minutely. Mr. Morse, whom I had known since he was announced by the late Jas. Burns as the wonderful "boy" medium, and that hero, Mr. Stead, also spoke, making one feel intensely happy. Mr. Gibson's son Harold and his niece's husband were very active, and kept up quite a lively conversation with their dear ones, whose joy was most intense and profound.

On the Sunday evening the writer was again invited to a seat in Mrs. Harris' final seance at the home of her hostess. Phenomena of intense interest were again repeated, welcome voices joyfully spoke to us, and "Harmony" then informed us there was one present who wanted to manifest to her "medi." A pleasant strong male voice was then heard, who offered to sing a little song of his own composition. This was most novel and interesting, and was followed by some remarks in the German tongue. This closed a deeply interesting experience, and will doubtless be long remembered by all present.

J. J. ASHWORTH.

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.

SOCIETY FOR THE STUDY OF SUPERNORMAL PICTURES.

THE S.S.S.P. held their annual meeting and conferences during Whitsuntide, at the B.C.P.S., 59, Holland Park, W.11.

A number of very instructive papers were read by several of the members, and discussions followed. On Sunday Dr. Abraham Wallace gave an account of some remarkable psychic experiences on the occasion of his visit to America.

The whole of the officers of the S.S.S.P. were re-elected, and Miss Scatterd and Mr. Wm. Jeffrey were elected as additional members of Council. Although the society is of a semi-private nature, the membership during the past twelve months has increased threefold, and we particularly welcome into our midst anyone who has had experience in connection with psychic photography.

We had the Crewe friends with us on Monday, and were successful in obtaining a clear psychic face on the negative of a group of our members. The same afternoon Sir A. Conan Doyle gave a demonstration with the Sideric pendulum.

100,000 SPIRITUALIST LUNATICS?

THE Harrow Society put out a startling poster under the above heading, announcing Mr. H. J. Osborn's lecture, last Friday, June 18th, on "Does Spiritualism cause lunacy?" in the Co-operative Hall. Mr. W. W. Drinkwater presided, and Mr. R. Bodington, president of the U.L.S., was present. Mrs. Marriott gave some excellent clairvoyance.

Mr. Osborn's lecture was followed with marked interest, and close attention was paid to his analysis of official figures set out in plain and lucid fashion in bold black, on large white sheets, easily seen by all. Cordial thanks were given at the close to chairman, clairvoyant, and soloist. Mr. H. J. Osborn delivered his "Lunacy" lecture within the past ten days at the Delphi Club, Regent-street, W., and also at meetings arranged by the Spiritualist Societies at Southampton, Kingston, Harrow, and Bournemouth. At Southampton and Bournemouth Mr. Osborn also conducted the Sunday services, morning and evening, for the Spiritualist Churches. "Lunacy" is

also announced for July 8th at Battersea, and July 9th at Tottenham.

LONG EATON.

A NEWLY-FORMED Society at Long Eaton seems to be doing good work, according to the "Long Eaton Advertiser," which devotes a column to the report of a meeting which was recently held in the Co-op. Hall, addressed by Mr. J. Wilmot, of Conisboro, whilst the writer of "local gossip" remarks:

"We make no forecast as to what progress the newly formed Spiritualists' Society at Long Eaton will achieve but it will be generally admitted that the innovation comes at a time when there is vastly increased tolerance and broadmindedness amongst the public everywhere towards this and other new schools of thought. The speaker on Sunday evening said that some people regarded 'Spiritualism' and 'demonism' as synonymous terms. But whereas in the old days those suspected of 'demonism' stood little chance of proving the soundness of their case, people to-day are willing to investigate these matters. The adherence of certain prominent men to the Spiritualists' movement has latterly contributed to the change of attitude."

LONDON: PLUMSTEAD.

THE Woolwich and Plumstead Society had a field day on Sunday, June 20th, when Rev. G. Ward, ex-Free Christian Missionary, was the speaker. The Lyceum authorities had posted the town, and a good audience, adult and juvenile, gathered in the afternoon to hear an instructive address on "The ladder Jacob saw." At the close the president, on behalf of the executive, presented the speaker with a bound copy of the Lyceum Manual. At the evening service, when the lady president was in the chair, Mr. Ward spoke effectively on "The Christian Churches and Modern Spiritualism." He made trenchant allusion to the packed meeting organised by the "World's Evangelical Alliance" at the Queen's Hall, to run down Spiritualism, and after outlining his own conception of Christian Spiritualism, declared that the Christian churches, if they would survive, must become as truly Spiritualist as the early Christian church of the 1st and 2nd centuries.

LONDON: CENTRAL.

RENEWED success has attended the resumption of the Friday night weekly meetings at the original rendezvous, Farnival Hall, Farnival-street, Holborn. Mr. H. J. Osborn, chairman, presided at the first meeting, on Friday, June 18th, and offered a cordial welcome to many strangers present, a satisfactory feature being that, from the first, visitors from far afield have attended. Mr. T. W. Ella gave a fine trance address on "Thought," and he and his early 18th century control won a warm eulogy from the chairman at the close. Miss Thomas was the soloist. On Friday, June 18th, Rev. Geo. Ward presided with geniality and ability. There was a gratifying increase in numbers, and the address and clairvoyance by Mrs. Neville, always a welcome medium, gave ample satisfaction. Much interest centres on the special concert by Madame Rolls on July 9th, and in the annual meeting on July 16th.

ROBERT DAVIES, Speaker and Clairvoyant, and Psychometrist, has a few week-days vacant for 1920 and 1921—Address for terms, 5, Lila-st., Moston, Manchester.

LONDON: N.L.S.A.

ON Sunday, June 13th our Lyceum held their tenth Anniversary. The past year has been a record, and to-day stands out distinct as the red-letter day since its formation. Mr. W. W. Drinkwater and other officers deserve all praise for bringing things up to a high standard. At 11 and 7 services were conducted by our members: Miss Wharlow, Miss J. Smallman and Miss Marie Carter, who gave interesting addresses for the first time before a crowded hall. Special hymns, duets, recitations, and vocal solos, and last but not least a demonstration of calisthenics by Miss Jessie Murray one of our youngest members, were delivered. At 3 o'clock prizes were distributed to 18 for good attendance by Mrs. Clegg, an old worker with Mr. Clegg, who are always welcome at Grovedale. Mrs. Clegg, in return, was presented with a beautiful bouquet of flowers, it being her 70th birthday, by Miss Smallman. Thus the day was well spent and never to be forgotten.

BURTON-ON-TRENT.

ON Sunday, May 30th, at the Spiritual Evidence Society, we were afforded a treat in having as our speaker Mr. S. Rastall, of Huddersfield. In an introduction to the audience, Mr. C. Glover Botham assured Mr. Rastall that it was a real pleasure to welcome him in our midst again and spoke very highly of the service he had rendered to our Movement locally in years past. His work on our behalf was not forgotten. We were all deeply impressed by the evening lecture on "I am eternal, indestructible," which was followed by convincing clairvoyance and messages. Mr. Rastall also named an infant of this service. We all feel that we were blessed and inspired by our brother's visit, and trust he will not be so long again before he visits Burton, where he will ever be a most welcome visitor.

LEEDS DISTRICT COMMITTEE.

THE Annual Meeting was held at Cookridge-street, Leeds, on Sunday, June 13th. Present: Messrs. Rothery, president; Apedaile, vice-president; Baldwin, treasurer, and A. E. Beety, secretary. Societies: Leeds, Cookridge-street; Armley, East-riding; Wakefield, Hemsworth, Moorthorpe, Goole, and a good number of associations. Mrs. Calvert opened with the invocation. Mr. Helme, in extending a fraternal welcome on behalf of the Leeds society, expressed the hope that our deliberations would be attended with perfect harmony and unity of purpose, tolerance and broadmindedness.

A short time was very profitably spent in spirit communion, suggestions and delineations being given. The minutes of previous meeting were duly read and confirmed. It was agreed that the secretary be informed by societies of speakers failing to fulfil their engagements, and that a list of same be kept for reference. Mr. J. H. Baldwin and Mr. A. E. Beety were appointed delegates to the District Council delegates' meeting at Manchester. Casson was appointed to represent the Leeds society at the District Council Field Day at Castleford. It was resolved that the Leeds society be opened at Pontefract, controlled by the D.C. until permanent arrangements are established, and speakers with dates be invited to serve at least one date for expenses only, volunteers to notify Mr. Beety, who was also instructed to write the secretary of the Scarborough Society, recommending affiliation to the East Coast D.C.

assist Whitby if possible. Southall, Moorthorp, reported a big undertaking, they having taken over an annual rental of £65, and appealed for the fullest measure of support in their venture. Mr. Smith presented the auditors' report, and certified the correctness of accounts and balance sheet, which showed a balance in hand of £47s. 0d. The following were duly elected officers for the ensuing twelve months: President, Mr. Apedaile; vice-president, Mr. Chattel; secretary, Mr. A. E. Casson; treasurer, Mr. Baldwin; auditors, Messrs. Smith and Vernon; Messrs. Casson, Lyons and Mrs. Wall were confirmed in associate membership, and Mr. Smithson was duly elected.

The afternoon was spent in open session with the Lyceum, an innovation to our monthly meetings which were eagerly anticipated. The officers and delegates responded to the call of the conductor to take part in the various recitations, and comment thereon. In the evening service Mr. Rothery produced Mr. Apedaile, and installed him in the presidential chair, and spoke of the high ideals which our year's work had aimed at, and signified his willingness to continue to co-operate with us. Mr. Apedaile, who was cordially received, then briefly introduced the various speakers, Mesdames Burton and Davies and Mr. Baldwin. The secretary voiced the thanks of the officers and local friends.

BIRMINGHAM: SALTLEY.

On Thursday evening, June 8th, we had a visit for the first time from Mr. Arthur Clayton, the blind boy medium, of Council Schools at Saltley being seated with people listening to our young friend who was so very successful in all the descriptions he gave. Mr. H. Robinson, our president, presided at the meeting, and was supported on the platform by Mr. John G. Wood, who gave us a few well chosen words in his usual witty manner.

BEDWORTH.

On Thursday, June 10th, we had the pleasure of listening to Master Arthur Clayton, the blind boy medium, of Birmingham. In the afternoon he spoke of how he lost his material sight and gained his spiritual sight, and in the evening he discoursed on "Spiritual gifts." His clairvoyance at both services was of a most convincing character, some remarkable tests being given. The hall was packed, and the Lyceum leaders rendered one of their songs entitled "Waiting for the President, Mr. Rowe, presided. Good collections. On Sunday we held our annual flower services which were conducted by Mr. G. Bennett, of Wolverhampton.

COVENTRY: NORTHFIELD.

On June 6th, Master Arthur Clayton, the blind boy medium, conducted the services of the Northfield Society. In the afternoon he described to a very attentive audience how he lost his physical sight and gained the spiritual counterpart. During his discourse he stated his firm conviction that he will, by God's gracious mercy and in His good time, regain his physical sight. The evening service was of equal success. The hall was filled by about two hundred people whose whole attention Master Clayton held during the delivery of an exceptionally deep and interesting service. Ignorance which was the stumbling block to which all things great had to be brought. This he aptly illustrated by

taking the lives of Socrates, Jesus Christ and Joan of Arc. At both meetings clairvoyance was given, and messages which were of a helpful and inspiring character. The president, Mr. H. Rose, very ably occupied the chair at each meeting. A solo entitled "Sacred are Thy Bowers" was very finely rendered by Mr. T. Osborne, of Birmingham. Over forty new members were enrolled during the week-end.

DUNFERMLINE.

Mr. GOODMAN, of Nottingham, conducted a week's mission from June 7th till June 11th, giving clairvoyance and psychometric readings to earnest enquirers into the truth. He proved himself to be an earnest and conscientious worker for the spirit world by giving very convincing messages from spirit friends.

HULL.

THE members of the Holborn Hall Society, Hull, had a wonderful four days' mission with Mr. Rex Sowden on June 8th, 9th, 10th, 11th. Five of the Lyceumists who made the great sacrifice during the war came and gave their names. Three splendid addresses full of spiritual intelligence were enjoyed by large audiences, who are eagerly looking forward to a return visit of Mr. Sowden later in the year.

HANLEY.

SUNDAY, June 6th, was a real gala day—our Lyceum Anniversary—when 120 children with 50 adults brought real proof in their happy faces of spiritual teaching. The services were conducted by Mr. Hand, the musical part by Mr. W. Turner. Our speaker for the day was Mr. Enoch Greathead, who gave two fine addresses. Mr. J. Jones named the infant daughter of Mr. and Mrs. Brittain with the earthly name of Winifred and the spirit name of "Joy." On the 13th and 14th we again had with us Burton's girl medium Miss Annie Phillips, who gave some wonderful tests by means of her flower clairvoyance.

MEETINGS HELD ON SUNDAY, JUNE 20, 1920.

BARROW-IN-FURNESS. — Mrs. Stair, secretary of F.O.B., of Keighley, gave trance address and clairvoyance.

BEDWORTH. — In the afternoon Mr. Rowe gave an address and Mr. Holland gave clairvoyance. In the evening Mr. Burrows gave an address on "Let there be light," also clairvoyance. Mr. Rowe presided over a large audience.

BIRKENHEAD, Hamilton. — All meetings conducted by Mrs. Forrest, who gave address and clairvoyance. Church crowded at evening meetings.

BIRMINGHAM, Saltley. — Mrs. Price spoke on "Doubt," also giving clairvoyance. Mr. J. H. Robinson presided.

BRISTOL, Providence Hall. — Mrs. Jennie Walker, of Canada, gave lectures. Singing led by orchestra. Mr. Price in the chair.

Dighton Hall: Morning circle conducted by members. Evening, address and clairvoyance by Miss Mary Mills, which was greatly appreciated by all present. Good attendance. Mr. Powell presided.

Universal Church: Miss Bartram, of Birmingham, paid her first visit. In the morning she answered questions. In the evening she gave an address on "Spiritualism or light after darkness." Very good clairvoyance. Mr. A. C. Lewis presided.

BURTON-ON-TRENT. — Miss Nicholson, of Notts, spoke on "Psychic

gifts" and "Live for something, be not idle," also many good tests were given.

Star of Progress: Services conducted by Miss E. Allen, of Derby, giving address afternoon and evening on "Spiritualism" and clairvoyance to good audience. Many loving messages conveyed to those present.

CHESTER, Brook-st. — Mrs. Appleby conducted the services. Address on "Spiritualism and power of prayer." Good audience.

DONCASTER, Spring Gardens. — Good day with Miss Fitzpatrick, who gave addresses and clairvoyance.

DUNFERMLINE. — Mrs. Charley, of Leeds, gave instructive addresses and clairvoyance to appreciative audiences. Mr. Burgoyne in the chair.

EASTBOURNE. — A week's mission conducted by Mrs. S. G. Heath, of Brighton, at the W.T.S. Spiritualist Unity Centre, and was well attended. Convincing proofs of spirit return by vision and clairaudient messages. Her spiritual exposition was uplifting to all.

EARLESTOWN. — A service of song entitled "The Pleasantest Place in all the World" was given by the Lyceum, conducted by Mr. Lord. Mrs. Atherton took the part of reader. At the close Mr. Davies gave clairvoyance.

EASINGTON. — Address and clairvoyance by Mrs. Skelton, of Gateshead. Mr. Jones presided.

EASTBOURNE. — Mr. A. W. Orr conducted both services, and Mrs. M. A. Mansell gave clairvoyance to appreciative congregation.

GOOLE. — Mr. Slack, the blind medium of Moorthorp, gave addresses and good clairvoyance.

LONDON. — Battersea: Good morning circle. Afternoon Lyceum Session. Evening, Mrs. Bloodworth gave address and clairvoyance. Removing, see advt.

Brixton: Mrs. Maunders gave addresses and flower readings at the Lyceum and the evening service.

Camberwell: Morning address by Mr. T. W. Ella. Evening address and clairvoyance by Mrs. Beaumont-Sigal.

Clapham: Mrs. Marriott gave an address on "If a man die shall he live again," also giving well recognised clairvoyance. Very good attendance.

Croydon: Address by Mrs. Julie Scholey, also descriptions.—PROS.: Sunday next at 11, Mr. P. Scholey; at 6-30, Mr. P. Scholey.

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

Hackney: Mrs. F. Sutton gave an address, followed by clairvoyance.

Hounslow: Miss Conroy, M.A., delivered an address on "The symbolism of trees," a subject which is a great aid to all students of nature, art, and literature.

Manor Park: In the morning Mr. Mead conducted the service for healing. In the afternoon, Lyceum. In the evening, Mr. Brownjohn gave an address on "Living the spiritual life," Mrs. Brownjohn following with clairvoyance.

Marylebone: "Spiritualism and life" was the subject of address by Mr. Ernest Hunt. Soloist, Mrs. Hambling. Excellent attendance.

S.L.S.M.: In the morning Mrs. M. Jones gave an address on "The angels in our midst," followed by clairvoyance. In the evening Mrs. Jones again addressed us on "The Resurrection," followed by clairvoyance.

Spiritual Mission: Mr. G. Woodward Saunders gave addresses on "The divine incentive" and "Ourselves and the cosmos."

Tottenham: The London Lyceum District Council occupied our platform and the several speakers gave some fine short addresses.

LOUGHBORO'. — Mrs. Rixon conducted the services. Good time.

NORTHAMPTON. — Mrs. Jones, of Leicester, conducted week-end services and all present appreciated the addresses and clairvoyance.

PARKGATE. — Mrs. Thickett, of Sheffield, gave an address on "Spirit-

ualism, what has it done for us," also giving clairvoyance. Mr. S. Featherstone occupied the chair.

PETERBOROUGH. — Clairvoyance by Mrs. S. Podmore, of London. Mrs. Last gave a solo. Miss Rickett presided at the piano. Good audiences.

PLYMOUTH, Morley-st. — Mr. Rooke gave an address. Mrs. Bateman gave a solo and Mrs. Rooke also gave clairvoyance, which was well recognised.

Stonehouse: Flower service conducted by Mr. Prout. Cornet solo, "The Holy City" by Mr. Humphries. Clairvoyance by Mr. S. Pearce. "Children's voices" was sung by Mrs. Herd. Address, "The resurrection of the Christ Spirit," by Mrs. J. Dennis. Spiritual anthems sung by the choir. Flowers sold for Building Fund.

PORTSMOUTH, Temple. — Ald. D. J. Davis, J.P., of West Ham, gave very helpful addresses on "The true purpose of life" and "The utility of Spiritualism." He also lectured and gave personal delineations on the 19th.

SWADLINCOTE. — Services conducted by Mr. J. Humphries, of Leicester, also giving clairvoyance which was recognised. Mr. Collier and Mr. Chapell occupied the platform.

TREDEGAR. — In the morning Mr. W. G. Halestrap gave an address on "Out of the depths." Clairvoyance by Mr. M. Thomas. In the evening Mr. A. Brown gave an address on "The task of his Satanic majesty." Clairvoyance by Mrs. Halestrap.

YORK, St. Saviourgate. — Addresses by Mr. W. G. Gush on "Problems" and "Spirit teachings." Questions answered at each meeting.

Society Advertisements.

South Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.

SUNDAY, JUNE 27TH, a SPECIAL MUSICAL SERVICE will be given. Special Music by the Choir. Solo by Mr. W. LAMB.

Selections on the Organ, 6-15 to 6-30. At 6-30 and 8-15 Speaker Miss MORSE. MONDAY, JUNE 28TH, at 8-15, Members' Developing Class, Mrs. EASTWOOD. TUESDAY, JUNE 29TH, at 8, Public, Mrs. FORREST. THURSDAY, JULY 1ST, at 3 and 8-15, Mrs. FARRER.

Collyhurst Spiritual Church, COLLYHURST STREET.

SUNDAY, JUNE 27TH, at 6-30, Mrs. BENTLEY. MONDAY, JUNE 28TH, at 3 and 8, Miss A. BARTON. WEDNESDAY, JUNE 30TH, at 8, Miss WALLWORK. SUNDAY, JULY 4TH, Mrs. EVANS.

Manchester Central Spiritualist Church ONWARD HALL, 207, DEANSGATE.

JUNE 27.—Mr. W. HOWELL.
JULY 4.—Circle for Members Only.
„ 11.—Mr. F. CHANDLEY and Mrs. CORNES.
„ 18.—Circle for Members only.

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

OPEN CIRCLES

will be held in the Rooms of the above Society every Sunday Afternoon at 3 o'clock prompt. Doors closed at ten past. All invited

BRITISH MEDIUMS' UNION.

RE the Advertisement of the UNION OF LONDON MEDIUMS in THE TWO WORLDS of May 21st, negotiations having been broken off between the two parties, we have to state that the U.L.M. is NOT an affiliated branch of the B.M.U.—W. E. BENTLEY, Sec.

Society Advertisements.

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

SUNDAY, JUNE 27TH, at 6-45 and 8-15, Mr. PENNY.
TUESDAY, JUNE 29TH, at 8-15, Mrs. HOLDEN.
THURSDAY, JULY 1ST, at 8-15, Miss V. WHALLEY.

Pendleton Spiritualist Church, FORD LANE.

SUNDAY, JUNE 27TH, at 6-30 and 8, Mrs. ADCOCK.
WEDNESDAY, JUNE 30TH, at 3, Mrs. BROMLEY.
THURSDAY, JULY 1ST, at 8, Mrs. NOBBS.
SUNDAY, JULY 4TH, at 2-30 and 6-30, GRAND OPEN LYCEUM SESSIONS. Come in Crowds.

Bury Spiritualist Society, 44, KING STREET.

SUNDAY, JUNE 27TH, at 3, 6, 7-30, Miss SANDIFORD.
WEDNESDAY, JUNE 30TH, at 3 and 7-45 Mrs. KNOTT.
THURSDAY, at 7-30, MEMBERS' CIRCLE.

Bristol Spiritualist Temple, 16, BERKELEY SQUARE, CLIFTON.

SUNDAY, JUNE 27TH, at 6-30, Miss MARY MILLS, B.T.Sc., will begin a series of addresses on "The Occult Interpretation of the Bible." The first will be entitled "The Mystic Meaning of the 1st Chapter of Genesis." Clairvoyance. All are welcome.

W.I.S. Progressive Thought Centre, 114, SOUTH ST (Room 2), EASTBOURNE.

SUNDAY, JUNE 27TH, at 11-15 and 6-30, Mr. T. W. ELLA.
Trance address and Questions.
SATURDAY, JUNE 26TH, at 7-30, SEANCE.
WEDNESDAY, JUNE 30TH, PUBLIC CIRCLE.

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

SUNDAY, JUNE 27TH, Mrs. ALICE JAMRACH.
Address and Clairvoyance.
LYCEUM at 3.
WEDNESDAY, JUNE 30TH, at 8, Mr. ROBERT GURD.

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

SERVICES:
Sundays at 11-30 and 7. Lyceum at 3.
Mondays and Thursdays at 7-15.
Tuesdays at 3.
Healing meeting, First Wednesday in every month at 3.

SUNDAY, JUNE 27TH, at 11-30 and 7, Dr. W. J. VANSTONE.

MONDAY & TUESDAY, JUNE 28 and 29, Mrs. BLOODWORTH.

Worthing Branch every WEDNESDAY, at 6-30, at St. Dunstan's Hall, West Worthing.
Lecture and Clairvoyance.

Battersea Spiritualist Society,

Removing to
638 & 640, WANDSWORTH ROAD,
LAVENDER HILL, S.W.
Opening day SUNDAY, JUNE 27TH.
At 11-15, Circle Service, Mr. ERNEST MEADS.
At 6-30, Mrs. PODMORE.
Doors closed 15 minutes after each Service Commences.

Society Advertisements.

Church of the Spirit, Camberwell THE PEOPLE'S CHURCH, WINDHAM DENMARK HILL STATION.

SUNDAY, JUNE 25TH, at 11, Mr. W. A. CODD.
At 6-30, Mr. A. VOUT PETER.
SUNDAY, JULY 4TH, at 11, Mr. JOHN CLARKE.
"Man: What is He?"
At 6-30, Mr. H. J. OSBORNE.
Public Service every Wednesday.

Brixton Spiritual Brotherhood STOCKWELL PARK RD., BRIXTON.

SUNDAY, JUNE 27TH, at 3, Lyceum.
At 7, Mr. and Mrs. BROWN.
Address and Clairvoyance.
SUNDAY, JULY 4TH, Mr. H. W. BROWN.
Circles: Monday, 7-30, Ladies.
Tuesday at 8, Members; Thursday at 8-15, Public.

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

SUNDAY, JUNE 27TH, at 11, PUBLIC CIRCLE. At 3, Lyceum.
Flower and Gift Service in aid of BARNARDO'S HOME. Tea at 5. P. and Gifts will be gratefully accepted at the Afternoon Session.
At 7, Rev. SUSANNA HARRIS.
JULY 4TH, Miss CONROY, M.A.

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

SUNDAY, JUNE 27TH, at 7, Mr. G. TAYLER GWYN.
SUNDAY, JULY 4TH, at 7, Mr. G. TAYLER GWYN.

Hackney Society of Spiritualists 240A, AMHURST ROAD.

SUNDAY, JUNE 27TH, at 7, Miss ELLEN CONROY, M.A.
SUNDAY, JULY 4TH, at 7, Mr. and Mrs. W. F. SMITH.

Hampton Hill Spiritualist Society 1, HIGH ST. (close to Uxbridge Tram Stop)

SUNDAY, JUNE 27TH, at 3, Lyceum.
At 7, Mr. MASKELL.
SUNDAY, JULY 11TH, at 3, Lyceum.
At 7, Mr. H. BODDINGTON.

Kingston Spiritualist Church, BISHOPS' HALL, THAMES STREET

SUNDAY, JUNE 27TH, at 11, Mrs. SUTTON.
At 3, Lyceum Anniversary and Flower Service.
At 6-30, Short Addresses and Clairvoyance by the Lyceumists.
WEDNESDAY, JUNE 30TH, at 7, NURSE GRAHAM.

Lewisham & District Spiritualist Church.

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

SUNDAY, JUNE 27TH, Mr. G. B. SYMONS.

SUNDAY, JULY 4TH, Mrs. HART.

Plaistow Spiritualist Society, BRAEMAR ROAD, BARKING ROAD

SUNDAY, JUNE 27TH, at 6-30, Mrs. M. CLEMPSON.
MONDAY, JUNE 28TH, Mr. W. BROWN.
WEDNESDAY, JUNE 30TH, Mr. A. RAINBOW.
THURSDAY, JULY 1ST, Mrs. CONROY.

Where Are Our Heroic Dead?
Sir William Earnshaw Cooper, C.B.
The Church's opportunity. Embroidered
fitted to circulate among Christian
inquirers. 2½d. post free.