



THE TWO WORLDS.

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

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

No. 1708—VOL. XXXIII.

FRIDAY, AUGUST 6, 1920.

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No. 1708—VOL. XXXIII..

FRIDAY, AUGUST 6, 1920

PRICE TWOPENCE.

Original Poetry.

A Message from the Cenataph.

WHAT of our glorious dead,
Who suffered, fought and bled,
That we, their kith, might live?

What speaks the bold inscription,
"Our glorious dead."
Pause, until thy chilled blood revive,
Then ask thy soul the question,
Are they dead, or live they still
In regions where thine eye see'st not,
Where all is joy and peace their lot?

What wills our great Creator,
Who to us all gave breath?
Their country asked their sacrifice;
They gave up all—then death!
Eternal sleep! forgetfulness!
A fit reward for such!
Pass from this darkened scene,
Nor stay to touch a barren stone
So cold, which speaks of naught
To cheer, but still, cruel death!

Remorseful souls aspire to those fair heights
Where dwell thy "dead," shedding their lights
And singing rejoice. Fear not thine hour
For love and peace, thy passing dower.
Oh, hear us now! believe and see,
The glorious dead still dwell with thee!

WM. MOORING.

Multiple Personality.

DR. WILLIAM M'DOUGALL, in his presidential address to the Society for Psychical Research, sets forth some conclusions reached by him upon a subject with which many of his audience will have been familiar, but which is still very far from being numbered among those scientific matters that are more or less apprehended by the general public. An ordinary person would know, or think he knew, what was meant if one spoke of heredity, or gravitation, or X-rays, or a score of other ideas or phenomena which have become part of anyone's mental furniture; but it would still astonish him to hear a distinguished man of science, a Fellow of the Royal Society, who has held professorial posts in Oxford, Cambridge, and London Universities, say: "I, who consciously address you, am only one of several selves or egos that are comprised in me." This will sound to many people like the sort of thing that the half-baked intellectual is fond of saying, but it is nothing less than an inevitable inference, in Dr. M'Dougall's opinion, from the facts observed by himself, as by many other investigators in recent years, in cases of nervous disorder, of which he has had a large professional experience. "I am," he declares, "only the dominant member of a society or association of similar members"—of subordinate selves as it were, whose relations with the dominant one he compares to those of departmental heads with their chief at headquarters. He may tell us what may happen. Something may go wrong, control may be weakened or lost, "and the division of the personality into conflicting systems results." In extreme cases "a revolting subordinate" escapes altogether from control, and may "continue his career of insubordination indefinitely, becoming

ing a serious rival to the normal ruler." Such is Dr. M'Dougall's view of the mysterious facts of double, or multiple, personality. A man or woman of stable and strongly-marked individuality—or what we are used to call individuality—will, as the result of some serious shock, become a totally different being, with a personality entirely different and distinct from that which went before, equally strongly-marked, and without the least knowledge or memory of the self which it has displaced. The two may change places again and again, at varying intervals of time; or there may be more than two, successively taking and losing possession of the same bodily organism. The plain facts of such apparent spiritual change have been recorded now in innumerable cases. The interpretation of them has always been, and will doubtless remain, in dispute; and our own sympathy, we confess, is with the layman who declares that nothing in his instinctive spiritual life gives him the slightest intimation of such a combination of selves existing in his own normal case. But the medico-psychological evidence does raise the question of the nature of the human soul in the most direct way; and the savant and the theologian have yet to settle their difference on the subject. The special interest of Dr. M'Dougall's position is that he presents himself as a convert; for he had formerly maintained in his writings that "we were compelled to conceive our conscious mental life as the activity of a unitary being—an ego, a soul, a self."

We need not attempt in this place to follow out his argument, which only students of psychology in the technical sense are competent to discuss. But it is permissible to draw attention to the fact when a man of Dr. M'Dougall's position commits himself thus definitely to an hypothesis of such bewildering and immeasurable implications. The curious may find the whole question treated in the form of a novel, but with the strictest adherence to the facts of the scientific record, by Mr. W. H. Mallpck, whose book, called "An Immortal Soul," appeared some ten or twelve years ago. But speculation on the subject, as is clear from Dr. M'Dougall's address, has travelled some distance in that interval. He touches, for instance, on the question how such dominant and subordinate selves as he imagines are propagated from generation to generation. He speaks, too, of the bearing of this view of his on the life after death; a life in which he conceives the dominant self, if we understand him, as again taking its place in a new "intimately organised society of like members," forming a new complex personality. These are, perhaps, rather large conclusions to be based upon the results of a study of abnormal pathological conditions, and we doubt if Dr. M'Dougall's views will meet with any large measure of agreement among psychological investigators. As for what is known as psychical research, such workers are, as he confesses, generally averse from associating themselves with that branch of inquiry, with its fixing of attention upon the supernormal and the occult—or, as many hold, the forbidden—things. That they preserve an open mind in regard to such phenomena need not be questioned; but they are moved, as Dr. M'Dougall very justly says, by a sense of responsibility towards the public. As men of science, their fear is that the least show of acquiescence by them in such activities might promote a great relapse into pure superstition—into the belief in "witchcraft, necromancy, and the black arts in general, with all the moral evils which must attend such belief." We own that we think they are well-advised, more particularly in the circumstances of to-day, when the passing of the War has left in its train—for obvious and pathetic reasons—an extraordinary development of morbid and mentally dangerous anxiety to "lift the veil" between the seen and the unseen worlds. That is particularly the con-

cern of what Dr. M'Dougall calls the "left wing" of the Psychical Research Society, from which he is careful to dissociate himself; but the trouble is that "left wings" have a habit of developing more energy, and exerting a greater influence in the shaping of the course, than is usual with those of the "right."—DAILY TELEGRAPH.

What the Papers Are Saying.

A Glance Through the Press.

James Lawrence.

PERHAPS woodland and hedge-side attractions are responsible for the slight diminution in the stream of criticism of Spiritualism these past few weeks, but the caustic and irrelevant quality of much makes up for the lesser quantity. Father Vaughan has been uncannily quiet, while the Rev. F. B. Meyer has scarcely tuned a pipe. The silence of these and kindred petrels makes for uneasiness, not for the fate of Spiritualism, but for the next volume of verbiage and undignified attitudes.

That itinerant apostle, Father Thurston, seems to have gone on a summer vacation, while even his colleague Fathers Longridge seldom uses his voice in the work he deems himself a heaven-sent partaker in. The Reverends F. C. Spurr, A. V. Magee, D. J. Hiley, and C. R. Hull, who sparred so valiantly during the early weeks of the year, have, together with Bishop Wakefield and Mr. Joseph McCabe, practically extinguished themselves. Mayhap they have come to reason more fully, or are they hunching for another spring when Autumn lengthens the contemplative hours? Dr. Haydn Brown is also pitifully inarticulate, or is it that the newspapers have tired of his repeated unsupported allegations and arithmetical gymnastics? Still, with these redoubtables temporarily quiescent, there is material enough with which to regale a credulous and prejudiced public.

The transition of Professor J. H. Hyslop at New Jersey on June 17th gave scores of newspapers excuse for referring to matters psychic, occult, etc., just as the mood and the intelligence of the editors permitted. Psychical Research owes so much to him that the panegyric of Sir Oliver Lodge was more than deserved.

On the whole the Press references have been helpful, although a few of the less tolerant indulged in veiled, and sometimes quite naked, sneering. The Bible Students keep up the "razzle," Mr. Kirkwood and Mr. Thackeray continuing as principal buglers. The "Brixton Free Press," of June 11th, devoted a couple of columns to an address of the latter gentleman's entitled "Where are the dead?" and if the digest be even approximately representative, he did very little towards solving the problem. He is at full liberty to express his opinions upon matters spiritual, but has no right to misrepresent and trample upon the opinions of people equally, if not his superiors, intellectually and spiritually both. When will he and his kindred realise that the cry, "Perils of Spiritualism" is but a miserable bogey, and "the great war revived Spiritualism" a canard no person conversant with the matter would advance?

The "Newcastle Chronicle" of June 2nd contained a short but pointed unsigned reply to his colleague. When will supporters learn to always attach their names to their presentments, so that friends may be recognised. Mr. Ed. Clodd is irrepressible, as are all pet theme critics. They see "red" always, and dash impetuously and without direction at the object of their rage.

In the "Daily Graphic" of June 22nd, he, to his own SATISFACTION ONLY, riddles the well-reasoned testimony of leading scientists, dismisses Sir A. Conan Doyle on the opinion of Dr. Tuckett and the "Times" reviewer, as having no clear idea of scientific evidence and method, and refers to Florrie Cook as "the shameless woman." Intemperance like this reduces the value of even well-considered opposition. In the issue of the same paper for June 23rd Mr. Clodd commits the tyro's mistake when he says "None are wholly free from bias." He forgets that he, as a critic, is biased, and that investigation turns others to favourable attitudes. Success and satisfaction naturally stiffens the

friendly fibre. Sir Arthur replies briefly, but tersely, and should make his opponent feel a little "put out." Mr. A. Bulley also takes him to task, but nothing seems to uproot ingrained and ill-founded suspicions. The writings are deserving of reading, and I shall be pleased forward to applicants in rotation, as usual, when, I think they will appreciate the simple but cutting advice of Dudley Stow in the issue for June 25th, viz., "It will perhaps, be well if Mr. Clodd were to study Spiritualism first hand."

Dr. Schofield seems determined to gain notoriety by his latest attempts being at a recent inter-denominational meeting called to "protest against Spiritualism," in Queen's Hall, Langham Place. He cited the case of a cavalry officer who "committed suicide after attempting to communicate with the spirit of his mother." Well, there is nothing extraordinary in that. Everyone knows of people committing suicide through Christian mania, through infinite disappointments in love, out of employment, etc. Will the purblind attackers adopt sensible methods?

The Bishop of Lichfield was fairly tolerant, as reported in the "Birmingham Post" of June 16th, but made several uncalled-for references. I wish he would tell us upon what grounds he states that "there is a real touch between us and those on the other side," and "nobody could question that there were facts with regard to the spirit world." He admits that he has "come across no evidence." How can he declare, honestly, either way?

The Rev. G. Vale Owen is coming more into the limelight, and loomed large in a discussion at the Highgate Parish Church Men's Bible Class on June 20th. Two parsons and three laymen flayed and dissected him, but his reason when he preached at St. Paul's, Covent Garden, showed that the milk of human kindness is still on tap. He has escaped the attentions of Mr. Clodd, as an article in the "Daily News and Leader" of June 28th emphasises. He would like to quote extensively from his letter, but the closing paragraph will give readers an idea of the tone. "Mix the materials in this book with the rhapsodies of Swedenborg, the vapourings of Stainton Moses and Jackson Davis, stir slowly, let the whole settle, and the result will be, as before, a mischievous potion drugging intellect and imperilling sanity wherever there is mental instability and nerve-trouble." A short unsigned note in the same paper is equally inconsistent, and even more ignorant. It says, "Other revelations have had a less vogue than his, and they are gone to limbo on their own accord," but adds no explanation. How delightfully true these gentlemen can be when they want to criticise, and how little they have no material.

In "John o' London's Weekly" of June 12th was a very interesting extract from "Miscellaneous Papers" by Charles Dickens, entitled the "Martyr Medium," written to D. D. Home. Dickens sets down his opinions, sometimes in not altogether pleasant numbers, but apparently in sincerity. There are a couple of pages, and they are worth while reading.

There was a breezy little bit in the "Morning Post" of June 17th, outlining the remarks of the Rev. M. P. Davis at Hull on the 16th June. That preacher has but scant ideas regarding human psychology when he expresses astonishment at the numbers of people turning to Spiritualism, Theosophy, and Christian Science. Surely it should rather mark a returning to sanity, to a determination to think as individuals, and not to follow as sheep. He is "alarmed" at the numbers "being led away by Spiritualism." Well, the remedy is with himself and colleagues.

The South Wales Calvinistic Methodist Association seems greatly perturbed over the development of Spiritualism, if the remarks of the Rev. R. J. Rees, M.A., can be taken seriously. The gem of his outburst came when he announced that "a general spiritual revival was needed" but when he alleged that through Spiritualism "revelation for holy things was lost," he spoke without knowledge. One of his statements, as reported in the "Morning Post," comes as a grave reflection upon the cult. Said he, "Some of the ministers who had died recently would have been longer had their salaries been sufficient to secure the efforts required." This is a terrible indictment indeed. It would-be religionists Hobson's choice: join Spiritualism

die mad, or become a Calvinistic Methodist and die dry. I prefer the former.

The "Sunday Express" of June 13th had a somewhat hampered tilt at Ouija boards, depicting lurid and impossible situations, stuffy spare corners, with hints as to the prices therewith of "society leaders" and noble lords. "Express" must be short of children's stories at present.

In the following issue Miss M. Moffat, the actress, had a decent article on the subject. In a simple summing she remarked to a friend, "There doesn't seem much ability of trickery there."

In "Pearson's Weekly" a self-styled "bogus Spiritualist medium" continues her "confessions," and certainly aware of a disagreeable kind, leaving one with a rather exalted opinion of the individual so posing. But why such doings with the work of Spiritualism? Spiritualism is not fortune-telling, nor does it in any way encourage such practices. This is an instance where the law should have power to compel the newspaper to give up its protégé, so that dangerous and unscrupulous persons might be adequately dealt with. With her at large, society is in danger, and surely the most superficial reader will find the undesirability, as literature, of these "confessions." A goodly number of cuttings from the Blackburn press came, demonstrating that keen interest is taken in our movement in the North. A correspondent to the "Blackburn Weekly Telegraph" camouflaged as "C" has two very interesting items to tell. One deals with cottage seances at Harwen, and the other tells of a local gentleman who received a death "warning," which was verified to a minute. As the movement is quite strong in that quarter, I trust that these stories will be investigated.

A faithful visitor—excuse the pun—to my table is the "Faith," and true to its habit, one reached me a few days ago. A two column article entitled "The believer's life after death," and signed G. Agnes Bond, faced me, heavily studded with Bible references, the whole smacking of the Bible Student practice, although not professing to come from such source.

"The Sketch" has a page for monthly notes, with the pertinent motto, "Invest me in my motley, give me time to speak my mind," and in the chat for June 23rd, the Howard unburdens himself, without license, of an Spiritualist wedding, and matters occult generally. He comes from a "provincial paper," setting down among his statements this one, "There was no set religious ceremony." Now, I would have liked a little more light on a wedding, its locality, its personnel, etc., so that the value of that little assertion might be investigated and duly reduced to its legitimate proportions. Other interesting extracts are, "Said the speaker, 'We realise as Spiritualists that there is no distinction in the sexes,' and we look upon the male as the more robust side, the material side, and the female as the more spiritual side, in closer contact with the higher forces.'" I am left cold and wondering. Spirit music has formed part of psychic phenomena some time, and the subject is receiving generous ventilation in the papers just now, one noticeable item being contained in the "Daily Sketch" of June 14th.

One Dr. Gustave Galey throws a medium, Louis West, into trance, and, when under the influence, he becomes wonderful a musician, particularly proficient at piano. The great masters, Chopin, Mozart, and Schubert, are interpreted as easy as getting a recitation off. The point is made that Aubert in his normal state is utterly musical, thus making the phenomenon all the more remarkable. He is said to be unconscious of his actions while hypnotised. No doubt the subscribers to the title of the World's Evangelical Alliance imagine themselves as a mean family, but their knowledge of things outside the little world does not seem consonant with the ambience handle.

According to the "Daily Telegraph" and other papers strange things were said, and stranger assertions made, at a meeting on June 2nd. The Bishop of London did not attend, but sent his benison and the message "Spiritualism is a very grave danger," and like "many other forms of bad teaching, should be met by teaching based on the Gospel's Creed." There's a crumb of comfort therein. We are not the only bad teachers. The Pharisees are

still plentiful, and perhaps, like many other objectionable things in nature, they fill a want.

"Thought messages from Everywhere," is the title of an editorial article in the "Sunday Mercury" of June 20th, but where the joke or point or whatever the outstanding feature purports to be comes in beats me. Ostensibly the writer details his experiments in telepathy, with prizes thrown in, and I can imagine him throwing down his pen and exclaiming, as he does in the closing lines, "I'm fed up with this subject." If it be a skit it is a rank failure; if it be a tale of facts they are useless, and if the intention be to inaugurate a new crank pastime, builders will have to look alive, for there will be a boom in homes for the mentally weakened pretty soon.

At last critics of Spiritualism have amongst them one with an original mind. The 10,000 lunatics stunt is threadbare, but the Rev. J. Earle Morrell, a Bromley-by-Bow Congregational minister, has led a new attack. Salvation Army leaders have, ere now, preached whilst standing inside a coffin, but Mr. Morrell has huge posters painted depicting himself valiantly squaring for battle against that soulless dragon Spiritualism. Even "Robert" has to be requisitioned, for we read that "it is guarded by a policeman." I wonder if the powers above will send the warden's bill to the ingenious cleric? My wonder is that so little publicity has been given to this departure on the part of the opposition.

Great cry is made concerning the mental stability of Spiritualists, but surely little doubt exists as to the quality of a mind that could rave over "the Anti-Christian forces of Spiritism, Theosophy and Bolshevism" in one breath, as done by the Vicar of Horsham in the "Church Family Newspaper" of June 4th. Then in really moving language he wails for a church revival so as to counteract these awful influences. The trouble is that it all ends in splutter and froth, simply because nothing more CAN be done, or NEEDS to be done. In the same issue Miss I. Toye Warner trounces Mr. Alfred Porcelli so caustically, yet so definitely, that unless that erratic gentleman be unreachable by logic and facts, he must feel "small" to-day.

In the June 24th issue of the "English Churchman" the Rev. C. B. Foy, M.A., Vicar of St. Mary's, West Kensington, concludes his series of articles on "Spiritualism and Christianity." Hudson Tuttle, Dr. A. Wallace, Dr. Howe, Dr. Wisse, Hanson Hey, Fielding Ould, Miss Bates, Mr. Gow, Sir William Crookes, Dr. Peebles, Mr. Ernest Hunt, to select a few at random whose testimonies have been mercilessly, unscrupulously, and deliberately wrenched from contexts and presented as legitimate expressions, will feel themselves honoured by being noticed by this self-elected Anglican interpreter. Conceit and prejudice could hardly further go.

Mr. W. R. Sutton received a good report in the "Derby Daily Telegraph" of June 4th. He had been speaking and giving clairvoyance at the Charnwood Street Church. Closing the report are the pressman's somewhat cryptic words, "The 'Telegraph' representative was not chosen for the receipt of a message." Which is a pity.

Those who have read Mr. Elliot O'Donnell's experiences, particularly his "Ghostly Phenomena" and "Haunted Houses of Wales and England," will have enjoyed his little contribution to "Lloyd's Sunday News" of June 27th entitled "London's Haunted Houses." Mr. O'Donnell tells his stories so simply, yet so convincingly, all the while displaying that impartiality so vital in such circumstances. His adherence to the idea of elemental control is, however, a little difficult to understand.

Just as I am closing these observations a number of cuttings have reached me dealing with John Lobb's new book, "Startling Revelations from the Heaven Worlds." He tells of a "Mighty One" who has been on earth these two years past, and will soon appear, inaugurating a new dispensation. As space is now exhausted further reference will have to lie over till next month.

WHEN a ruler stoops to oppression, he then becomes the sufferer indirectly.

SATIETY comes from being given what we desire. Contentment comes from conquering self and ceasing to desire.

The Old Language of Numbers.

Ellen Conroy, M.A., D.Cerom.

(CONTINUED FROM LAST WEEK.)

NUMBER TEN. Ten is the number which is so vast that it circumscribes the whole world in each and every one of its different aspects. It stands for God and creation once more united. The end of the serpent path of wisdom has been traversed, and the soul reaches the altar stone of the Temple. The Arabic number ten is said to be a perfect symbol of this, where the stroke represents spirit and the cipher is the world egg, but, as with the number eight, we must remember that this is only one system of notation.

Ten gives all the perfections, whether of man or of God.

There are ten commandments, because they summed up all the truths that made the good man perfect. Remember that there are esoteric interpretations to the Ten Commandments as well as exoteric.

It was at the tenth hour that John found Christ. The most spiritually-minded of the apostles had now reached the joy of unity with the spiritual man.

The tenth foundation of the New Jerusalem was a chrysoprasus, which means the celestial love of truth. We can never attain to all truth till we become one with the spirit.

In the Tarot we have two circles, the one inside the other, with the name of God between the two. These circles seem to represent the Greater and Lesser Mysteries. Above the circles is a sphinx, and below is a serpent. It seems to mean that we know not to what great wisdom we attain if we try to understand the circles, but if we fall, the serpent of evil is below. In the corners are the four living creatures of Ezekiel, to show our knowledge and wisdom must pertain to spirit, soul, mind and body.

Among some people it is usual to assign definite symbolic value only to numbers from one to ten, but this is not the practice with the old symbolists.

Certainly every number from one to fourteen had a definite value. Then there were a few other numbers that were extremely important, such as nineteen, twenty, thirty, thirty-three-and-a-third, forty, fifty, seventy and a hundred. In some systems, however, every number from one to a hundred has its own meaning.

NUMBER ELEVEN. Eleven is usually considered to be a number of incompleteness, leading up the number twelve, but against this view we must notice the fact that the Temple of Solomon was completed in the eleventh year. It is improbable that the seers would say it was completed in a number meaning incompleteness.

The eleventh foundation of the New Jerusalem was a jacinth, which means spiritual love sending intelligence. If eleven means this, it is no wonder that the Temple was considered complete in the eleventh year.

Eleven is the number of the Apostles after the defection of Judas. Now, when sun worship was supreme it was thought that the sun was killed by one of the twelve constellations. Hence eleven means the perfection obtained after separating the wheat from the tares. The soul can now be measured and weighed and no deceit and no guile will be found therein.

The number eleven in the Tarot is expressed by the figure of Justice between two pillars. He carries a sword and a balance. The sword is the sword of the spirit—of the great eternal truth. The temple of our soul is complete when we can wield this sword and when we are able to judge and know ourselves, when the balance shows that our good deeds are supreme.

TWELVE. Eleven is the number of the perfection of the whole soul en masse. Twelve is the number of the perfections of the soul considered separately. It is the number of the New Jerusalem with its twelve foundations.

The soul is built four square, and on each side of the city are three gates—spirituality enters into every part and aspect of the perfect man.

Twelve is the number of the stones on the breastplate of the Jewish high priest, where we have four rows of stones, three in each row. The soul of the true priest is founded on the four of justice and righteousness, with all spirituality shining through.

Again, the twelve is written in the Zodiac. Among the Hindus the twelve constellations are called the Perfect Man. When you have gone through and attained all the experience symbolised in the twelve signs you have reached perfection.

It is for this reason that solar gods and great heroes are assigned twelve tasks or labours—the twelve labours of Hercules, or the twelve great battles of King Arthur.

When the children of Israel reached Elim, there they found palm trees and twelve wells, meaning that there is a fountain of living truth for each person upon his particular pathway. Similarly the Tree of Life is seen by John as having twelve branches, and the leaves of the tree were for the healing of the nations. There were also the twelve loaves of shew-bread to express this great fact of life. Food and inspiration are all to be given to the man trying to perfect each facet of his soul.

Notice also that the measure of the walls of the New Jerusalem were a hundred and forty and four cubits (12x12), "according to the measure of a man which is the measure of an angel." When man's soul has reached the perfection of the angel, it contains the transcendent virtues of the twelve.

Again, in John's vision of the redeemed, he says: "A lamb stood on Mount Zion, and with him a hundred and forty and four thousand, each having his father's name carved on his forehead."

The Calvinists interpreted this as meaning that only a hundred and forty-four thousand people were ever to be saved, and of these there would be none but Calvinists. What it really means is that none but perfect souls will enter into the joys of the high realms of the spirit world. No wonder that twelve is said to symbolise the pathway of prophetic vision.

At the age of twelve Christ was able to dispute with the doctors in the Temple. The age is that of the soul who knows and understands all. Henceforth he is to be occupied with his Father's business, that is, his business now is with the spirit and not with the soul. Thirty is the number when the spirit is perfected. Hence Christ's ministry begins at that age and continues to the age of thirty and a third year, i.e., for forty months, for forty is used for a period of endurance and trial.

In Revelation there is the vision of the woman clothed with the sun, having the moon under her feet, and on her head a crown of twelve stars. Here again is a mystic vision of a perfect soul clothed with spirituality, having learnt all the moon or soul lessons and crowned with all the beauty and light that is given as each one of the twelve labours are accomplished.

But twelve is also the number of the hanged man, Judas. How can we reconcile the emblem of a hanged man with all this lofty thought? In symbolism there is always an exalted meaning and a debased meaning. Even in ordinary language a dog can mean all that is noble and true or else all that is contemptible and unclean. At twelve, after all experience, the soul either attains perfection or is degraded. Hence we have the angel or Judas. Hence also comes the saying that thirteen (that is when one begins again after twelve) there is either the knowledge of all harmony or else comes the great discords and evils that sometimes help to make the soul realise itself and so realise God. So the ill-luck attributed to the thirteen comes from this discord, or the person being out of tune with circumstances.

In the Tarot we have twelve for the hanged man, but we must note that it is not Judas. It is a man with beautiful face and the sun around him. He hangs from a living tree. It appears to be part of the Tree of Life. It may mean that he has now completely reversed the ordinary view that the world is the real. By knowing and suffering for the fact that the unseen is the real he attains the light expressed by the sun's rays, and he is bound to eternal life.

FOURTEEN. The number fourteen has been called the true number of the incarnation. This is because the body of the god Osiris of Egypt, who represents the sun in Taurus, was cut into fourteen parts by his enemy, Typhon, who represents the sun in Scorpio. Isis, the wife of Osiris, searched all over the world till she found all the parts except one, and the god was restored to life. Isis is the goddess of the crescent moon, and Plutarch tells us that the fourteen

are emblematic of the fourteen days of the decrease of the light of the moon between the full moon and the new. Mystically it seems to mean that the soul has to search consciously for the body of the sun or the spirit, i.e., the quest of the soul is for the portions of truth scattered over the earth.

In the Tarot the picture representing fourteen is called Temperance, but might more truly be called Harmony. A winged angel is pouring water (Water of Life) from one cup into another—one foot is on land and the other in the sea, i.e., the soul now knows more than one plane of existence. There is a pathway leading up a mountain which is bathed in the sun's rays, telling us that progress right up to the very summit of the Mount of Vision is possible if we have the renewed life from the water that is in the cups, and this new life is the divine harmony of knowing that all things, even death, make for good.

In fourteen years Jacob obtained Leah and Rachel, who represent mystically the greater and the lesser mysteries.

There are said to be fourteen generations from Abraham to David and fourteen from David to Christ.

Job, the righteous man of Uz, had fourteen thousand sheep. The sheep represents the kindly affections. Thus search for truth had given him the kindness and sweetness which is characteristic of the man whose whole object is the growth of the soul rather than the growth of the intellect.

TWENTY. The length of the Holy of Holies in Solomon's Temple was twenty cubits. Remember that the outer court was forty cubits. When you have gone through your appointed period of suffering you come into the eternal indwelling of the spirit into which matter and suffering do not enter.

In the Tarot this number is represented by an angel wakening the dead, not in the sense of wakening the physical, but of freeing the spirit that has long been trammelled by the house of flesh that surrounds it, and by the low or base desires of the lower nature. Now the pure spirit is admitted to the great spirit.

(TO BE CONTINUED.)

A Line from an Old Worker.

We are pleased to hear that Mr. H. V. Maskell (late of Manchester) is doing good work in Sydney, N.S.W. His friends will be pleased to peruse the following letter received from him:—

DEAR MR. OATEN.—You will see from the enclosed certificate that I am again in full harness. We are attempting the organisation of our forces in this State. No light talk, I can assure you; but then, you know the difficulties. Fortunately we have some very earnest workers on the Council, and already there are signs that the influences at work to improve the status of the movement are being responded to.

"We are seeking recognition by the Government as a religious body, and a deputation will shortly wait upon the Attorney-General to present our case. Regulations for the certifying of Exponents and Demonstrators have been adopted by the church, and we are endeavouring to obtain official Government endorsement to all Certificates issued.

"The progress of the movement of Spiritualism has been hindered too long by occultists of all types practising under the banner of Spiritualism. Many such are of doubtful character, and cast an adverse reflection on the movement to which they profess (for professional purposes) to belong. The public are slow to realise that Spiritualism and occultism are not necessarily identical propositions, and the movement suffers accordingly. We are endeavouring to enlighten seekers after truth along these lines, and trust the day is not far distant when the movement of Modern Spiritualism will hold among the religious movements of the world the exalted position to which our glorious teachers justly entitle it.

"We are anticipating with pleasure the prospective visit of Sir Arthur Conan Doyle to these shores, and have confidence that as a result of his labours impetus will be given to the movement, encouragement to the workers, and enlightenment to thousands now on the threshold of investigation.

"I am happy to say health conditions of wife and family are good, and trust you and yours are enjoying the best of health, and that all things material and spiritual are going well with you.

"With kindest thoughts and fraternal greetings, I am,
yours sincerely,
H. V. MASKELL."

Morse Memorial Fund.

Final List.

PRIVATE SUBSCRIPTIONS.—Previously acknowledged, £214 4s. 7d.; John Stevens, Esq., Brierley Hill, per Walter Jones, Esq., Stourbridge, £5; Collected from friends by Mrs. Oaten, 17s.; "Friend," per W. Moore, Esq., Newcastle, 10s.; "Friend," per Mr. E. W. Oaten, 2s. 6d.; Mr. R. and Mrs. Owen, collecting book, R. A. Owen, Esq., Liverpool, 10s.; total, £221 4s. 1d.

SUBSCRIPTIONS FROM SPIRITUALIST CHURCHES, UNIONS AND LYCEUMS.—Previously acknowledged, £112 14s. 5d.; collected by Nottingham Spiritual Evidence Society, per L. Armstead, Esq., £2 12s. 5d.; South-West Lancashire and Cheshire District Union, retiring collection, Good Friday Celebrations held at Wigan, per F. E. Crewdson, Esq., £1 12s.; Members and Friends, National Spiritualist Church, Regent Hall, Rochdale, per W. H. Dearden, Esq., £1 7s. 6d.; Liverpool Spiritualist Institute No. 1 (collecting book), per R. A. Owen, Esq., Liverpool, £1 1s.; collected by Croydon Spiritualist Society, per A. E. Hendy, Esq., Treasurer, Southern Counties District Union, £1 1s.; Members and Friends, Belper Spiritualist Church, per John H. Hawkins, Esq., 17s. 6d.; Paignton Spiritualist Society, per F. Rossiter, Esq., Treasurer, 10s.; Spiritualist Church, Brighton, per A. Hammond, Esq., 10s.; total, £122 5s. 10d. Grand total, £343 9s. 11d.

The subscription of 10s. from Windhill Spiritualist Church, Shipley, acknowledged in list published March 12th, should read per Mrs. Brook, secretary, not Wm. Brooks, Esq.

JOHN JACKSON, Hon. Treasurer.

30, Buxton Road, New Mills, nr. Stockport, July, 1920.

Bishop of Southampton on Thought Transference.

SPEAKING at the dedication of a war memorial at Chale, Isle of Wight, Dr. Macarthur, Bishop of Southampton, remarked that in these days all were more or less familiar with thought transference or telepathy. People no longer expressed surprise when it was suggested that thoughts could be transferred from one to another even though they might be far apart from each other. Therefore it was not surprising if there should be something corresponding to this thought transference between those who remained in this earthly state and those who had passed into the other condition of spiritual existence.

He did not think it was improbable or unreasonable to suppose that they in this earthly state having thoughts which influenced them very deeply might have them transferred to those who had passed away to the other state.

One could not say that it actually took place, but there were many passages in the Scriptures which bore out the idea that those in Paradise did know what was going on in this world. For instance, he did not think it was impossible for them to have some knowledge of what they were doing that day, and of the thoughts which they cherished in their hearts towards their loved ones. If this were possible, they must realise that it was an exceedingly comforting thought, and one which they should cherish with feelings of great thankfulness.

WITH wisdom comes the husbanding of vitality, hence a renewal of life.

Mr. W. H. ROBINSON, of Newcastle-on-Tyne, wrote to the Archbishop of Canterbury on "The Truth and Coming Influence of Spiritualism," and has received a letter acknowledging receipt of the communication, and stating that the Archbishop is "receiving many communications on the subject."

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FRIDAY, AUGUST 6, 1920.

What Do We Know?

WE have perused with a great deal of pleasure and some profit a recent book by the Rev. Canon J. M. Wilson, D.D.,* which embodies a couple of sermons preached by him and a rejoinder by Sir A. Conan Doyle, concerning life after death. With Canon Wilson's criticisms of Spiritualism little need be said. He appears to have practically no first-hand knowledge or experience, though he apparently has read the subject up. Three months in an established circle would probably provide him with sufficient real experience to alter the majority of his tentative opinions. Reading is always a valuable ally, but a man who merely reads science, without personal experiment, generally develops a squint, due not so much by what is absorbed, as by what is omitted. Canon Wilson, however, is always striving to be fair and unbiassed. He wins one by his evident sincerity and earnestness, and any bias he possesses is due to the fact that he thoroughly knows one side of the controversy, and presumes a parallel which has no existence in fact.

WE are chiefly concerned, however, with the trenchant admissions which he makes concerning the Christian position. He is guarded and dignified in his statement of his case, as befits the responsibility of his position as one of the scholars of the Church, but we fear that if a few more honest men of the same type should make plain the logical facts of the Christian position there would be remarkably little remaining of the structure of Christianity. He claims that on the question of life after death there are two sources of knowledge—revelation and science—and concerning the former he recognises that we have received very little, since even now humanity, after millions of years of evolution, is but in its infancy. Concerning the revelation of Jesus, we are told "He revealed what could then be revealed and understood of the nature of God and man and of man's destiny. But we are far from having mastered and learned his teaching." He goes on to say, "I welcome both sources of knowledge, revelation and science . . . and I desire to make it equally plain that the knowledge hitherto obtained, though quite real, is very limited, fragmentary, undefined, and doubtful." He claims next that there are two fundamental truths of which the Church is the guardian. Firstly, that there is a future life for men, in which personal continuity is preserved; and, secondly, that our spiritual condition in the future life is related to the earthly life which preceded it, i.e., we shall have to answer for the use we make of life. But, he adds, "I shall not here attempt to give any outline of the grounds on which I hold this faith. I do hold it."

* "Life After Death," or Christianity and Spiritualism. A challenge by the Rev. Canon Wilson, D.D., with Replies by Sir A. Conan Doyle and Sir Oliver Lodge. Holder & Stoughton. 2s. 6d. nett.

Concerning that after-life, however, Canon Wilson pointedly claims that Christianity knows nothing. The Church has provided pictures to aid us in thinking of an after-life, but all such pictures are symbolical; they are parables, metaphors, in fact, only fancies, and must not be treated as more than this. Questions concerning the methods of the resurrection of the body, the nature of a spiritual body, a purgatory, an intermediate state, a first resurrection, the second coming of Christ, the final judgment in all its details, a heaven in Jerusalem the Golden, hell of ternal flames, the nature of life in Heaven; its discipline, progressive teaching, service of God, the knowledge there possessed of things on earth, and much beside, have all been thought out and taught as the teaching of the Church. All such pictures, we are now told, are merely symbols, "and some probably terribly misleading symbols of reality." Says the Canon, "I have given the substance and core of the Christian belief—that there is a future life and a future judgment. Beyond this we cannot go one step." This nucleus of purely spiritual truth has been added to by the literal interpretation of Biblical metaphors and by devout imaginations into great detail, and taught with great confidence as the teaching of the Church; but the Canon assures us that "all such detail is parable, not fact."

In other words, Canon Wilson seems to suggest that the Church knows very little, and guesses a great deal, or that the whole of its professed knowledge is imaginary. Even of the two propositions which he claims to be basic, he goes on to say "I am far from saying that this hope of personal immortality is so clearly revealed that a man cannot be a Christian unless he feels sure on the matter." Can we fancy a man claiming to be a Christian who does not feel sure of an after-life? We should think such a man something of a hypocrite, and have a far greater opinion of his honesty if he frankly avowed himself agnostic and judging by Canon Wilson's estimate of Spiritualism, he seems to imagine that the after-life to a Spiritualist is of the same tentative, uncertain, and nebulous type. He draws a parallel when he tells us that Spiritualism and the Church both assume that "human personality not only will be naturally conceived by us as dwelling in a human form to which we are used, but requires such a form in which to exist." Dr. Wilson assumes that we have all obtained our information from reading. He overlooks the one essential, viz., that the Spiritualist has obtained his information of the after-life not from records written up by scribes and priests, but from actual conversations with the people who dwell in that after-life, and allowing for all the difficulty which must necessarily exist in an endeavour to explain one life in the language of another, there is something in the personal touch, in community of sensation, in a telepathic impact, in all that is expressed in the sense of human companionship—which makes the margin of error far less than he computes. When we have photographed the spirit body, seen the light of life in the eye of the materialised form, heard actually reproduced upon the open air the familiar voice and vocal idiosyncrasies of our departed, there is something more than mere symbology and imagination existing.

One is grateful for this book. The writer knows both the strength and weakness of the Christian position, and his mentality is such, his desire to be fair to his opponent so clear, that one feels a pang of regret that his knowledge of Spiritualism is fragmentary and second-hand. With fuller knowledge, we think the Canon would realise that what he calls spiritual life, whilst higher in quality and more beautiful in its expression, is not very different from this in kind. Why should it be, since this is the training ground for it? The good Doctor is not so far from the Kingdom, and we doubt not that before many years have passed he will be another of the band of God's servants who will be serving his Master by ministering to his brethren.

JIMMY had been very attentive during the lesson, and the Sunday school teacher concluded by telling the scholars they would have golden crowns on their heads if they were good. "You would like that, wouldn't you, Jimmy?" "Not much," replied the youngster. "I had one of them things on a tooth once!"

CURRENT TOPICS.

It was a great event. All who were present were striving to give welcome to the rest, and all were struck by the spirit of fraternity which was manifest. Worker and professor rubbed shoulders. Cleric and iconoclast on level terms. The enthusiastic propagandist and critical researcher compared notes, and each gained a new measure of understanding of, and respect for, the other. The evidence that Spiritualism is a meeting-ground where humanity can freely meet and express itself in common terms was evident on every hand.

ORGANISER ENGHOLM had done his work well, and the arrangements left nothing to be desired. The capacity of the dining hall was severely taxed, yet all was orderly. It is very clear, however, that when Sir Arthur and his good lady return at least three times the accommodation will be essential for the "welcome home." They have shared themselves to us by their strenuous labours here, and we are confident they will win golden opinions and many converts overseas.

POST-PRANDIAL speeches are renowned for the spirit of optimism they display, and on this occasion one could have wished that the "gloomy Dean" had been present to share the brightness. It would have reassured him to see such a happy company looking to the future with assurance and eagerness. Everyone seemed convinced that humanity was just beginning to live.

ABOVE all in the feast of reason and flow of soul, the presence of the spirit people was not forgotten. There was a joyous and real sense of the presence of those who brought the company together, and a realisation that they too shared the feast of fraternity, although the more material provisions had no power of appeal. The various speeches were rich in their allusions to the guidance and support of the unseen. Not words alone, but an earnest and sincere conviction characterised the various remarks, as Sir Arthur was commended to the care and guidance.

THE "Daily Mail," in reporting the luncheon, said: "It was an assemblage of mystics. Passionate sincerity was stamped on every face. There were few whose appearance was odd or peculiar: rather were those present conspicuous for their high, broad foreheads and deep-set eyes. The women were vigorous in type: the faithlike dreamer was missing." At last we are being recovered!

QUITE a large number of prominent mediums were present, amongst whom we noticed Mrs. Etta Wreidt, Mrs. M. H. Wallis, Mrs. Cannock, Miss McCreddie, Mrs. Buxton, Mrs. A. Boddington, Mrs. Susanna Harris, Messrs. W. Hope, A. V. Peters, J. J. Vango, Mrs. L. Lyman Knight, Mrs. Bloodworth, Mrs. M. A. Stair, and many others.

QUITE a dramatic scene was presented when Sir Arthur remarked: "My wife and I have talked face to face with eleven of our dead relatives. I want those who can with certainty say they have done the same to stand up." Quite 90 per cent. of the assembled company stood in silent reverence to the memory of the living dead. The scene was a wonderful one, and created a tremendous impression.

It would not do for all to possess the power to see the internal workings of this planet.

As earthquake may kill thousands. It is, nevertheless, a blessing, and with increased knowledge we shall learn to become eruptions as blessings in a disagreeable disguise.

Enthusiastic Send-off to Sir Arthur and Lady Doyle.

Farewell Luncheon at the Holborn Restaurant.

ALL sections of the Spiritualistic Movement foregathered to do honour to Sir A. Conan Doyle and Lady Doyle in the Venetian Chamber of the Holborn Restaurant, Kingsway, London, on Thursday, July 29th. The purpose of the gathering was to express appreciation of the excellent work the honoured guests have been engaged in, and to give them an enthusiastic send-off on the eve of their departure for Australia and New Zealand on a missionary tour to spread abroad the glorious truths of spirit return and angel ministry. Long before the time of the function the famous restaurant resounded to the hum of animated conversation, as friends from all parts of the country greeted each other. Representatives from every district, and many of the most notable mediums, were present. The chair was occupied by Dr. Abraham Wallace, supported by Lord Glenconner, Viscountess and Viscount Molesworth, Lady Waterhouse, Lady Effie Heath, the Dowager Lady Oakley, Count and Countess De Verneuil, the Hon. Mrs. Gerard, the Hon. Mrs. Broughton Adderley, Major-General Sir Robert Henderson, Sir Frederick William Smith, Mrs. Philip Ch. de Crespigny, Messrs. Ernest W. Oaten, G. F. Berry, R. H. Yates, J. B. Leckie, the Revs. G. Vale Owen, Chas. Tweedale and Walter Wynn, Miss Estelle and Mrs. Stead, Mrs. Eckstein, Miss F. R. Scatcherd, Mrs. Barbara McKenzie, Mr. Walter Jones, J.P., Mr. John Venables, J.P., Messrs. A. T. Sinnett, David Gow, Dawson Rogers, H. W. Engholm, and many others, the company numbering over 300.

An excellent menu, well served in the usual Holborn style, was much enjoyed, and served to place everyone on good terms with his neighbours. The toast of "The King" having been enthusiastically honoured, the company submitted to the attentions of the camera fiend, thus ensuring a permanent pictorial record of the famous gathering.

DR. ABRAHAM WALLACE.

In rising to propose the health of Sir Arthur and Lady Doyle, the Chairman said:—My Lords, Ladies and Gentlemen,—It is owing to the energy of our friend Mr. Engholm and those associated with him on the Committee that we have the honour to be present here to-day on this occasion of, shall I call it, an Agape, or Love Feast, to do honour to our distinguished friends, Sir Arthur and Lady Conan Doyle, our beloved fellow-workers, as they are going to leave us in a few days to go across the water and tell the people in Australia and New Zealand what is being done in this country, and carrying with them the splendid message. I do not know whether he is going to return by way of the United States or Canada, but I know that he will receive a most hearty reception if he goes to California. When I was there last winter I was called upon to speak in several of the cities there and in Chicago, and I felt like a kind of John the Baptist, telling them I hoped that soon they would have Sir A. Conan Doyle amongst them. I know he would be received with a great amount of acclamation, and I sincerely hope he will visit them, so as to keep up my reputation as a prophet.

Last summer I had the pleasure of listening to Sir Arthur give a very interesting lecture when I presided at the Queen's Hall, and I can thoroughly understand why it is that he has been so much appreciated by the public. I hear that he has addressed almost a hundred audiences and something like 150,000 people, so that we can understand why the Spiritualists on the other side of the globe are anxious to have him to address them also.

On the occasion referred to he indicated that he had started as a pure materialist, but he showed a great amount of appreciation of the value of the work of the early pioneers in the Spiritualistic movement, especially the work of my distinguished relative, Alfred Russell Wallace, Sir William Crookes, and many others. His personal experience has brought him absolute conviction, and his splendid courage is the result of what he has learned at first hand, so that in addressing his large audiences one understands how they esteem his wonderful teachings.

I find that some of Sir Arthur's uninformed critics do not realise that he is a scientific man. They know him only as a great writer of history and of detective stories, but they are entirely ignorant of the fact that he was trained as a medical student at Edinburgh University at the time when it had the largest medical school in the world, and was at the zenith of its fame. He was trained not only in exact science, but in medical psychology, hence he was qualified, and still is, to be a perfect Psychical Researcher.

Here let me interpolate a little personal history. The year that Conan Doyle came to Edinburgh I had just resigned my position as a tutor of general medicine and medical psychology, so that I have not had the honour of being one of his tutors. But that fact does not prevent me from appreciating all that he has done.

Sir Arthur is not only an attractive lecturer, but he is also a great debater, especially when he has to deal with the studied misrepresentations of so-called Rationalists. He will be known in the future as a great writer, lecturer and debater, and as a great missionary of Modern Spiritualism. In the prosecution of that missionary spirit, he is in a few days leaving our shores, accompanied, supported and encouraged by his gracious partner, Lady Doyle, to visit the Antipodes as one of the great benefactors of our English-speaking race, bearing messages of comfort and joy to our Colonial brothers and sisters, who have just as much need of the messages as we have at home because of the loss of life in the great war, and we are here to wish him God-speed.

Now, fellow Spiritualists of England, Ireland, Scotland and Wales (because I understand all those countries are represented here), I wish you to join with me in the toast which has been put into my hands and drink to the health of Sir Arthur and Lady Conan Doyle.

The toast was honoured with acclamation, and brought Sir Arthur to his feet to reply.

SIR ARTHUR'S REPLY.

Mr. Chairman,—I cannot address this audience in conventional terms. I must call you friends and comrades. We are comrades in the greatest mission that ever set forth in the history of the world. That mission is to convey to the human race that the time has come when we must uncover once again those old foundations upon which religion was originally built, which has become so overgrown by the jungle of the theology that they are lost to sight. Our mission is also to turn faith into knowledge. It is to break, as far as we can, all terror and fear of death, and incidentally to open up entirely new fields for science. I do not think I exaggerate when I say that all these purposes put together constitute the greatest mission that man can undertake. In pursuing that mission we are met by that usual storm of criticism and abuse which is very excellent for us. I would not have it otherwise. But our object is, while profiting by that criticism, while making sure that every element in our religion is true, none the less to fix our eyes upon our distant object, and to go forward unflinchingly, feeling with the Psalmist that the Lord is with us, whatever man is against us.

I was touched, sir, by what you said of my wife. It is very easy for me to do these things. I love adventure and travel. I don't object to conflict in a good cause, but in the case of my wife she does make sacrifices. It is she who has to break up her household, part with those whom she loves, she who has to take the children from school and break up those domestic felicities which are dear to a lady. She does it because she has encountered those consolations which she would now do anything to convey to others. Fortunately she has shared my knowledge and experiences, and it not only well abreast of me, but in front.

It is now some three years since I started this campaign, and determined to devote the remainder of my life to this work. It seemed to me that if one could get people face to face, one could get past all those jocosities and misrepresentations in the press which have tended to blur and obscure this subject. Once you get people into a hall from which they cannot escape, then you can show them the whole of the picture at once, and at last I think they begin to understand what we are trying to do.

I put up beside my bedside a large map of England and Scotland, and put a red mark wherever I had spoken. I

am glad to say that Britain has now assumed a highly eruptive aspect!

I have found that it is not always my lecture that does it, but the local discussion and arguments in the press. We always have those good friends who come forward to make a row. There is always the materialistic gentleman who insists upon "his right to eternal putridity," and there is the gentleman who has such deep respect for the Bible that he has never even examined it, and knows nothing about it, but approaches you with Deuteronomy in one hand and Leviticus in the other. He is not difficult to fight, but it is the spiritual ferment which is created which I hope will do some good in Australia; not my poor remarks, but the mere fact that the truth is brought prominently before people that they may recognise how enormous it is, and how intimately it applies to themselves. It is in that personal application that our strength lies.

I thought I had done my work here for the time. I had received invitations to go to America, but our great chief has well covered that ground, and has provoked the discussion which I wished to see. Australia is somewhat neglected by lecturers particularly, and it seemed to me that the Spiritualists there, though very numerous, were scattered, and wishful to have some means to help them to an end. They asked me to help them. They have done such splendid work for the Empire! Australia and New Zealand have shed their blood so lavishly! There are just as many desolate homes there as are here in proportion to their numbers, and it seemed to me and my wife that if we could bring a little comfort to those great Imperialists over there, it would be a privilege to us to do so. I will make them understand that we do not bolster up any sect. It is too great for that. We go with an enormous message, and we are going to talk straight to the Australian public. The whole world at present needs comfort. It is worried and overwrought, and has got a bit peevish. We have comfort to give, and as far as I can see, we are the only people who have. We bring it, not with vague assurances, not with conflicting faiths, but with positive knowledge and personal experiment and experience. That is what is wanted now. Something more solid and definite than in the past. We can tell them that the dead are very near us, that the veil is very thin.

My wife and I made a list yesterday of eleven dead friends and relatives that both of us together have spoken to face to face, hearing their voices, not through table or writing mediumship or anything that could be criticised, but face to face and talking to them as if we had met them in this world. What we will tell our friends over there is what we have heard from the lips of the dead, and must therefore, be true. No such direct message has ever been given before. It is the same message that came two thousand years ago, and that has been so mangled by man that it has been lost through the centuries. When I read the New Testament with the knowledge I have, it is as if I read something that God has written, and then man has written over it, but through all that you can still get a glimpse of the great message.

I was reading the other day about the times of the early Christians. The writer was a Canon of the Church of England. He said, "These people seemed to have been talking to the dead." That is what they did in the first century. Here we are in the twentieth century, and we are talking to the dead. But what Churches are actually practising communion of saints? They talk very glibly, but it is on our shoulders that the mantle has fallen. The human race has gone round, I will not say in a circle, because it would be a slur on God to imagine that for twenty centuries the human race would be left to wander in the desert, but I would rather say as an ascending spiral by which you presently reach a point having a great resemblance to a point below. We may gain possibly that knowledge forgotten below, but we may add to it all that civilisation has given in addition, and raise the race to a higher level.

What has happened with our race is that we have reared a structure which is too high for the foundations upon which it is built. What we need is to examine and restore those foundations. German wars and Bolshevism and other things of which we know, have shown us that we

have been building on foundations of sand. To me the religious aspect of this question is everything. I am as interested as every intelligent man must be in those psychical powers which have come incidentally to us, and which curiously enough have put us in the position of knowing a great deal more about matter and its possibilities than the materialists have known. I am deeply interested in our converse with the dead, but, after all, is a little thing; we shall meet them within a few years. It is not the essence of matter. The essence of the matter is a religion, a philosophy. What the dead tell us is a description of the universe which is accurate and logical. They give us something to hope for, and make us realise it is indeed not only all-powerful, but an all-loving God. This is the real revelation which casts a search-light from heaven upon the darkened earth.

Now I must get from these general subjects to this particular gathering which you have so kindly organised for us. This gathering includes every aspect of Spiritualism. From what I may call the veterans of the Church these little children who, when most of us have passed on, not into rest I hope, we are not that sort, but when on the other side of the tunnel, these little children carry on and remember what they have seen and heard here. I am honoured by the presence here of very many distinguished Spiritualist journalists like David Gow and Lewis, and also splendid workers like Oaten, Yates, and so many more, that it would become, perhaps, a tedious if I went on mentioning them, but especially I would mention Oaten because he has been my comrade for many a scrap. I look upon him as half bulldog and half apostle. Every form of activity from editing a paper going off into a trance or from building a church with his hands down to arguing with the chief constable, every form of activity comes to him. He is the kind of boy we cannot help mentioning the name of Mr. Street, another man of the same type, and a glorious fighter for Spiritualism. As for Mr. Engholm, in him we have what we need, a great organiser. The way in which Engholm organised the McCabe debate, and in which he has now organised this function, shows he has an extraordinary capacity in that direction.

I greatly esteem it that many mediums are here and many authorities on the subject. I would mention a very good friend, Mr. E. P. Sinnett. I knew Mr. Sinnett first in London. He was one of the first men who turned my thoughts to other-world things. At that time he had just written "The Occult World." He explained Theosophy as no other man ever explained it. He made me understand it, which was a small feat, and I have always carried an affectionate regard for his particular cult. I recognise that there is very little difference between the two.

But especially I am complimented by the presence of a large number of professional mediums. I speak most liberally when I say that these men and women who use psychic power and use it for the benefit of the public are absolutely the most useful members of the whole community. Yet these are the people whom our barbarous laws put in the shadow of the police. They have endured the sake of the comfort they give and the knowledge they have. They have also to endure the jeering of a most ignorant press. But the thing which they should not be allowed upon to suffer from is that absolute want of respectability by which Spiritualists too often use them in the display of their strength, and then forget them when in the course of years these powers, like all other powers which are partly physical, have been used and gone. It is a disgrace upon us, our treatment of the old mediums.

I told you that my wife and I have come into contact with 11 of our dead, and have talked with them. I want you, before I sit down, to give me something to carry to Australia. I am going to carry that wonderful record you have given us with me, but I want every man and woman in this hall who can swear that they have been in touch with their departed dead to stand up.

[Here some 90 per cent. of the assembly stood, up and bowed heads paid their silent tribute to the ministry of the unseen.]

I believe that is the most wonderful demonstration

that has ever been seen in London. I do not think, in my whole life, I have ever seen anything more dramatic. I never dreamed there would be such a general response. Once again I thank you for your extraordinary hospitality. You send us forth in good heart, and if we do not do well the fault is our own; it certainly is not yours.

[TO BE CONTINUED.]

Dr. W. J. Crawford (Belfast).

Tragic Passing of a Scientist.

WE regret to have to announce the decease under tragic circumstances of William Jackson Crawford, D.Sc., whose body was found on the rocks near Bangor, County Down, Ireland, on Friday, July 30th. At the inquest held on Saturday at Bangor, medical evidence inclined to the opinion that death was due to poisoning probably by cyanide of potassium. It is with feelings of great regret we record the passing of a young scientist of great promise, and extend to Mrs. Crawford and her three children our deepest and sincerest sympathies in their heavy physical loss. We shall make further reference next week.

CORRESPONDENCE.

MARS.

SIR,—I note in your paper an article by D. Chambers, under the heading of "Mars." He rightly refers to accounts received by Spiritualists as being conflicting. Let us take it, for the purposes of the position, that astronomical ideas of to-day are practically correct. I take it that the temperature of Mars, owing to its great distance from the sun, would be about half that of the earth. Or put it like this: The temperature on a cool, cloudy day here in midsummer would be duplicated in Mars by a temperature of about freezing point. Again, just as a small vessel will cool more rapidly than a large vessel, would not the astronomical idea be that the internal heat of Mars must have been largely or wholly dissipated? Perhaps Miss Irene Toye Warner, F.R.A.S., will oblige? The effect of the foregoing on life on Mars is obvious.

W. GREGORY.

"PITHY PARAGRAPHS FOR PSYCHOLOGISTS."

SIR,—On page 400 an article appeared on "Pithy Paragraphs for Psychologists," by W. H. Such. In paragraph one—"Modern Thought"—the writer says, "hold no dogmatic opinions." In paragraph number two—"Happiness"—the writer refers to "the buffoonery of ritualism." So it would appear that W. H. Such very quickly forgot his own injunction, for to describe ritualism as buffoonery would strike most people as being sufficiently dogmatic. If a ritualist were to write of "the buffoonery of Spiritualism," no doubt our friend would consider such an expression as highly dogmatic, as indeed it would be. To the high Churchman, who knows why this or that practise is followed, those things are anything but buffoonery; he would tell you candidly they may not have any great value in themselves regarded separately, but are of value as being means to an end and not as being ends in themselves; they are not the end of the way, but are, to him at any rate, very real helps along the way. It is surely unwise and uncalled for to attack without provocation other people's religion. We demand respect for our own, so let us extend the same courtesy to other people. When and if we are attacked, we have then a right, but not till then, to reply effectively and to the point. But it is a strange method of obtaining happiness by attacking other folks' cherished views.

JOHN G. WOOD.

JUST as we go to press we hear of a quiet wedding which took place in London on July 30th, the bride being the daughter of that sterling medium, Mr. J. J. Vango. We wish the happy couple every happiness. A reception will be held on their return from the honeymoon, when a fuller announcement will be made.

The World Condition—England's Responsibility—The Need for Spirit Aid.

A. Harold Walters.

ONE feels almost sympathetic towards the gloomy Dean. His is generally the wail of hopelessness—helplessness—and invariably with little or no relief. Alas! much that Dean Inge says is only too true. The world is unquestionably in a bad way. The writer disavows Christianity as exemplified by the churches. He is almost ashamed of being called an Englishman. He is absolutely ashamed of our Empire rulers to-day. The avowals with which we entered the recent great war, our oft repeated championship of right as opposed to might, the professed antagonism to Prussianism, the call (in the name of Justice) to the young manhood of the country to fight for oppressed humanity and small nations—what of them?

One sickens at the picture of the exhibition of Grab! Grab! Grab! One is disgusted with the inconsistency of smooth words even yet being spoken, and the policy of militarism which would appear to have merely transferred itself from Germany to England. One thinks of India, Egypt, Ireland, Rhodesia, and our attitude towards defeated Germany and Austria. I do not suggest that our own country is the worst sinner, though it certainly is not the least, but we expect better of our own leaders.

One almost despairs of humanity, and looks with horrified gaze at this unholy scramble for material gains, to secure which FORCE is unashamedly threatened—and used. And one would wholly and absolutely despair were it not for the knowledge of the powers and forces and influences in the spirit world. Truly the writer would sink into the lowest depths of nausea, despair, loathing and disgust did he know that humanity, unaided, had to extricate itself from this diabolical scramble for material supremacy; because he feels that it would never extricate itself, for the simple reason that it does not so desire.

Does any reader say that these statements are exaggerated? Such a reader is requested to read his newspapers and see for himself. Most of us move little beyond a very narrow boundary. Our knowledge is acquired by reading. Our informant has generally read what HE tells us. Press and pulpit confirm the allegation. By extracts the charge can be substantiated ten thousand times over! At this moment I stretch out my hand and take up only the papers within reach. What do I find? In one newspaper the leader, dealing with the Amritsar Massacre, says: "Having spent ourselves to the uttermost in overthrowing the Prussian model of administration, it is very disagreeable to find that the utmost vigilance is necessary against its enthronement under the British Flag."

Another leader in the same issue, commenting on Lord Reading's address to the International Law Association, in which Lord Reading pleaded for the League of Nations, said: "We must either go forward to more law, or backward to more force."

In the "Christian World" we read of Dr. Orchard speaking on "Lost Illusions." "The fruits of peace-making in Europe," he said, "had only brought the continent to a greater deluge of misery. Coercion was still the only thing that authority believed in. The only cure for force was still thought to be force. Few people believed that the Carpenter of Nazareth was on the throne of Almighty God to-day, and those who said they did believe it, when it came to the crisis, voted and acted as if Jesus was the veriest weakling. Nor could the Church pull itself together. We must try," Dr. Orchard went on, "to win the rulers of this world from the statecraft of fear to the statecraft of hope. Would they bring the world to any worse tragedy by following Mammon or Mars?"

In the same issue is reported a sermon by Rev. A. R. George, B.A., B.D., a Baptist minister of Hove, who is resigning because of a difference in outlook between himself and his church. For a considerable time the leaders of the Church had opposed all proposals for the re-adaptation of means to ends, until he could no longer endure the strain. "Be ye therefore perfect" provided the standpoint of what appears to be his farewell sermon. He appealed for the recovery of the passion for ideals. "It is deplorable," he

said, "that there seemed to be a prevalent suspicion of great ideals. The most common objection to the League of Nations, either expressed or implied, is that it involves an ideal of doubtful practicability."

The writer of the report concludes with these pregnant words: "If Hove has no room for a twentieth century teacher of the type of Rev. A. R. George, one may well despair of the churches."

"Joyful News," commenting on the Ruhr incident, and lamenting the absence of real statemanship, feels the need of spiritual enlightenment, and cries, "Oh for a prophet of the Lord."

I do not offer these brief extracts as the strongest or the best for my plea. They are merely typical of a huge outpouring of denunciation of worldly wickedness, over which the god Mammon would appear to hold supreme sway. And so much is done in the name of our beloved native land just now that the writer actually asks himself if he is proud of England. He shuts his eyes and sees multitudes of various nationalities pleading for—Justice!

But these thoughts must not be prolonged. There is help, there is hope, there is faith, there is knowledge. We are encompassed about by clouds of spiritual beings. Our business—our duty—is to get down on our knees and ask Almighty God to endow these glorious spirits with great power, and to urge them to bring their full strength of inspirational power to bear upon those who control the destinies of our great Empire.

The Christ spirit MUST be thrown into our leaders' souls, or we shall sink into ignominious decay, and fall as a nation to a degree we have never contemplated.

I thank God for my Spiritualism. Through it I see salvation. Good, grand, exalted spirits are mine to commune with. I plead with them to look in pity on this distracted globe, and send down a stream of uplifting, purifying, ennobling influences that will check and counteract the vicious tendencies of the day. Let every Spiritualist make it a personal matter. We have most of us a guide or guides. Let us for the moment put aside the "phenomena" of our movement, and set the churches an example of a real, concentrated, prayerful, direct appeal to the Supreme Spirit for a much-needed awakening of spiritual truth, to be operated through, by, and between ourselves and our spirit friends. The state of the world calls for this imperatively.

Ritual.

I HAVE often wondered whether the practitioners of ritual realise the laughable absurdity of it.

God, the infinite, all-seeing, controlling Intelligence of the Cosmos, who grasps immensity as we poor finite beings would a grain of sand, and reads our innermost thoughts, ignoring our actions, can probe us like a surgeon's knife, clothes, actual and metaphorical, are no barrier to His all-seeing eye—then why try to deceive the Great God with forms and ceremonies which are only skin deep?

Supposing I were an intelligent human being with the conception of the Cosmos as pertaining in these times, and cognizable as such to a colony of ants, endowed with reasoning intelligence, who, bounded as we are by our finite senses, would probably take all intelligence similar to myself as Gods, endowed with supernatural powers.

Having the attributes of reason and equity, they would see the inequalities of justice in their world; and reason, as we do, that there must be a higher intelligence who will see that right rules in the end, and injustice is brought to naught, in fact build all their hopes on a just and perfect ideal, which will right all wrongs; and possibly erect me to this high pedestal as their hope and anchor, and in their desire to propitiate me, dress themselves in copes and stoles, and parade before, to them, my all-seeing eyes, all the ceremony and outward show they are capable of.

What would be my innermost feelings? Could the show by any stretch of imagination impress me with even its importance, leaving alone its supposed sincerity?

The all-seeing God does not require a church—each man is a church in himself, and his conscience is his mentor. God speaking through our spiritual selves, gently guiding us through our school here, and preparing us for the real adventure of life—the hereafter.—C. ROM. H. WARREN.

REPORTS OF SOCIETARY WORK.

1.—Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 100 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-meetings 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.

BIRKENHEAD : HAMILTON.

In presence of a full audience an impressive memorial service was held on Sunday, August 1st, in memory of one of our members, Sister Emma Baker, who passed to the higher life last Tuesday. Mrs. Cromberholme, the organist, opened the service by playing "Dead March in Saul." Mrs. Laighton then gave a heart touching invocation, which was followed by Miss McCallum Scott singing "The Broken Chain." Mr. R. G. Roberts, President, gave address. At the close of the service he presented each member of the family with flowers "In Memory." A number of special hymns were sung by the choir. At the afternoon service Miss Cromberholme gave convincing clairvoyance.

LONDON : N.L.S.A.

On Thursday, July 29th, we had the pleasure of listening to Dr. W. J. Langstone, who lectured on "The Egyptian Pyramid: Its spiritual meaning and scientific value." It was most interesting and highly educational. A large audience assembled considering the fine evening, which proved the keen interest in the subject. The proceeds, which were very satisfactory, were in aid of the Building Fund. Our President, Mr. Pulham, occupied the chair.

ST. HELENS.

On Saturday evening, July 17th, an excellent gathering of members and friends met to inaugurate the opening of the new church at Hardshaw-street Chambers. The interior of the church gives a very restful and peaceful impression on entering. The new furnishings are excellent and costly. A large coloured drawing, descriptive of the angelic visitor to a dark world, adorns the end wall, with an appropriate description underneath, "The Twentieth Century welcomes the dawn of Spiritual Science." Another motto over the Union Jack is made of everlasting flowers, with the word "Victory" in violets. Mr. Burrows, the President, in a short address of welcome to those assembled, spoke with great optimism for the future of St. Helens Spiritualism. Mr. S. Williams, in a few well-chosen words, publicly declared the

church open for worship, and said the time was not far distant when they looked forward to possessing their own church. Mesdames Greenall, Ather-ton, and Darby gave short addresses and clairvoyance.

On the Sunday Mrs. O'Keefe, of Liverpool, was the visiting medium. Her addresses and clairvoyance were listened to with rapt attention, the donations and collections amounting to £3 17s. 2d.

MEETINGS HELD ON SUNDAY, JULY 29, 1920.

BIRMINGHAM, King's Heath and Moseley.—Mr. J. P. Biggins, of Wall-sall, gave an address concerning the ethics and principles of Spiritualism.

BRIGHTON, Athenæum Hall.—Mr. Edmund Spencer, who is conducting a special week's services, gave powerful, stirring addresses on "Does God hear prayer?" and "The angels' message." He also gave clairvoyance.

BRISTOL, Dighton Hall.—Morning and evening services conducted by Mrs. Halestrap, of Tredegar. Mr. H. E. Oaten presided.

Universal: Mrs. Miles Ord gave an excellent address and several clairvoyant descriptions.

United: Mrs. Price conducted the morning service. In the evening Mr. Stanton, of London, a member of the Faithist Society, gave an address on "Preparation." Clairvoyance by Mr. Price.

Clifton: Mr. Watkin gave an address on "The coming kingdom." Miss Mills followed with clairvoyance.

LONDON.—Croydon: Address and messages by Mr. P. Scholey.—PROS.: Sunday next, at 11, Mr. P. Scholey. At 6-30, Mrs. Julie Scholey.

E.L.S.A.: Mr. G. Tayler Gwinn gave an excellent address and answered questions.

Lewisham: Mr. Horace Leaf gave an address on "Jesus, his mission and work," and showed how his work was performed under psychic law with a full knowledge of his limitations. This was followed by clairvoyance, all descriptions being recognised. On August 29th and after meetings will be held at Limes Hall, Limes Grove, Lewisham.

Spiritual Mission: Morning, Mrs. Edith Marriott spoke on "The true self." In the evening Mr. Ernest Meads gave an address on "Spiritualism and the Bible."

N.L.S.A.: Mrs. Mary Gordon gave addresses on "Get right with God," and "Freedom." Attentive and appreciative audiences.

MEXBOROUGH.—Mr. and Mrs. Bower gave an address on "The pioneers of freedom," also giving clairvoyance.

PLYMOUTH, Morley-st.—Meetings conducted by Mrs. Trueman. Addresses by Mr. J. Loomer on "Prove all things." Clairvoyant descriptions given by Mrs. Pollard.

Stonehouse: Meetings conducted by Mr. H. Pearce. Soloist, Mrs. Herd. Anthem by the choir. Address by Mr. P. Webb on "The little upper room and Christ's Spirit." Clairvoyance by Mrs. Martin.

PORTSMOUTH, Temple.—The controls of Mr. Evan J. Powell, resident speaker of Merthyr Tydvil, dealt with two trance addresses, and followed these by giving striking clairvoyance. Crowded congregation.

TREDEGAR.—In the morning Mr. M. Thomas gave an address on "Time, side, and conditions," also giving clairvoyance. In the evening Mr. W. G. Halestrap gave an address on "What think ye of Christ?" Mr. Thomas gave clairvoyance.

Palmistry Simply Explained. With numerous Diagrams. By James Ward. 10½d.

Society Advertisements.

South Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.

SUNDAY, AUGUST 8TH, at 2-30, Lyceum

At 6-30, MR. J. KAY.

At 8-15, MR. A. HOPE.

MONDAY, at 8-15, Members' Develop-

ing Class, Mrs. EASTWOOD.

TUESDAY, at 8, Public Developing Class

Mrs. FORREST.

THURSDAY, at 3 and 8-15, Mrs. HOPE.

Manchester Central Spiritualist Church ONWARD HALL, 207, DEANSGATE.

AUG. 8.—MRS. M. E. ADCOCK.

„ 15.—Circle for Members Only.

„ 22.—MR. E. W. OATEN.

„ 29.—Circle for Members Only.

Manchester Society of Spiritualists, 38, MASKELL STREET, ARDWICK.

OPEN CIRCLES

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

Doors closed at ten past. All invited.

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

SUNDAY, AUG. 8TH, MR. LAPPIN.

TUESDAY, MRS. LANGFORD.

THURSDAY, MRS. HOLDEN.

Milton Spiritualist Church, BOOTH STREET, ECCLES CROSS.

SATURDAY, AUGUST 7TH, at 7-30,

OPEN CIRCLE.

SUNDAY, AUGUST 8TH, at 3 and 6-30,

MISS LARNEY.

MONDAY, at 3 and 7-45, Mrs. NOBBS.

WEDNESDAY, at 8, OPEN CIRCLE.

Moston Spiritualist Lyceum Church,

ASHLEY LANE (nr. Conran Street Car Terminus).

SUNDAY, AUG. 8TH, at 6-30, MR. SMITH.

Lyceum at 10-30.

Openshaw Spiritualist Society, LOCAL BOARD BUILDINGS.

SUNDAY, AUG. 8TH, at 6-30 and 8,

MRS. RICHARDS.

TUESDAY, at 3 and 8, Mrs. NOBBS.

THURSDAY, at 8, Mrs. CROPPER.

Pendleton Spiritualist Church, FORD LANE.

SUNDAY, AUGUST 8TH, at 6-30 and 8,

MISS COTTERILL.

Lyceum 10-30 and 2-30.

WEDNESDAY, at 3, Mrs. SHEARSMITH.

THURSDAY, at 8, Mrs. ANDERSON.

SUNDAY, AUG. 15TH, Mr. F. HEPWORTH

Bristol Spiritualist Temple,

16, BERKELEY SQUARE, CLIFTON.

SUNDAY, AUGUST 8TH, at 6-30,

MISS MARY MILLS, B.Sc.,

Address and Clairvoyance.

Brighton Spiritualist Church,

ATHENS OM HALL, NORTH ST.

Affiliated to the S.N.U.

SUNDAY, AUG. 8TH, at 11-15 and 7,

MR. PERCY SCHOLEY, Address

and Clairvoyance.

Lyceum at 3.

WEDNESDAY, MR. E. CAGER.

FURNISHED Apartments, partial board if required. Private developing and healing in good Spiritualist's home. 19, Milton-road, Highgate, London.

Society Advertisements.**GURNEY VALLEY SPIRITUALIST SOCIETY.**

Intend holding a
CAMP MEETING
on SUNDAY, AUG. 8TH, at 2-30 and 6.
All Friends and Helpers are Welcome.

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, AUGUST 8TH, at 11-30 and 7,
Mrs. C. NEVILLE.
Address and Clairvoyance.
Also on MONDAY at 7-15 and TUESDAY
at 3, Mrs. NEVILLE.
WORTHING BRANCH, 14 days' Special
Mission at ST. DUNSTONS' HALL, WEST
WORTHING. Every day at 3 and 6-30.
Missioner, Mrs. GLADYS DAVIS.

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

SUNDAY, AUGUST 8TH, at 11,
Miss C. L. LYON.
At 6-30, Mr. A. NICKELS, of Luton.
SUNDAY, AUG. 15TH, at 6-30,
Mrs. C. O. HADLEY.
Public service every Wednesday at 7-30

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

SUNDAY, AUGUST 8TH, at 11,
PUBLIC CIRCLE. At 3, LYCEUM.
At 7, Mr. G. PRIOR.
FRIDAY, at 8, Meeting for Enquirers.
SUNDAY, AUGUST 15TH, Mrs. HARVEY.

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

SUNDAY, AUGUST 8TH, at 7,
Mrs. GEORGE.
SUNDAY, AUGUST 15TH, at 7,
Mrs. E. NEVILLE.

Hackney Society of Spiritualists,
240A, AMHURST ROAD.

SUNDAY, AUGUST 8TH, at 7,
Mr. A. T. CONNOR.
SUNDAY, AUGUST 15TH, at 7,
Mr. T. DAVIS.

**Lewisham & District Spiritualist
Church,**
THE PRIORY, HIGH ST., LEWISHAM.
(Car stop at George Lane.)

SUNDAY, AUG. 8TH, Mr. HARRY
BODDINGTON.
SUNDAY, AUG. 15TH, Mr. T. W. ELLA.

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

SUNDAY, AUG. 8TH, at 7-45, Mr.
FRASER and Mrs. MEYER.
WEDNESDAY, at 7-30, Mrs.
BROWNJOHN.

**Woolwich & Plumstead Spiritualist
Church,**
INVICTA HALL, CRESCENT ROAD.

SUNDAY, AUGUST 8TH, at 11,
OPEN CIRCLE.
At 3, LYCEUM. At 7, Mr. MEAD.
THURSDAY, at 8, Mr. WRIGHT.

Society Advertisements.**North London Spiritualist Association,**
GROVEDALE HALL, GROVEDALE ROAD.

SATURDAY, AUGUST 7TH, at 7-30,
SOCIAL AND DANCE.
SUNDAY, AUGUST 8TH, at 11,
Mr. L. CURNOW, Asst. Ed. of "Light"
Address on "Abraham Lincoln."
At 7, Mrs. M. CROWDER.
WEDNESDAY, AUG. 11TH, at 8,
Mrs. M. CROWDER.
SUNDAY, AUGUST 15TH, at 11 & 7,
Rev. GEORGE WARD.
PLEASE NOTE.—Garden Party and
Treat to the Blind is postponed till
SEPTEMBER 16TH, owing to St. Dun-
stan's being closed for summer holidays.
Full particulars will be given later.
Thanks to those friends already con-
tributed.

Ilford Psychical Research Society,
ASSEMBLY ROOM, BROADWAY CHAMBERS

Hon. President :
SIR ARTHUR CONAN DOYLE, M.D., LL.D.

SUNDAY, AUGUST 8TH, at 7,
Mr. T. W. ELLA.
THURSDAY, AUGUST 12TH, at 3,
Ladies' Meeting, Mrs. GOODE.
FRIDAY, AUGUST 13TH, at 8,
Mrs. SUTTON.
SUNDAY, AUGUST 15TH,
Mr. W. FORD.
Lyceum every Sunday at 3.

London Central Spiritualist Society

(SPIRITUALISTS' RENDEZVOUS),
3, FURNIVAL STREET, HOLBORN.

Every Friday, 7 to 9.

AUGUST 6TH,
Mrs. E. MAUNDER,
Address and Clairvoyance.
AUG. 13TH, Mrs. O. PODMORE.

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

SUNDAY, AUGUST 8TH, at 6-30,
Rev. GEORGE WARD.
MONDAY, AUGUST 9TH, at 8,
COMMITTEE MEETING.
WEDNESDAY, AUGUST 11TH, at 3,
Miss GEORGE.
THURSDAY, AUGUST 12TH, at 8,
Mr. G. WOODWARD SAUNDERS,
"Will Spiritualism Wane?"
SUNDAY, AUGUST 15TH, at 6-30,
Mr. W. G. THOMAS.
Forward Movement at 11.
Lyceum every Sunday at 3.

REV. BEATRICE MYTTON,
OF CHICAGO,
Exponent and Demonstrator,
Is open to accept engagements.
LECTURES. MESSAGES. READINGS.

Apply by letter only to
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Wales Hotel, De Vere Gardens, Ken-
sington, London, W.

Highest References.

On the Threshold of the Unseen. An
examination of the Phenomena of
Spiritualism and of the evidence for
survival after death. By Sir William
Barrett, F.R.S. Cloth, 336 pages.
8s. post free.

Miscellaneous Advertisements
(NOT DISPLAYED)

To Let, Wanted, For Sale, Properties, Ad-
vertisements, Speakers' Dates, Mediums, Writings,
words, 1/6. Each additional line, 3d.

MADAME IRWIN, Clairvoyant and
Psychometrist (well known), will com-
mence her select Developing Clairvoyance
Wednesday, Oct. 6th, at 7-30. For par-
ticulars write 15, Sandmere-road, Clap-
ham, London, S.W. Sundays, 11-12, circle at 7.

Miss E. M. COPE will give mediumship
healing through her spirit guides, either
or by appointment at 112, Gower-st.,
Fulham, London, S.W. 6.

THANKS.—To those Societies, Theosophical
people and others who have shown me the
bond of fellowship by placing me in the
or first-time orders with me since my
demobilisation, I tender my thanks.—GEO. P. SHARPLIN, From
Ironville, Nottingham.

MATRIMONY. Widower (45) in po-
sition desires correspondence with a
lady of independent means under-
standing and interested in investigation of
phenomena. Highest references. Write
WIDOWER, 87, Cotham Brow, Bristol.

SPEAKERS' OPEN DATES, Etc.

LEEDS National Spiritualist Church,
Cookridge-st.—Speakers and Mediums
requiring 1921 dates, Sundays, at
Sundays and Mondays, are requested
to immediately communicate to the
form gifts, (b) open dates, (c) fees
expenses, to Mr. J. SMITH, hon. sec.,
28, Ashton Terrace, Harehill, Leeds.

REV. GEORGE WARD, Hon. Sec. of
International Home Circle Federation,
and London Central Spiritualist Society,
is open to lecture week nights, Sundays
only, week-end, or full week (Sunday
free). Kindly send p.c. for photograph
bus of popular lectures. Terms—
Stapleford Abbots, Romford, Essex.

ROBERT DAVIES, Speaker and Clair-
voyant and Psychometrist, has had
Sundays and Wednesdays vacant for 1921
and 1921.—Address for terms, 5, Little
street, Moston, Manchester.

SECRETARIES PLEASE NOTE. ANTHONY
CLAYTON, the Young Blind Seer, at
93, Bulwell Lane, Old Basford, Not-
tingham, will be very grateful to the
Secretaries if they will kindly send him
their notifications at least 8 days prior
to booked engagements, as this will
greatly assist him in making his
arrangements.

WANTED.

WANTED by well-known Spiritualist
position of trust, clerical or other duties.
Good references.—Two friends, 10,
Office, Manchester.

WANTED from beginning of August
by Nurse Midwife, Apartments furnished
or unfurnished, with or without
board, neighbourhood of Moston Lane,
Hall-street, or Lightbowne-road, Moston.
Apply, NURSE, 121, Chilwell-road,
Hull.

FOR SALE.

"OH! THIS TERRIBLE ITCHING."
nothing seems to do it any good. Night
and day it wears one out. Say, why
don't you send to SMITH, 2, Hamilton
Terrace, Brighton, enclosing 1s. 6d. for
a packet of his NON-POISONOUS EXOR-
SION that will give you immediate
relief.

PLANCHETTE.—This is the genuine
instrument for obtaining automatic
spirit writing; also telepathic messages
from your friends. Full instructions
given. Price 7/6. To each purchaser
a free horoscope given with advice.
Send age and birthday.—Address
CHURCHILL, Spiritualist Alliance, 106,
Station-rd., Westcliff-on-Sea.

Some Reminiscences. An Account
of Startling Spirit Manifestations. By
Alfred Smedley. With plans and por-
traits of a number of well-known
persons who were eye-witnesses of the
manifestations. 1s. 3d. post free.