



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. 1709—Vol. XXXIII.

FRIDAY, AUGUST 13, 1920.

PRICE TWOPENCE.

Marylebone Spiritualist Association, Ltd.,

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WEINWAY HALL, Lower Seymour Street, LONDON. W.
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SUNDAY, AUGUST 15TH, DR. W. J. VANSTONE.
SUNDAY, AUGUST 22ND, MR. PERCY SMYTH.
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SUNDAY, AUGUST 15TH, at 11, MR. THOMAS ELLA.
At 6-30, MRS. MYTTON.
WEDNESDAY, AUGUST 18TH, at 7-30, MRS. E. A. CANNOCK.
THURSDAY, AUGUST 19TH, at 4, Open Meeting.

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(THROUGH PASSAGE BETWEEN 4 & 5, BROADWAY).

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Subject, "The Object of Life."
At 3, LYCEUM. At 6-30, MR. HORACE LEAF.
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THURSDAY, AUG. 19TH, Clairvoyance by Mrs. IMISON.
SUNDAY, AUG. 22ND, at 7, Mrs. A. BODDINGTON,
Address and Clairvoyance.
SATURDAY, AUG. 28TH, at 8, SUNDAY, AUG. 29TH, at 11-30
and 7, MONDAY, AUG. 30TH, at 3, MRS. L. HARVEY
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N. L. S. A.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1709—VOL. XXXIII.

FRIDAY, AUGUST 13, 1920

PRICE TWOPENCE.

Original Poetry.

Motto : "Be a Glow Worm."

Be a glow worm, truly glowing
In a night of darkness, showing
Just that light the world you're owing.
Be a Spiritualist, sincerely
Speak the truth you hold so dearly
With a more than lip work merely.
Put into a daily action
Of a duty every fraction,
Making it a great attraction.
Let the people, the outsider,
See that you are no loose rider,
But a serious provider.
Of the best in mind and body,
Never anything that's shoddy
Intellectual, and no "noddy,"
So they speak of you as ever
Foremost in all good endeavour,
Unwise and unstable never.
Be a glow worm, traveller's turning
To that light within you burning,
For a knowledge of it yearning.

—H. HALLETT B.

An Exposer Exposed.

Ventriloquist Fails to Fake a Spirit Photograph.

MUCH interest has been aroused in South Yorkshire by the sterling defence of spirit photography recently put up by Mr. A. Higginbottom, of Sheffield. Mr. Arthur Prince, a ventriloquist of some repute, made a speech before the Rotary Club in which he talked of the "frauds and fakes" of Spiritualism. Mr. Higginbottom, who is a member of the club, promptly offered to pay ten guineas to the local hospitals if Mr. Prince could produce a photograph similar to one in his possession (which had been taken by the Crewe circle) under the same conditions. Concerning this photograph Mr. Higginbottom testifies:

"With three friends I travelled over seventy miles to Crewe, taking our own photographic plates and developing them after they had been exposed by another person. The plates I had previously marked for identification purposes, and the artist who took the photographs had never seen these, me, or known any of my family before. But the result on the photograph of myself included also an excellent likeness of my mother.

"Had Mr. Prince confined his remarks at our Rotary Club luncheon to the 'frauds and fakes of Spiritualism,'" Mr. Higginbottom writes, "although I should have condemned it very bad taste on his part, seeing that Spiritualism is the religion of many people, I should probably have ignored that attack, but when he tells the public that Spiritualism in itself is dangerous, and that spirit photography is a simple trick, I felt so disturbed that I challenged him to produce a photo similar to one of my own and under the same conditions."

Interviewed on the subject, Mr. Prince promptly said he would accept Mr. Higginbottom's challenge, his claim being, it should be noted, that he can "produce by trickery similar photographs" to those in possession of his challenger.

It was agreed that the parties should meet at the offices of the "Sheffield Independent" at 9-45 a.m., and two members of the staff of that journal held a watching brief.

The challenger was accompanied by another well-known Spiritualist, and members of the "Sheffield Independent" staff acted as neutral witnesses of what took place.

THE ESSENCE OF THE TEST.

Before the test was made on Saturday morning the parties to the challenge met in the "Sheffield Independent" office and discussed the conditions that were to rule it. "If I get you a picture with an 'extra' on, and you do not recognise it as any of your people, or their friends," asked Mr. Prince, "must I take it that that defeats me?"

Mr. Higginbottom called "Yes, absolutely! The condition is that you get an 'extra' on the photograph of someone who has passed over, which is recognisable by the sitter and his friends. I shall mark the plate before it is put into the photographic camera, and it must not pass out of my observation until I have placed it in the camera. Then when the exposure has been made I shall see the plate developed."

Mr. Prince urged in answer to this that harder conditions were being imposed upon him than were imposed upon the Crewe spirit photographer, Mr. Hope, who took the photograph of Mr. Higginbottom, on which appeared an "extra," said to be his mother, as printed in the "Sheffield Independent" on Saturday.

POSSIBLE CHALLENGE OF £100.

Mr. Higginbottom, however, denied this assertion, and said he would be prepared to issue a challenge to the amount of £100 on the truth of his statement, as the artist "medium" at Crewe did not touch the plates. They held a seance before the photograph was taken.

Mr. Prince, while contending that the conditions were severe, and stating that he might fail, accepted them and undertook to try to bring off his trick photograph. For several reasons it was an interesting event, and at times tended to be breezy, owing to animated and unofficial discussions on Spiritualism cropping up.

The party next adjourned to the photographic studio of the "Sheffield Independent" for the test. Mr. Higginbottom marked his plates, saw them put into the dark slide, and then placed it in the camera. Everybody left the room while the photograph was being taken except the member of the staff of the "Sheffield Independent," who sat for the test, and one of the photographic staff who entered to make the exposure of the plate. When it was developed there was no "extra." Mr. Prince had failed.

The morning was a very dull morning, and the light was bad for photography. Hence, as the first plate was very much under-exposed it was decided that a second photograph should be taken—especially as there was no limit to the number of efforts which might be made.

MR. PRINCE FAILS A SECOND TIME.

Again, however, Mr. Prince failed, although the party was in the dark room for a long time with the obvious intention of giving the "spirit extra" every opportunity to come out. Naturally, Mr. Higginbottom and his friends were very jubilant, and Mr. Prince frankly admitted that his trick had failed to "come off." He was defeated. The challenge and the test, of course, settled nothing so far as Spiritualism is concerned, since Mr. Prince went no further than to claim that he could produce a "trick" photograph that could be passed off as a so-called spirit photograph. Both he and Mr. Higginbottom were quite good humoured about the matter, and parted friends.

Subsequently, however, Mr. Prince returned alone to the "Independent" offices, and made another attempt in the presence of the members of the staff but in the absence of any member of Mr. Higginbottom's party, and under

what appeared to be similar conditions produced a fake photograph, though there is no evidence that this photograph is a recognisable likeness of a deceased person. It looks as though journalists are more easily spoofed than experienced Spiritualists.

At any rate, we congratulate friend Higginbottom on his courage, and the "Sheffield Independent" for its courtesy. Challenges are not things which we care for in a movement such as ours, but we some times have to meet folk on their own ground.

The Old Language of Numbers.

Ellen Conroy, M.A., D.Chrom.

(CONCLUDED FROM LAST WEEK.)

NUMBER THIRTY. There are thirty pillars in the great circle of Stonehenge, while at Abury there is an inner ring of twelve stones and an outer ring of thirty stones. The inner ring stands for the twelve solar months and the thirty stand for the thirty divisions into which a degree of the Zodiac is divided, making the three hundred and sixty of the complete circle. The thirty joints of the scarabaeus were also said to be emblematical of these thirty degrees. As the sun is the type of all the great teachers of mankind, these great teachers are said to reach spiritual strength sufficient to begin their life work at the age of thirty years. Thus Christ began to be "about thirty years of age." David is thirty years of age when he begins to reign. The ark of Noah is thirty cubits high. The Temple of Solomon is thirty cubits high.

The Druids held that thirty was an age or a generation.

Judas sells his Master for thirty pieces of silver, i.e., he barter away every particle of his divine nature.

THIRTY-THREE-AND-A-THIRD. The number thirty-three-and-a-third is a very important one. Christ's death occurs at thirty three-and-a-third-years, that is, forty months after the beginning of his ministry. Forty is the number of the endurance of the soul or the spiritual man. Thirty-three-and-a-third is one-third of a hundred, where one hundred stands for the total manifested work of the Trinity. Thus the number stands for the age at which there is complete spirituality and matter does not exist. The man has become pure spirit—one person of the Trinity.

It is said that there were thirty-three mysteries in the religion of ancient Egypt. The Mexicans showed twenty-six lights in their temple, and another seven to represent the plough.

There are thirty-three lights in a masonic lodge. There are thirty-three steps in entering a lodge. The degrees reach to ten or twelve and then jump to thirty-three, which is the highest.

The Gnostics say there are thirty-three emanations of Deity. The number of the gods of India is legion, but there are said to be thirty-three principal ones.

FORTY. The symbol of forty is the sea of matter. This is why it is such a number of trial and difficulty. The soul has to build an ark for itself under divine direction by which it can cross this sea of matter. When the prophet says, "There shall be no more sea," he means that there shall be no more of the trials and difficulties represented by this sea of matter. All people have to sail it at some time of their lives. The Ark of Noah was forty days on the waters. The length of the Temple was forty cubits. The Israelites were forty years in the desert. Christ was in the wilderness for forty days. Moses was on Mount Sinai forty days. Elijah fasted forty days. David and Solomon each reigned for forty years. It is said that the number forty is the number of "dog days," i.e., from the rising of Sirius with the sun and setting with the sun from July 3 to August 11. This was when Egypt expected her flood, and so prayed and fasted that the days of trouble might become days of blessing.

FIFTY. The symbol of fifty is the fish. The fish is sometimes used as an emblem of the resurrection. The fish itself stands for the matter that encumbers the soul, but within the fish is the bladder of the fish, which is mystically called "vesica piscis," and is almond shaped. It is this vesica piscis that becomes the type of the spirit or the

life that preserves the man through the seas, however stormy. When you see the aura of a person in the pictures shaped like the vesica piscis, it is always a sign to interpret that picture mystically, e.g., when you see the ascension of the Christ in such an aura, it is a sign that you are to think not so much of a historical person ascending, but of the divine spirit returning to its home on high. The breadth of the ark and the breadth of the door of Ezekiel's Temple are fifty cubits, that is, each is to be wide enough to give the belief in renewed and ever new life or in a spirit which preserves you.

SEVENTY. This number is ten times seven, and the significance of the cipher is to intensify the meaning of seven. A man must live to seventy years not of the material body, but until he has learnt all the truths that are contained in the number seven, that is, he must learn all truths.

Seventy souls went down into Egypt. All souls must go down into the land of the desires of the flesh and the land of the intellectual life, but if they are to be the "chosen of the Lord" they must also come out of Egypt stronger than when they went in, and even then they must go through the forty years of the desert before they enter the land of Canaan, the land of milk and honey; milk, which represents the kindly affections of the soul, and honey, which is the life of the gods, that is, of spirituality.

There were seventy members of the Sanhedrim. You remember that Moses took up seventy into the Mount of Sinai, and there they had the vision of the Lord on his sapphire throne of truth.

The Israelites took the giving of the truth of God too the seventy too narrowly, and thus in Numbers xi. Moses had to reprove them:—

"And the Lord came down in a cloud, and spake unto Moses, and took of the spirit that was upon him and gave unto the seventy elders; and it came to pass that when the spirit rested upon them they prophesied, and did not cease. But there remained two of the men in the camp; the name of the one was Eldad, and the name of the other Medad, and the spirit rested on them; and they were of them that were written, but went not out unto the tabernacle; but they prophesied in the camp. And there ran a young man and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua, the son of Nun, the servant of Moses, one of his young men, answered and said; My lord Moses, forbid them. And Moses said unto him: Envyest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!"

It is a wonderful passage, showing the magnanimity of the prophet of whom it is written, "there arose not another prophet since in Israel like unto him."

ONE HUNDRED. The number one hundred is the most perfect number of the work attained by the spirit. Thus Solomon has a hundred pomegranates decorating the Temple—full eternal life. Moses commanded the hangings of the temple were to be one hundred cubits. The court of Ezekiel's Temple was one hundred cubits square. One hundred pounds of spices were laid on the body of Christ when in the tomb, i.e., all the fragrant gifts of the Father.

It would take too long to give the meanings of all the numbers, though many are of great interest, thus nineteen though not of great importance in the Hebrew scriptures is important in all religions where the sun and moon worship is still very much on the surface, for nineteen is the number of the metonic cycle, when the new and the full moon begin again on the same day of the year as at the beginning.

It has been my aim chiefly to show how the study of numbers awakens one to the tremendous thought that is packed into all the scriptures of the world.

Now, says the unbeliever, there are many passages which your meanings do not apply. I want you to realise that there have always been iconoclastic movements in churches. Moses was an iconoclast, and as far as he was able he tried to kill all the superstitions and observances his people had learned in Egypt, but even he could not get away from some of the eternal verities wrapped up in symbolism. No great seer can write pure history. Unconsciously his writings will reveal fundamental truths. Will a great prophet or seer writes with full inspiration.

writings become the scriptures of the world; when he writes without inspiration his work may be fine, but it is on a lower plane, and does not always stand the symbolic test. Paul is a great example of a man who reaches the loftiest planes at one time and who sinks down into the common place at others. We know that this happens to-day with our mediums. At times they speak with inspiration, at times the personality interposes and hinders the pure flow of the great truths. There are always planes of manifestation. There are also planes of interpretation. Thus many people will wish to give their own rendering of the meaning of numbers. Remember that one meaning is not necessarily wrong because someone else sees a different meaning and a new truth. "God is able to say many things in one."

A Word With Our Critics.

P. Fredk. Visick.

IN "The Life of Faith" appears a report of a lecture by Dr. A. T. Schofield headed "Spiritism's False Claims," which strongly condemns the Spiritualist Movement. Dr. Schofield is reported to have said there is no objection to spiritism as a science, but when it sought to pose as a religion it called forth the strongest repudiation from Christians, and by the lips of Sir A. Conan Doyle denies the foundation of the Christian faith. It makes a gross parody of Heaven, denies in toto the Resurrection either of Christ or man, and the judgment to come.

According to the Doctor, we have not only to answer the above charges, for he goes on to say that the dangers of Spiritualism are terrible, and that mediums suffer terribly in the body, mind and morals, and that the vast majority of them are addicted to vice and drink. He further looks upon Spiritualism as akin to Bolshevism, and states that there is, as yet, no proof of any communication with the dead, in spite of the most determined efforts. In this latter statement he appears to admit the possibility. He quotes the inability of a Mr. Myers to communicate a pre-determined message through the mediumship of Mrs. Gurnall as proving communication impossible. He also uses the hackneyed phrase that Spiritualism is based upon and steeped in fraud.

For one most certainly act upon the Doctor's presumed advice, namely, to accept one instance as emphatic proof of continuity. He denies communication because one promised effort signally failed; so I, in return, accept the teachings of Spiritualism, inasmuch as I have both seen and heard the voice of at least one visitor from the unseen world. Moreover, did not one of the great Apostles instruct us to "Try the spirits to see whether they be of God?"

To revert to Dr. Schofield's charges. It is apparent that he is but poorly acquainted with our Movement, and he would find much food for thought by seriously investigating our claims, and reading our literature from time to time. I feel sure there is much that would appeal to him if prejudice were cast upon one side, and it is good to see converts from those of his calling rapidly coming into the fold. Yes, we most certainly deserve an apology; whether we get one or not is another matter.

Spiritualism makes no parody of Heaven. It actually rebuts some of the fantastic settings which the writers of fiction would have us anticipate. Nor do we deny the resurrection of an ethereal or spiritual body closely resembling the physical. Our physical body is akin to a suit of clothes which we wear for our earthly existence. From this our spiritual body emerges at so-called death, as typified in the case of the butterfly emerging from its chrysalis a changed being.

Is not the Doctor acquainted with the decomposition of man's sets in in dead bodies, and aware of cremation (deserving of wider popularity) and cognisant with the many fragments of our fellow beings who were blown to fragments during the great upheaval, and with the mummies crumbling to powder in our museums? Is it conceivable that these fragments will be collected and re-cast as it were into their original form? If this were so, there would be no need for the death preliminary.

Has the doctor not heard of limbless persons saying that they can feel pain or other discomfiture (notably during rapid atmospherical changes) where their physical limbs once existed?

I trust my readers will excuse any theosophical tendency on my part, for to my mind Spiritualism and theosophy are closely allied. I know of one case where an armless man took a seat by the fireside to enable him to warm his arm that was "Somewhere in France," and another who, owing to a cycle accident, was obliged to have a leg amputated, saying he had chilblains upon both feet! It should be no more difficult to realise this same persistence when bodies become decomposed through death and subsequent burial, when burned to ashes in cremation, or when shattered to pieces in warfare.

I commend Dr. Schofield to a deeper study of the subject in which the New Testament abounds. If only people would realise that Spiritualism is a reversion to and not a departure FROM Bible conditions, with certain modifications in keeping with the times, and look upon the founder of Christianity as the greatest medium that ever walked the earth, much good would result. With all the will in the world we could not do all we are told. For one thing differences of climate have to be reckoned with. What was possible in Palestine would be quite impossible in Iceland or Siberia. Then we have the Law (which I admit is a "hass") to consider, for strict compliance with the Scriptures would land us all in gaol. Then again D.O.R.A. steps in and further limits us. There is, however, one thing in her favour, for she certainly believes in perpetuity!

The doctor would find much inspiration in the beautiful spirit messages received by the Rev. G. Vale Owen, Vicar of Orford, Lancs., and which are appearing regularly in the "Weekly Dispatch."

As recently as May 9th, in "Lloyd's Sunday News," we have the Rev. D. J. Hiley, President of the Baptist Union, stating that Spiritualism is a "stunt" battenning upon broken hearts. I am pleased to observe the "stunt" (as he terms it) rapidly battenning upon many of his own calling, though undoubtedly of higher intellect.

It is well nigh impossible to convince people blinded with prejudice, and difficult to persuade others to abandon what they know to be untrue, though they continue to prate for fear of losing their jobs.

When we consider the thousands of pounds paid per annum in salaries, the free accommodation in oftentimes luxurious dwellings, and the fat livings got out of conventional Christianity by its greatest exponents, no wonder the idea that it is more of a business than a religion is speedily gaining ground. Our eyes are also open to the fact that it is usually the most humble among the ecclesiastical fraternity, who—whether they admit their faith in our Movement being the outcome of our influence, or whether they prefer their Spiritualistic sentiments to be viewed as the outcome of deep digging into the New Testament, coupled with their own revelations—are coming into the fold. Nevertheless, we are glad to welcome them, but we do not want another Church. We would prefer to see the existing ones reinforced with Spiritualism, as is their mission.

Passing strange, is it not, that we often come across people who take a great liking to the teachings of Spiritualism, yet think to be termed a Spiritualist savours of ghosts and table rappings. It is quite possible to be a Spiritualist without ever witnessing an apparition, or being a witness to the rappings and flying tambourines, though I must admit my first experience, which took the form of an apparition—seen and conversed with—came as a bit of a shock. I have not even been attracted to a seance, though I hope to attend one in the near future. I did go upon one occasion (more to please a friend than anything else) to a private sitting, where a table leaned towards me, and, if anything, resisted my pressing it away. I left no wiser than I went! Had I had the knowledge I now possess, although most elementary, I might have left the house a wiser man.

Hours of labour have been spent by many of our cleverest magicians duplicating spiritual phenomena, only to arrive at the conclusion that those whom they imitate have done nothing difficult, and are low-down, despicable tricksters, devoid of intellect. The said magicians, or conjurers, might at least give them credit for being as clever as themselves, even if their "doings" are fraudulent, and carried on to the detriment of our Movement; in which case Spiritualists expose them in any paper broad-minded enough to deal with the serious side of the subject, and this before our friends of the cloth know of their existence.

Because I have not the ability to convince our critics (and there are many), there is nothing to prevent me resenting the piffle that many of our leading churchmen would have me believe. The very Church is flying in the face of nature, while some of its Bishops, by their stupidity, deliberately condone evil of many kinds, whereas we do at least try to view irregularities from the proper angle, so making a humble effort to emulate the master. I venture to assert that there is more true Christianity in the article in "John Bull" of May 15th entitled "The Love Child," written by Mr. Charles Palmer, M.P., than in all the sermons that have left the pulpits during a decade. The so-called representatives of the Church of Christ, by their recent actions in Parliament, have proved themselves bigots of the first water. It takes a lot to bring tears to my eyes, but I utterly failed to read the article in question without repeated hesitation to give vent to my feelings. Directly anybody tries to right an unpreventable wrong they accuse us of encouraging the offence; being too blind to observe that unless our Laws are amended, they themselves will be condoning offences too awful to contemplate. The Church dignitaries characterised should be made to repeat the following beautiful sentences a thousand times in succession:

"Suffer the little children to come unto me."

"Go thou, and sin no more."

"They whom God hath joined together, let no man put asunder."

They should reflect upon the argument that many of the marriages we are acquainted with, whether personally or through the press, could not possibly be ascribed to Him. In the same way I am aware of no distinction being drawn by God between legitimate children and those the product of illegal parentage; I refuse to call them illegitimate children. I happen to be amongst them at the time, being engaged in renovating a children's home which shelters a number of these dear little creatures upon which such a vile stigma is unwarrantably set. The singing of hymns and the prayers of the elder among them, ought surely to bring tears to the eyes of those whose duty it should be to wholeheartedly support and befriend them, instead of leaving them to the mercy of those who devote their lives to the salvage of the little ones made in His own image. Words utterly fail me in trying to express my feelings when witnessing the care and attention devoted to the little charges, whose guardians are indeed guardian angels, and each a manifestation of His glorious presence, from the aged Founder of the Homes down to the humblest member of the nursing staff. Thank God these good folk exist or the very fabric of their Church would collapse. They truly represent the intended Christian doctrine as typified by the Nazarene carpenter, and all power to their energies in directing appeals to those in a position to assist them in carrying on the noble work.

I know of two cases where hurried visits were made by local parsons to sick friends whose death was anticipated, and in neither case was the slightest attention given until hopes of recovery had been abandoned. It reminds me of the number of people so very willing to subscribe to the purchase of a floral tribute, yet not to a meal during life. In both cases their assistance was refused, and I have reason to believe that neither are any the worse for the omission.

Far too many of the clergy are anxious to throw dust into the eyes of people whom the likes of conventional Christianity is calculated to coerce into a more sane and humane belief. They have done much to turn me against their teachings, and strengthen my belief in Spiritualism, but so far I am not addicted to vice, drunkenness or Bolshevism. I claim to sin no more nor less than mankind in general, striving the while to improve rather than deteriorate, so that what little good I am capable of may outweigh the bad. Certain it is I am no worse for taking sides with the Spiritualist Movement, though viewed as a moral degenerate no doubt.

With regard to the charge that we deny punishment, nothing could be farther from the truth. We, of course, deny a day of judgment set apart as a judicial affair, with teeming millions awaiting disposal, and appreciating that none are perfect—damnation! This of itself would take an eternity to accomplish. Nevertheless, we adhere to the belief that a man can only reap what he has sown, and

that there can be no escape from just punishment (of a reformatory as distinct from a demoralising character) for all wrong doing and evil living while here upon earth. We disbelieve in toto the hell-fire theory which many who call themselves Christians adhere to. We believe that a belief in God (unnecessary for those never having heard of Him, in justice to the so-called heathen) confidence in ourselves, honest toil, good living, serious prayer and a policy of universal brotherhood, inasmuch as we are all part of one great scheme, is better calculated to shorten our term in the darker spheres of reform than all the vain repetition characteristic of the average Church service upon one day a week, the remaining six often being devoted to class hatred, profiteering, and denominational differences leading to chaos and confusion.

I got a serious "telling off" not long ago for having the audacity (as my correspondent termed it) to state that the Master's desire was more faithfully carried out when a piece of bread was given to a hungry person, than in the case when the symbolic crumbs are administered before the altar, unless partaken of solely by people willing to do their share of the former. If I am pronounced insane for having the courage to pen my thoughts, it is consoling to be quite sure of a host of good friends accompanying me to the "asylum."

I admit the importance of prayer, as do all Spiritualists, for it is as ever true that God helps those who help themselves; but helping oneself does not end with idling one's time away. The Master needs our assistance so that good fruit as well as weeds may prevail, and it is up to us to make an honest endeavour to emulate his work when upon earth.

I have just read that prayer is requested for a young minister about to commence his duties, that he may be a faithful witness for the Master. He is assured of any prayerful assistance that I can render. I shall include a few others of the cloth at the same time. I wonder whether our friend's call to the higher duty is the outcome of a spiritual awakening, or whether he is merely one of a well-to-do family preferring to enter the college as a preliminary ordination, rather than interest himself in the medical or legal professions, or a business career, entailing as they do a deal of practical as well as a theoretical knowledge.

The Church pays no regard to the insatiable curiosity of mankind, and whenever one expresses a desire to know things impossible of explanation by people blinded with prejudice, they have the audacity to state that the question we desire enlightenment upon is one of God's holy mysteries. If we have no right to enquire, why are we given the intelligence which persists in the search?

In conclusion, I have been already told I am of a low too humble station in life to have anything to say upon so important a subject, much less to those of "high estate." My reply is that when they attack Spiritualism they attack myself, perhaps the most humble advocate and mere reciter. David did not run away from the giant, moreover the man in the street has to be reckoned with, and those of no better education than myself, namely that acquired by attending an ordinary Board School, and at the moment following no higher calling than that of a decorator. Whatever common-sense I may possess has been acquired by keeping my eyes and ears open and preserving an open mind.

Is It Spirit Action?

MR. A. HIGGINBOTTOM, of Sheffield, writes us an account of an interesting incident which happened recently. As a consequence of his name appearing in the local press, he received a letter from a family who had recently removed to the Sheffield district from London. They had set a few days before with a few friends at home, and had got the message "Gilbert is in trouble, go to Higginbottom, Norton Lees." The letter continued, "Are you a Spiritualist? We don't believe much in it, but this is near our heads. Can you solve it. It is our own son." The parties were quite unknown to one another, and as far as they remembered had never heard of each other. We think telepathy would have to be considerably twisted to cover the ground.

HEALTH is temperance in all things.—EPICURUS

International Spiritualism

E. J. Osborn (Chairman, Spiritualist Rendezvous, London).

"We belt the world," is the proud claim of numerous more or less world-wide organisations. If Spiritualism does not, as an organised chain of closely welded links, "belt the world," it is certainly a fact that its principles are world wide in fact, in acceptance, and in practice.

A life-long interest in, and close connection with, the Good Templar Order brought me, a couple of weeks back, on a pilgrimage to Denmark, where, during many days in Copenhagen, two to three hundred delegates from every part of the world have been discussing the interests of their world-wide Society, its principles and work. Except as introductory, that subject has no place, of course, in this column.

FRIENDS FROM AFAR.

But there is this much of interest, that in the Templar Congress I speedily found Spiritualist friends, in the persons of delegates from the Good Templars of Sweden, Finland, and of Iceland, as well as others of Denmark. In each of these instances I was sought out and cordially greeted, and even praised, with personal requests to speak in those countries.

It was a great pleasure to accept an invitation from Mr. J. S. Jensen, the talented President of the Danish Spiritualist Research Union, to address two meetings of the Union during my stay.

IN STRANGE TONGUES.

Thus, on Friday, July 30th, and on Monday, August 2nd, I had the great pleasure of lecturing by interpretation before audiences quite considerable in number, and quite obviously of a high type of intelligence, showing great interest in the subject, and keen appreciation of points presented by a visitor, in a foreign tongue, and possibly from a fresh point of view.

On Friday, the subject announced was "Evidential Proofs of Spiritualism," and on Monday "The Historic Bases of Spiritualism." I will not inflict on THE TWO WORLDS any details of my addresses, and will only say that both efforts were received with many gratifying MARKS OF APPROVAL, especially the peculiarly Scandinavian one of the whole audience rising in their places, in place of the fashion with us England in of expressing satisfaction by applause. There is a curious sensation in seeing a whole meeting rise up at one, seen for the first time it is quite striking; to one who has often been the subject of it, it is ever both curious and gratifying. Also, it is curious how, in this way, partial, general, and complete appreciation can be thus expressed, by the rising of a smaller or larger proportion of the audience. Certainly I could find no fault with the volume of such almost silent recognition with which I was favoured.

KEEN QUESTIONING.

But if the interest in the lectures was gratifying, that shown in questions and answers was even more marked. The questions covered such subjects as "The relation of Theosophy to Spiritualism;" "Spirit Photography;" "The proportion of Spiritualists who are Christians;" "How far Spiritualism in England is religious;" "Is it a sin to call up spirits—why not leave them in peace," and "Re-incarnation." I say nothing of my answers, except that one observant listener called them "diplomatic," which I ventured to take as a compliment.

At my lectures I was favoured by the support of Rector Uno Stadius (Finland) and Eniar H. Kvaran, of Iceland. They both spoke briefly, and gave information as to the cause in their lands.

AN ABLE LEADER.

Of Mr. J. S. Jensen, the able and indefatigable president of the Danish Union, on whom, obviously, the heaviest end of the work rests, only words of praise can be used, especially as to his services as interpreter. At his hands one felt that one's thoughts and words were clearly and completely conveyed to the audience, and that with a quickness and clarity that was dramatic.

One found keen interest in Spiritualism—not quite so familiar in England, but earnest, painstaking, and

intellectual. I had no time, from other interests, to see anything of the Danish local Spiritualist Societies, but of the Union and of the quality of their supporters, and especially of its various officers, I bring away the highest opinion.

I found much interest taken in English Spiritualism, and most courteous reciprocation of the assurances of goodwill I was able to offer from my own immediate connections, and more formally for the movement generally.

Copenhagen, Denmark.

Archbishop and Vicar of Weston.

THE Rev. Charles L. Tweedale, Vicar of Weston, has lately been in correspondence with the Archbishop of Canterbury regarding the discussion which took place recently at the Lambeth Conference, on the Church's attitude towards Spiritualism.

Mr. Tweedale ventured to point out to his Grace how essential it was that those who had charge of the discussion should not be ignorant of the subject, but should be well-informed men who had made patient, extended and careful investigation. The Archbishop, in reply, said he was fully in agreement with Mr. Tweedale's view, realising the necessity of practical knowledge and thorough investigation of an unbiassed kind when dealing with so important a matter. His Grace also said that he "had already himself taken pains to read a considerable amount of literature, on the subject, written from the Spiritualist point of view and had been in correspondence with prominent member of the Society for Psychical Research, and that he realised that some of the most vigorous speeches and most conspicuous arguments of those hostile to psychic things were not those most marked by knowledge or thoughtfulness."

Mr. Tweedale drew the Archbishop's attention to his book, "Man's Survival after Death," and sent him a copy of his pamphlet "Present Day Spirit Phenomena and the Churches" (which deals with the subject in a trenchant manner). His Grace, after reading the pamphlet, wrote asking Mr. Tweedale to send 280 copies to Lambeth Palace, adding that he would place a copy in the hands of everyone of the Anglican and the American bishops (who attended the conference from all quarters of the globe) before the discussion on the Church's attitude towards Spiritualism took place, "in order that they may have the issue thoroughly placed before them."

Interesting Marriage at Hebden Bridge.

A WEDDING which attracted much attention took place recently at Hebden Bridge Parish Church, the Vicar, Rev. R. Prior, M.A., being in charge. The bride was Miss Marion Greenwood, younger daughter of Coun. Jessie Greenwood and the late Mr. William Greenwood, Ashleigh, Hebden Bridge, the bridegroom being Mr. George William Maude, son of Mr. and Mrs. Chas. Maude, Bradford Cragg, Kersal, Manchester. Locally the bride is exceedingly well-known. An old student of Hebden Bridge Secondary School, she has for some time been a Form Mistress on the staff of the Sowerby Bridge Secondary School.

Whilst the wedding party were assembling, and at the close of the ceremony, the organist, Mr. C. Hartley, rendered choice bridal selections. The bride, who was given away by her mother, was attired in a costume of hyacinth blue gabardine, the collar and cuffs being embellished with Hungarian embroideries. She wore a French hat of black panne velvet and carried a beautiful bouquet of pink carnations, the gift of the bridegroom.

There were no bridesmaids, but Mrs. Wilfrid Hanson (Elland), the bride's only sister, was in attendance. Mr. E. B. Maude, brother of the bridegroom, was best man, and the groomsmen were Mr. W. T. Walton (Sowerby Bridge) and Mr. W. Hanson (Elland). After the wedding the reception was held at the Caldona Cafe.

The honeymoon is to be spent in the South of England. The couple have received many beautiful presents, including a gift for the bride from the teachers and scholars at Sowerby Bridge Secondary School, amongst whom she has been very popular.

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FRIDAY, AUGUST 13, 1920.

Spiritualism and the Penal Code.

A REMARKABLE turn was recently given to the West Riding Assizes by the evidence of Dr. Bedford Pearce (described as a mental specialist), who related how he had endeavoured to recall by hypnotic experiment certain alleged lost memories to the mind of a prisoner in a recent criminal case. The doctor, however, whilst pleading the mental abnormality of the prisoner, had to admit that he had failed by this means to elicit any new evidence.

That the first public presentation of such use of these powers should be in a criminal court is, to our thinking, very deplorable. If public attention is to be called to the possibilities inherent in the new methods, we can but think that their use in a sordid criminal case is about the worst occasion that could be chosen. Through the conservatism of the reactionary, and the power of vested interests, the analysis of consciousness by hypnotic methods is quite in its infancy—a great deal is hypothecated, but little known. The whole case for psycho-analysis at the present moment is far too uncertain to rest a man's liberty or punishment upon. That there is a future before it of tremendous importance may be quite true. Hypnosis in the right hands is undoubtedly pregnant with possibilities—not the least valuable of which is its power in the diagnosis and cure of disease—but present-day findings are purely tentative, and ought not to be regulate the liberty or conviction of a person charged with crime. We do not hesitate to say that the detection of crime is in the very nature of the case the last, and least satisfactory end to which such powers should be put. We are glad the attempt was a failure, and congratulate Judge Greer upon his dignified treatment of the evidence.

The incident, however, prompts a writer in the "Doncaster Gazette" to remark: "Our friends, the Spiritualists, may, in time (who knows?) rob most 'mysterious murders' of their mystery by 'ringing up' the victim at his place of abode 'over yonder,' and obtaining a first-hand account of how and by whom the crime was committed—Perhaps!" The comment portrays an attitude of mind all too common amongst those who know little or nothing of Spiritualism. It exhibits the sordid materialism of this so-called Christian country, most of whose inhabitants would gladly seize the robe of an angel in order to wipe their boots. It is parallel to the challenge of the self-righteous man "who is quite prepared to accept Spiritualism if the spirits will inform him of the winner of next year's Derby." These folk always fill us with thankfulness that they are not Spiritualists.

One consideration always escapes such purblind materialists, viz., that the next world is an orderly world, and one which has a code of moral responsibility. Generally speaking such code may differ from ours in important respects, theirs being based on natural law and ours on human expediency, but at any rate it involves a considerably

higher standard than ours in the things which pertain to eternal life rather than transitory conditions.

It would, of course, be very comforting to some folk if the spirit people came to us and did all our work—even to materialising our salaries—in order that we may have an easy time, but our experience shows that they generally increase our work very considerably, even whilst they support us in the doing of it. Our experience becomes wider and fuller in consequence, which is probably their object.

We recall many instances where communicators were anxious to convey certain information, and were about to do so when someone has stepped in to stop them, and we have often been frankly told that such information must not be given. Every Spiritualist of experience can recall such happenings. In a well ordered state there must be the guardians of law and order, and spirit life is certainly less chaotic than this. Question them, however, concerning the tracing of criminals and the replies are ever the same, they are all to the effect that by so doing they would be condoning and helping crime, since our penal code is worse, far worse, because of its studied deliberation, than the act we seek to punish. Our law of capital punishment is the materialistic embodiment of barbaric revenge. Lynda law in the height of passion is understandable, however repellent, but cool, calculated discussion concerning the hanging of a man who, in a state of abnormality or mental aberration, commits a murder is the refinement of pitiable vengeance.

All spirit people that we have met seem united to hinder and frustrate efforts to trace murder, and we hope the time is not far distant when capital punishment—a blot upon the commonsense of civilisation—will be forever expunged from our code. If this is so with murder, it is only a degree less so with lesser crimes. Our whole criminal code is based and founded on the savage's idea of revenge and vengeance, and the dwellers in the larger household of spirit life are unanimous in their condemnation. One enlightened soul said recently, "The criminal is a man who is mentally, morally or socially diseased, and it would be as logical to give him three months' hard labour for contracting rheumatism or pneumonia as for burglary. Right treatment will cure both, and turn both into useful citizens. Segregation is wise, but suitable curative methods would benefit the individual and the public." Our system of punishment transforms the offender into a hardened criminal more often than it does anything else. The reformed man would be anxious to make some amends for his early offences, and this would be to the general good.

The latest report of the Penal Reform League reveals in tragic manner the fact that in spite of many humanitarian efforts and much humane opinion, our penal code and prison system continue to make the bad worse, and to transform moral weaklings into wretched creatures who are lost to all moral sense. Such a system is a veritable training ground for future criminals, and every decent minded prison official knows it.

Can it be wondered that the spirit world point blank refuses to aid us in the tracing of crime. We think they are right, but at any rate they are adamant. They are ever ready to aid us in the cure of disease or in treatment of, or advice to, the foolish or wanton, but they object to help us in wreaking savage vengeance upon the morally weak, and their objection is based partly on contempt for our primitive methods and partly upon a higher moral standard. When, therefore, any person talks about "ringing up" the victim of a crime and getting details from him, it ignores the fact that the new arrival would be ignorant of the method of communication, and no self-respecting citizen of his new abode would help him. It is useless to ignore the fact that the spirit world is governed by law and order, and has its responsible authorities to carry out that law. Some folk may have an idea that any spirit "over there" may do as he likes, independent of the society of which he is a member, but such idea can only be based on ignorance of elementary facts.

Even in the case of the Hydesville rappings, an event deliberately pre-arranged in the counsels of the unseen, whilst the evidences of crime were fairly conclusive, the offender was kept out of the reach of MAN'S LAW—God's laws will always find him, for punishment always follows the

True punishment, however, is remedial, straightening out the kinks in the character of the offender, and when our penal code is reformed on this basis, we shall expect as much assistance in the tracing and cure of bad morals as we now receive in the cure of physical disease.

It is the acme of selfishness to continuously request the help of the spirit people in the puerilities, or the sordid and bestial things of life. The purpose of Modern Spiritualism is to comfort men, to re-awaken their spiritual idealism, to reconstruct their faith in things eternal, and to prompt them to fuller unfoldment of their hidden powers. A study in contrasts is showing us that, despite all the teaching of the centuries, the general mind has only one standard of values, and that a materialistic one. It is of the earth, and Spiritualism is trying to draw attention to the existence of a higher and more enduring standard by daily companionship with those who live under it. If progress is slow we are comforted by the knowledge that it is sure, and true growth is always slow.

CURRENT TOPICS.

Spiritualism
Abroad.

THERE seems quite a wave of International interest in Spiritualism just now. Mr. Alfred Vout Peters has gone to Iceland for a lecturing tour under the auspices of the Icelandic Psychical Research Society by invitation of Prof. H. Nielson, and will be away till September, whilst we print elsewhere an article from Mr. H. J. Osborne telling us of the fine reception he received in Denmark, and of invitations to adjacent countries.

International
Amity.

WE are pleased to hear from the Chevalier Le St. Clement de St. Marcq of the success which is attending his efforts to re-establish the International Bureau du Spiritisme in Bilsen and Brussels (Belgium). From Paris, too, comes news of renewed activities, whilst South Africa and South America are keeping the study to the fore. We hear rumours of a possible International Conference in London in 1922, and trust it will materialise. Great Britain is undoubtedly looked up to by many countries as the pioneer of organisation, but will have to struggle to keep the lead.

A Constructive
Policy.

WE are pleased to note that generally speaking the Spiritualists of this country are continuing unmoved in their labours of spreading abroad the knowledge which is theirs, heedless of the individuals at one end of the scale who are befogging the issues with far-fetched exaggeration of telepathic and subconscious theories, and at the other end of the sectarians who are snapping at their heels. There are times when retaliation incites respect, and times, too, when it merely attracts attention from the work in hand. We have essentially a constructive gospel, and one which the world sadly needs.

A Good
Suggestion.

WE are growing at a tremendous rate. Since our personnel is drawn from many camps, we may have many points of view, but one great truth, viz., loyalty to the spiritual worlds. Gradually the world is awaking to the fact that we are a tremendous body both in power and numbers. We were particularly pleased with Mr. Engholm's suggestion at the Doyle luncheon that when our knight and his lady return from abroad, they should be met with a Mass Meeting at the Royal Albert Hall. It could be filled twice over, and such a chance should not be missed.

A New
Pamphlet.

WE have just published a useful little pamphlet by Hudson Tuttle, entitled "What is Spiritualism?" It is very useful to hand to beginners, and during your holidays it provides an easy outlet for missionary work. It's just the thing you want for that friend of yours who is asking questions. Price 2d., post free 2½d. To Societies 1½ per doz. carriage extra.

Challenges
and Chink!

WE notice that a Mr. Hurndall, who formerly offered £1,000 for evidence of materialisation, has yet to find a volunteer for his experiments. He has now placed five bags of money in the bank under seal—one contains a roll of Treasury notes. Any medium can have the money who can tell the exact amount deposited, and the number of the bag in which the notes are placed. If, however, the medium can tell the numbers on three of the notes, the gentleman will double the amount to be won. We sincerely hope that the challenge will be as deliberately ignored as his previous one. The money may be useful to the challenger to enable him to buy a front seat in heaven.

Blessed are
Ye Poor!

SPIRITUALISM is at once the richest and the poorest Movement in the world. It is probably the richest in spiritual power and the poorest in £. s. d. Though lack of finance often troubles us, yet would we rather that things should remain as they are than that they should be reversed. Unselfishness and humility are seldom companions with affluence, and we warn budding mediums (experienced ones need not the warning) against making this world's estimate of values the standard applicable to those of the higher life.

The Price of
the Kingdom.

THE very idea at the back of the challenge awakens our sense of hilarity. To offer money as an inducement to spirit people is really funny. When a man dies he leaves his money behind him for others to quarrel over, and often to ruin their lives with. It is of no value in his new abode. Even though there might be no danger of it melting, it does not approximate to the standard of values over there, since it is what a man is rather than what he HAS which counts. Hence, as an inducement to spirit people to do something it is as useless as a bag of wind, which cannot even blow of itself. The power of any medium depends chiefly on the spirit people behind him—he is but an instrument.

The Passing of W. J. Crawford, D.Sc.

THE scientific side of Spiritualism is seriously impoverished by the tragic passing of this promising young scientist, the best of whose work undoubtedly lay before him. He always appeared to us to be the legitimate successor of Sir Wm. Crookes in the investigation of the physical phenomena of Spiritualism. During the war, as a tutor at the Belfast Technical Institute and lecturer at Queen's College, he had passed through a period of heavy and exacting labour, entailing heavy study, and had undoubtedly overtaxed himself. For some weeks he had suffered with pains in the head and sleeplessness, as the result of which he feared a future breakdown. He was, at the time of his passing, busily engaged in writing a number of magazine articles, and was contemplating a lecture tour this coming Autumn involving London and the chief cities of England. He further had ideas of an American tour later on. The probability is that he had overtaxed his powers and become depressed. Dr. Crawford has left behind him two of the most important works on psychical phenomena which have ever been written, "The Reality of Psychic Phenomena" and "Experiments in Psychical Science." Since the publication of these he had conducted further experiments and had collected data of considerable importance for an extension of them, and we sincerely hope that some steps will be taken to preserve them and continue the work upon which so much time and labour had been spent. We know of no greater tribute to his memory. He will always be known as the discoverer of the "rod" theory of psychical levitation, and as one who had been intimately associated with him in some of his seances, we recognise the ingenuity amounting to genius with which he devised his tests. Critics have severely censured him, but no single person who has witnessed the phenomena has remained unconvinced.

With a detached and unbiassed mind he followed the phenomena closely, yielding to no voice or opinion but that of actual results. It was in this spirit his success was won.

Dr. Crawford was a Colonial, brought up in New Zealand, who came to this country for its educational advantages, and earned his D.Sc. degree. A splendid specimen of lithe, athletic manhood, he showed the reserve and caution of his Scottish ancestry. He had a passion for knowledge, and though reticent in conversation, his spoken word carried weight. He held many theories concerning psychical phenomena but would publish only those in which verification had been many times repeated.

We pay our tribute of respect and admiration to the memory of a patient truth-seeker, and regret that so fine an earthly career has been cut short at the very outset of his usefulness. Doubtless from the other side of life his activities will continue, and if some capable scientist could but carry on the work with the same circle and under similar conditions, we are sure that his co-operation would speedily be recognised. We bespeak for Mrs. Crawford and his three children the deep sympathies of all truthlovers.

Enthusiastic Send-off to Sir Arthur and Lady Doyle.

Farewell Luncheon at the Holborn Restaurant.

[CONTINUED FROM LAST WEEK.]

Sir Arthur's speech having been greeted with acclamation Mr. H. W. Engholm rose to present an inscribed scroll to the great guests of the day.

MR. CHAIRMAN, LADIES AND GENTLEMEN,—The part of this function which I have to carry out as ambassador for the Committee who have organised this luncheon is to me the most delightful thing I have ever done in connection with the Movement known as Spiritualism.

Before handing this address to Sir Arthur Conan Doyle and Lady Doyle, let me tell you that I have had a good deal to do with Sir Arthur. I have been at many of the meetings he has addressed, and the one thing which has particularly struck me is his acute critical faculty. I say that for this reason, that once or twice recently, in Fleet Street, for instance, men well-known in that street have said to me, "Since Sir Arthur Conan Doyle has taken up Spiritualism he seems to have gone thoroughly off the deep end." They mean to infer that anyone who goes in for this great study must lose his critical faculty and become involved in fantasies. Only the other day I was talking to Sir Arthur on a question dealing with a spirit photograph which I rather felt inclined to believe was the real thing, and to see Sir Arthur take one point after another in that picture and examine it critically showed me that "Sherlock Holmes" is still with us, but we now have a spiritualised Sherlock Holmes.

Sir Arthur Conan Doyle and Lady Doyle, may I present to you, on behalf of all those present here to-day, this token of the esteem not only, I know, of everyone here, but of the whole of the Spiritualists of this country, for the names which are written here can be duplicated in thousands quite easily. Sir Arthur and Lady Doyle, I may tell you that the applications that were made to me for this function would have enabled me to have taken the Albert Hall quite easily and filled it! The endeavours of many in different parts of the country to obtain tickets when there were none left have placed me sometimes in an awkward position. I have been taken out of my bath in the morning, and knocked up out of my sleep at the earliest hours of the morning with demands for tickets.

I hope, and I feel sure that I am safe in this prophecy, that when our good colleagues, Sir Arthur and Lady Doyle, return, we will have the Albert Hall to welcome them, and I hope if the job is going, I may propose myself as the organiser.

Sir Arthur and Lady Conan Doyle, will you accept this on behalf of the Assembly.

THE ILLUMINATED ADDRESS.

Mr. Engholm then handed to Lady Doyle a beautiful scroll, tastefully illuminated in watercolours, showing a draped female figure drawing aside a heavy veil, and thus

enabling the rays of an illuminated cross to shine upon the surface of a partly submerged world. The rays of living light display the address of greeting, which reads, "We, the undersigned, present at the Farewell Luncheon to Sir Arthur Conan Doyle and Lady Doyle, desire to record our feelings of admiration and affectionate regard towards them both."

"To you, Sir Arthur, we offer our gratitude for the heroic and self-abnegating work you have carried on so long as the missionary of what you have well termed 'The New Revelation,' the message of spiritual consolation and enlightenment, divinely inspired at the beginning of the new epoch of the world's history."

"To you, Lady Doyle, we offer our tribute of appreciation and regard for the noble way in which you have supported your husband's work, always at his side with true devotion to him and to the Cause he so devotedly serves."

"We wish you both every happiness and success in your journey to Australia and New Zealand, there to carry on the great mission to humanity, and earnestly hope that we may give you all our congratulations on your return. Our good wishes and most affectionate thoughts go with you."

"London, July 29th, A.D. 1920."

The beautiful token was signed by each of the persons present, some 300 signatures in all, including those of Sir Arthur and Lady Doyle's three children.

REV. WALTER WYNN.

The Rev. Walter Wynn rising to propose "The Spiritualist Societies here and overseas," alluded to the power of Spiritualism to cast out devils and particularly the "devil of unbelief." He perhaps differed from many there in that he was essentially an evangelical minister, and he was pleased to see the spirit of tolerance which had extended to him the invitation to be present. He believed that such a spirit was one of the first requisites of any religious faith, since without it the essentials of brotherhood could never be established. He hoped and believed the time would come when war and hatred would be abolished, and he hailed with delight the recurrence of those signs which followed his Lord and Master. He had pleasure in submitting the toast of success to the many Spiritualist Societies which were calling attention to the essential features of Christ's mission and teaching.

Mr. Ernest W. Oaten, Vice-President, Spiritualist National Union, in rising to reply, said:

Sir Arthur and Lady Doyle, My Lords, Ladies and Gentlemen,—I do not know why I have been selected for this particular duty. I don't know which half of me you want to see—the bulldog or the apostle! But at any rate it is for me an honour to be asked to represent the Spiritualist Societies of Great Britain and Overseas.

Ours has been an onerous task. We have been carrying the burden when persecution was heavy and in a thousand little homes, in holes and corners, wherever we dared to raise our heads, we have proclaimed the truth, and there is one thing which I rejoice in it is in the fact that, at any rate, the pioneers have done their work so faithfully that the Movement to-day is a living one throughout the length and breadth of the world. Many of those early pioneers were deprived of the culture and education which were essential to the complete performance of their task, but they stuck to their duties when, perhaps, more highly trained minds could not have stood the irritation which more cultured minds would feel.

I rejoice in being here to-day because Sir Arthur Conan Doyle has been a unifying force in our Movement. He has brought together all branches and phases in a spirit of fraternity which I hope and believe will be perpetuated in the future.

When Sir Arthur came to the conclusion that he ought to tell his message throughout the world—I was going to say I was lucky enough to drop across him, but I will not put it that way—we were guided into each other's arms. He was looking for work, and I quickly found it for him.

I am sometimes asked, "What are our Spiritualist Societies doing?" I will tell you what they have been doing for fifty years. They have been developing mediums, without which there would have been no Spiritualism.

alism. In a thousand tiny spots developing circles have been stuck to year in and year out, in order that the psychic faculties which most possess may be unfolded for the world's benefit. At any rate we have been providing the world with mediums for fifty or sixty years. During that time we have had much to fight. A good deal of persecution came to us from the theologian, who, in his zeal for the truths he loved, was jealous lest their value should be underrated. Perhaps he was justified in his fears. At any rate, he is beginning to learn at last that Spiritualism is not and never has been the foe of religion. It is the rock upon which true religion can be built, and which will stand when speculative theological matters have dropped into the bosom of a forgotten past.

On the other hand, science has treated us with equal severity, and that despite the few zealous folk in the Church and in science who have stood at our side. We have been able to put science in this position: that whether she will or not she has to extend the boundaries of her investigations. We have opened up new fields to explore and new worlds to be brought within man's concept. We, I say, are the friends of science and religion, and through us they will become one. Ours is the ground upon which they can meet and join hands.

Presently, I believe, the facts of Spiritualism will form the solid basis for a world religion, will form a common meeting ground where all, Christians, Mohammedans, Buddhists, or any other religionists will come together and say, "Brethren, none of us know all; let us pool our resources and test what is obtained. We shall, at least, have enough truth to guide the world with greater certitude than it has been guided in the past."

There is one point which the world seems not to recognise about the Spiritualist. We are continually being asked how our Spiritualism concerns past teachings, how it squares with history a long way back. May I say that, although this is an important matter, it is not the most important matter. The point which matters most is what is going to be the relation of Spiritualism to the future. The past cannot be altered, but the future can be made. We work for the great religion of a greater future, and we believe we can best build it by closer association with those living ones who have been the source of our strength in the past, the source of our inspiration in the present, and who will be our faithful companions in the future.

We do not care what other people believe, let them believe what they like. Our business is "What do you know?" Bring it in and pool it in the common fund for humanity's benefit! And it is in that spirit that the Spiritualist Societies of to-day are facing their tasks of great magnitude; and with the consciousness of angel guidance and spirit inspiration, they know they will win throughout the world.

I have pleasure in responding to the toast, and on behalf of some 300 Spiritualist Societies in this kingdom and the Colonies, giving to Sir Arthur and Lady Doyle our heartiest send-off. May they do as much for the Cause abroad as they have done in England, and may they return rejuvenated in strength and faith in order that, when they get back, we may find more work for them.

The function ended on the note of jubilation, and reflects the greatest credit on the arduous and thorough labours of Mr. H. W. Engholm and his committee. The London and provincial press gave a number of excellent reports without a single hint of the ridicule so common in past times. Truly we are winning our way to the world's heart.

With increased knowledge comes a knowledge of our littleness.

SLACK FUND.—Acknowledged, "Well-wisher," Battersea, £1, second donation.

THE Lewisham Spiritualist Church, London, has secured an admirable hall in Lime Grove, High Street, Lewisham, for the carrying on of their work. The hall is well fitted, and in a prominent position, and we congratulate them on their change of abode. Opening services will be held on Sunday, August 29th, when Mr. G. T. Gwinn will conduct the services. May the spirit world bless the effort.

"Ghosts in Solid Form."

MR. HORACE LEAF delivered his famous lecture on materialisations under the above title in Plymouth and Paignton on the 21st and 26th July respectively. Large and appreciative audiences gathered on each occasion, at Plymouth several failed to obtain admission owing to the crowded condition of the hall. Both chairmen—W. H. Watkins, Esq., at Plymouth and H. P. Rabbich, Esq., at Paignton—had had a considerable experience of psychic phenomena, and could, therefore, emphasise the importance of the lecture.

The lecturer, on exhibiting his remarkable series of pictures, commented upon them in a very lucid manner. Reference was made to the experiments being conducted at present in England by the Society for Psychical Research with Mlle. Eva C., with whom Dr. Schrenck-Notzing obtained extraordinary results during 1909-14.

Various aspects of materialisations were explained, leading the enquirer in an interesting way through some of the mysteries of psychic science. A deep impression was made by the photographs of fully developed materialised forms, especially as several of them showed the medium and the form together. The Madame d'Esperance series, associated with the great name of Prof. Cesare Lombroso, recalled the splendid services of a marvellous medium recently called to the higher life. The photographs of "Yolande" with her medium, and of "Leila" showed how natural and objective these manifestations are.

The most important part of the lecture was reserved to the last. The photos of "Katie King" taken by the late Sir William Crookes, O.M., F.R.S., are truly deserving of being called "the most wonderful in the world." Those depicting the eminent scientist standing arm in arm with the materialised form made a profound impression on all who witnessed them. Mr. Leaf missed no important feature, emphasising them from the scientific and the spiritual points of view. On each occasion the long and continued applause which followed the concluding remarks of the lecturer showed how deep the interest and appreciation of the audience had been. Great good has, no doubt, been done for the Cause of Spiritualism in Devon by these two lectures, at each of which local doctors and individuals of scientific attainments attended.

A Spiritualist Wedding at Birmingham.

ON Wednesday, July 28th, two young members of the Aston Spiritualist Church were married at the John Street Spiritualist Church, Villa Cross, Handsworth. A good congregation were present to witness the interesting ceremony and to express their good wishes for the future happiness of the contracting parties. The bride was Miss May Jones, who was accompanied by her sisters, Misses Evelyn, Gladys and Thelma Jones. The bridegroom was Mr. George Bungay, and the best man, Mr. Walter Wood. Among the congregation present were Mr. and Mrs. Jones, parents of the bride, Mr. E. W. Jones, President of the Forward Church, Mrs. Smith, Mr. Perkins, President of the John Street Church, and many others. Mr. Membury performed the ceremony. Amongst the guests invited to the reception were Mrs. Lines, Miss Hutchings, Mrs. Christian and Miss Elsie Christian, Mrs. Wharton and Mr. and Mrs. John G. Wood; and a number of other friends.

EVERY human being sits in judgment over himself; as he wills, so will he be.

THE truth never apologises, never offers an excuse, never begs pardon for anything, never wrongs another.

THE true Christian may be born blind, yet can he see all things from beginning to the end—the Alpha and Omega.

THE wealth of those who love industry will increase, while those who love wealth and enter business to increase it will lose it.

ONE cannot do a dishonest act against another without paying the penalty; natural action or reaction in such cases is sure.

The Beginning of Religion.

"Undergrad.

THERE are but few people either in the Spiritualist Movement or outside it who have given any consideration to this subject, which is one of the most important aspects of the comparative study of religions. To realise the situation at all well, it is necessary to consider the state of mind of Cainozoic man. This must have been only little removed from that of the next highest mammals. Assuming that the genera known to the zoologist of to-day are, to all extents and purposes, the descendants of those existent in Quaternary times, we may say that the highest animals of the early ages of man had no conception whatever of anything other than the material life surrounding them. Thus early man would be, so far as spiritual things were concerned, in a truly Cimmerian desert. Devoid of reasoning ability, trusting only to practice-taught instinct, his mind would be entirely occupied by the struggle for existence, a fight in the face of fate against other animals, against other members of his own genus, even against Nature itself.

Gradually, with the passing of years, the mind, moulded into a nobler form by ubiquitous evolution, would achieve the capacity to think, first of the immediate environments, later of the abstract. This process would be hastened by the various natural phenomena, probably more startling to the child-like mind of the observer of those times, than to the man of to-day, equipped as he is with the explanations of science, covering before the pitiless rain pouring like a deluge from the clouded sky, riven, as it were, in twain by vivid flashes of lightning, listening to the crashing thunder, early man would begin to rack his brain, and invention would be tasked to account for all this.

Or again, standing as the shades of night gradually enveloped the sky, watching the eruption of some distant volcano, vomiting molten rock, hurling ash and boulders into the dome of heaven and covering the sky with a smoke-like pall, what could man do, stupefied and astonished as he was bound to be, but search and search in vain for some perceptible cause? Knowing at last that there was no obvious reason for such phenomena, man would be compelled to seek in fresh fields for an explanation. To him, as to the dawning intelligence of childhood, would come the thought of the supernatural, and to it would be credited those events.

Vaguely at first, later with a more definite idea, man would imagine these dreadful creatures, like himself in some respects, but more powerful and more terrible, ruling the universe with a cruel and despotic sway, and only to be disobeyed at an awful risk. With the first thought of pleasing these dread beings, of saving oneself from too well-known consequences, man took the first step along the pathway of religion.

CORRESPONDENCE.

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

MEDIUMS WANTED AT WHITBY.

SIR,—May I, through the columns of your valuable paper, make an appeal to all mediums who are contemplating a holiday, to consider the claims of Whitby. There are quite a large number of people there already sufficiently interested to form a Society through the experience they have gained at the home circles with Mrs. Gibbons, but there is no one capable of sustaining a public meeting, limiting the possibilities of advance. During my few days' stay I set enquiries on foot, and there are two or three halls which can be obtained at a moderate rental. If intending visitors will therefore communicate with me, I will book one of the halls, and the local friends will be only too ready and willing to support our efforts.

A. E. BEETY.

17, Thomas Street, Shipley.

THE BASIS OF SPIRITUALISM.

SIR,—To me the basis of Spiritualism is Progression. That has been the keynote of my own investigations and eager acceptance of the 'ism's truths. The important fact is not that the dead do return, but that they CAN return—overwhelming proof that our earth life is but a link in a chain of, so far as we can see, endless progression.

My own objection to the established creeds is that to them our future existence is static—defined arbitrarily by the measure of our blind faith in the creed we follow. Much faith—heaven; little faith—hell; unless, of course, one is converted on the last lap. Such a philosophy of life must be repugnant to all who seek the best.

A short experience of Spiritualism has convinced me that EFFORT, the will to struggle onwards and upwards, the desire to progress spiritually, shall bring such reward to us as has been accorded to those loved ones who come back to tell us of life beyond the veil. "I shall pass through this world but once" has cast its significance. No longer are we short-lived puppets of fate. We are eternal; willing and unwilling instruments in one vast chain of evolutionary and spiritual progression. Wishing your paper every success.

CHARLES CURRIE.

S.N.U. FUND OF BENEVOLENCE.

SIR,—I take great pleasure in forwarding income for June and July. June: Mrs. and Miss Oveiden, 10s.; Mr. May, 5s.; Mr. A. W. Orr, £1 1s.; F.D., Birkenhead, £1 1s.; Elland, James-st. Society, £15; Widow's Mite, Tredgare, 6d.; Coun. W. Appleyard, £1 1s.; total, £18 18s. 6d., which I wish to thank all friends very sincerely. Particularly do I thank the friends at Elland for remembering the old folks when disposing of effects.

July income, for which I am truly grateful, was given me at the Reading conference, except the two last items. Friends can make these gatherings times of real thanksgiving services. Mr. Rabbich, £1; A.V.P., £1; Mr. P., 10s.; Mr. Todd, 5s.; Mrs. Miles Ord, 5s.; Mr. Stanley Brath, 4s. 6d.; Conference Collection, £6 8s. 2d.; Cardiff First Society, £2; Barrow Psycho, 19s. 2d.; Quarterly Subscription on Membership, £12 12s. 2d. I thank you all. Monthly disbursements are £30.

M. A. STANLEY.

THE BRITTEN MEMORIAL.

SIR,—Permit me, on behalf of the trustees, to acknowledge with many thanks a gift of five shillings to the Memorial Fund from Mr. T. H. Pattinson, of Manchester, who, though as yet only an investigator, kindly expresses his good wishes for the success of the Memorial scheme.

In the present state of world unrest, in which a determined effort is being made to destroy the existing state of civilisation and substitute a purely materialistic condition of life, it is imperative that every Spiritualist should hold fast to the principles of truth, justice, and goodwill, taught by the advanced teachers in spirit life, and support every effort for their propagation in order to save mankind from the horrors that inevitably follow the subjection of spiritual religion to materialistic philosophy.

Inexpressibly urgent is the need for a great supply of capable mediums and exponents of our facts and teachings, and for the wider and wider propagation of spiritual truth, and one of the main objects of the Memorial project is to provide facilities for the development and training of public work of those who, possessing psychic gifts, desire to employ them in the service of their brethren, and to co-operate with the workers on the spirit side in the grand design of bringing to the world the peace of mind and knowledge of the Divine laws and obedience to them alone can bring.

I, therefore, beg to appeal most earnestly for donations from ALL, whether the sums be large or small, so that the work so long delayed may at length be put in hand. All gifts will be gratefully acknowledged by

A. W. ORR, Hon. Sec.

2, Wilmington Gardens, Eastbourne.

THE bad will find us, but the good we must seek.

REPORTS OF SOCIETARY WORK.

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

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

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

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

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

Special Reports.

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

UNITY IN LONDON.

THE lack of cohesive working in the Metropolis of the world is becoming more and more conspicuous as time rolls on, and it was with a view to solving this problem that an informal meeting was recently held, when a paper on the subject was read by Mr. J. H. Kent, who represents the Fulham Society at the Union of London Spiritualists. Whilst admitting that that body was doing some excellent work in the Cause by holding various propaganda meetings, and by periodical visits to certain societies, it was felt that their influence was far below what its opportunities endowed it with, and that so far as authority was concerned, and the power to enforce its edicts, it was practically powerless. In the paper referred to the speaker further stated that whilst admitting the desire for more widespread unity, that could only be fully achieved by its foundation resting upon all organisations in London, and Greater London being centralised in one body, so that every Society, association, or movement could be made concrete. The speaker further suggested that every Society present outside the U.L.S. should be invited to send representatives to a meeting when London, under the new S.N.U. rules became a district union, to formulate the means by which unity should become an accomplished fact.

This was, of course, a plea for centralisation, but whatever remedy was put forward, it was apparent that there must be an alteration of some kind if the Movement, so far as the Metropolis is concerned, is not to be allowed to perish of inanition. To avoid this disaster, it was suggested that every person who professed Spiritualism in London should become an enrolled member of the London Union, with a numbered card for subscription to a local branch, such cards being issued annually to local Societies and charged for at say 6d. per card, or 50s. per 100 if used. These amounts forming the revenue of the U.L.S., and at the same time saving the local branches the expense of printing a separate subscription card. Each card would bear a consecutive number, which would be always retained, but the addresses need not be kept by the central body (except in the case of councillors, etc.) as the name of the branch on the card would be sufficient. It was not contemplated

to interfere with the inner working of each local branch, or Society, but in course of time authority would gravitate towards the central body by reports on finance, requests for help in any direction, by control over dubious speakers on our platform, by the licensing of mediums, by more regularised and consistent teaching, and so on. When the card-holders loyally realised their position towards the U.L.S. as being part and parcel thereof, it would become almost impossible for mushroom Societies to rear their heads, for every good object would come within the orbit of this organisation.

A central permanent office or address would be necessary; it might even be practicable to take a shop in some central thoroughfare (with a council room at the rear) where the literature of the Cause would be on view for sale. By this means and in various other ways an attempt would be made to place London in a more prominent position than it at present occupies.

An interesting discussion ensued, pro and con; but this portion of the subject must be left over for future occasions.

LONDON : PECKHAM.

SPECIAL meetings were held at Lausanne Hall, on July 17th to 30th, Mr. E. W. Oaten (Manchester) and Mr. W. R. Sutton (Sheffield) being engaged, but Mr. Sutton was absent through illness. Tuesday, the 27th, Messrs. F. J. Ball and C. J. Williams gave clairvoyance which was well recognised. Wednesday afternoon Mrs. Imison gave clairvoyance. In the evening Mr. J. Knight (Bolton) spoke of his early experiences, and Mesdames Bentley (Manchester) and Imison gave exceptional clairvoyance. Thursday, Mr. Oaten's subject was "Unsought of us they found us, unseen of us they led," stating that the movement of Modern Spiritualism was started by the spirit world, and as long as the gates are kept open and the Movement is spirit guided, progress is assured. Mrs. Mary Gordon gave some fine examples of clairvoyance. Mrs. Bell and Miss Andrews rendered a duet. On Friday Mrs. E. A. Cannock gave psychometry and brought to a close a very successful series of meetings. We thank all who assisted (mostly at very short notice) for their services.

YORKSHIRE SPIRITUALIST COUNTY COUNCIL.

THE usual quarterly E.C. meeting was held on Sunday, July 18th, in the Carnegie Hall, Windhill, near Bradford, Mr. H. J. Webster presiding. The D.B.K. and S.D.C., having engaged the hall for special propaganda meetings with Mrs. Alice Harper, also held their monthly conference in the morning of the same date.

Owing to insufficient time, it was not possible to transact the whole of the business necessary, and it was resolved that this should be postponed until Sunday, August 29th, in the H. & H. D.C. area (see advert. later). Railway service would not permit the President, Mr. Webster, and Mr. Oliver, secretary, S.D.C., to visit Pontefract, where a new Society has been started at 18, Beast Fair, but the Y.S.C.C. was well represented by Messrs. Ackroyd, Mountain (treasurer) and Taylor (secretary). In the afternoon and evening splendid meetings were held.

Mr. Beety was engaged on behalf of the Y.S.C.C. at Whitby, where there are also possibilities of a good Society being formed. The secretary, Y.S.C.C., will be glad to receive offers of help from speakers for Pontefract or Whitby

SHEFFIELD DISTRICT COMMITTEE

Presentation to Mr. H. J. Webster.

IN the Attercliffe Church on Bank Holiday, well over a hundred people sat down to tea provided by the local friends. After tea a short programme was provided mostly by Lyceumists, also from Attercliffe. Then the event of the day took place. Mr. S. Featherstone presided. He said we had met there to do honour to a great worker, to one who, in good times or bad times had always been an optimist. He referred to our old friend, Mr. H. J. Webster, who had been connected with the S. D. C. from its commencement. He called upon Mrs. Hunt to make the presentation, which she did in well chosen words.

The presentation took the form of a pocket wallet suitably inscribed, containing Treasury notes to the value of £20, subscribed by the Societies and a few friends in the district. Mr. Webster thanked them for the gift because he believed it was a sincere desire to show their appreciation, but he should value more the scene that he saw before him of the great gathering that day. He should never forget the event.

One old member made the railway journey to show homage whose age was bordering on four score years. Mr. B. Davis had specially come from Worcester to attend, and Mr. Bain, of Newcastle and Northern Counties' Union, also spoke. Altogether a very pleasing day was spent by all.

ARMLEY.

ON Monday, August 4th, the Armley Spiritualist Church was the venue of a very pleasing event, on the occasion of the marriage of Mr. G. W. Davies (South Elmsall) to Miss Mabel Allerton (Farsley). A large congregation witnessed a beautiful and impressive service, Miss Hesp (Leeds) officiating, assisted by Mr. A. E. Beety (Shipley). The bride was accompanied by the Misses Agnes and Edith Davies (sisters of the bridegroom) and Miss Ruth and Master Ainsworth. Mr. G. Davies gave the bride away. Mr. Allerton, cousin of the bride, acted as groomsmen. Strangers to the Movement of Spiritualism as well as its most ardent adherents felt the refining influence of a truly spiritual service. A large number of relatives and friends sat down to an excellent repast well catered for by the Church members. The speeches afterwards delivered were full of a spirit of harmony and goodwill, and everything appertaining to the event was of a character likely to live long in the memory of all present. The bride and bridegroom were the recipients of a large number of valuable presents.

SWADLINCOTE.

ON a recent Tuesday we were favoured by a return visit of Mrs. M. Charnley, of Leeds. In a report necessarily brief one cannot do justice to Mrs. Charnley and her inspirers, for the lectures were simply magnificent, while new realms of philosophy and new regions of metaphysics were opened up to us. The phenomena propounded, too, was of a high spiritual order, and was most evidential. The meetings were instructive and of much educational value to all. We anticipate a further visit of this gifted exponent, for mediums of the calibre of Mrs. Charnley are badly needed on our platforms to-day to meet the intelligent enquiry being manifested in our Gospel. Mr. C. Glover, Botham, of Burton, kindly presided over the gatherings.

THE HAUNTED HOUSE, HASTINGS.

SUCCESS continues to crown our efforts. Backed by the enthusiastic support of many friends staying in the house and a considerable number of local people, our meetings have grown from a small one held on a certain Sunday a few weeks ago into a series of services whose activities extend well over each week-end. Interest continues to grow.

The Sunday evening services have become one of the chief attractions of this great holiday resort, and we are encouraged to look forward to the time in the near future when this house shall have become an institution of national importance, and from which mediums properly trained and developed will go forth into the world to hold up a lamp that will light to life eternal. For invaluable services graciously and gratuitously given we desire to express our gratitude to Mr. Sam Stennett, the well-known London Labour leader, who gave us an eloquent address on "How I became a Spiritualist," and to his estimable wife, who charmed by her own sweet spiritual personality, as by her splendid trance speaking.

Our thanks also are especially due to Mr. and Mrs. Hillman, of Newport, South Wales. Mrs. Hillman was truly described as the "wonderful Welsh trance speaker and healer." Mr. Hillman proved himself a congenial comrade and splendid chairman at several of our meetings. Mr. and Mrs. Neale, of Wolverhampton, have also done excellent service, and in speaking of duty faithfully and well done, we must mention Mr. W. Pollin, of Hol-lington, who is a local and most earnest supporter of Spiritualism. Mr. Moon, of this town, is a veteran who for years stood alone and here valiantly fought fearful odds single-handed. Last but by no means least, Mrs. Johnson, of Brighton, has by personal good qualities of many kinds, and the gifts of clairvoyance, inspirational and trance speaking, done much and more than any other person connected with this effort to push on the good work. So successful have been her various visits to Hastings, that she desires to take up her permanent residence amongst us. Nor must we forget Mr. Bolton, of Brentford, and Mr. Bailey, from Ripley, who have each in their own special way willingly extended a friendly helping hand to a new and deserving cause.

CREWE: CAMM ST.

ON Thursday, July 29th, the above Society spent a most enjoyable evening, upwards of one hundred people sitting down to tea. It has caused quite a talk at this the South end of the town. The whole of the provisions were made and given free by our own members, whose object is to spread our Cause and assist the Building Fund of our Society, a small charge only being made for the tea. We are being asked for a repetition, but cannot expect too much from our ever willing members.

SUTTON-IN-ASHFIELD.

MR. ROBERT SUTTON, the noted clairvoyant and clairaudient, of Sheffield, visited us on August 3rd and 4th, and showed his marvellous gifts at two meetings each day. Specially notable was the inspiring language of his invocation prayers at the beginning of the services. As usual, names of those passed on poured thick and fast from his lips to various members of the congregation.

The meeting on Wednesday, August 4th, was devoted to psychometry, and Mr. Sutton gave valuable advice to

many who were invited to hand up some personal belonging. The evening session was very wonderful; strangers were amazed at being told their in-most secrets.

Mr. T. V. Staton, who presided, in voicing the thanks of those present to the clairvoyant, aptly compared Mr. Sutton's psychic eyes to his X-ray apparatus. Mr. J. E. Staton and Mrs. Staton in turn rendered the organ accompaniments to the singing.

WAR MEMORIAL.

Unveiling Ceremony at South Shields.

"I WOULD rather be the mother of a dead hero than a living coward."

Thus spoke Mr. David Allan at the Spiritualist Meeting Hall, Fowler-st., recently, where he unveiled a handsome mural memorial to the memory of those lads connected with the mission who gave their services to their country during the war, many having made the supreme sacrifice.

The memorial takes the form of an oil panel depicting life in the form of an angel triumphant over death. The whole is beautifully framed in walnut, and in the centre of the panel are the names of the men surrounded by suitable texts. Two excellently carved pillars support the projecting top, and a substantial base, elaborately designed, gives the memorial a dignified appearance. The woodwork and panel were executed by Messrs. R. Oliver and A. Claston respectively. During his address Mr. Allan said that though there were many present who did not belong to the Spiritualist Mission they were all gathered together with one mind, to pay respect to those lads who had withstood the German onslaught, fighting for something which was far more appalling than death itself.

An address was also delivered by Mr. W. Atkinson.

A vote of thanks was proposed to Mr. Allan by Mr. Todd, seconded by Mr. J. Scholar.

Hymns were sung, together with an anthem by the choir, Messrs. Short and Russell officiating as organist and conductor respectively.

The names on the panel are as follows:—

Killed: Navy — Thomas Berry. Army—Jane Knox, J. T. Angus, James Cable, H. H. Abraiver, J. W. M. Easby, S. J. Nixon, J. Walker. Air Force—Wm. Knox. Mercantile Marine—R. Brown.

Returned: Navy — Chas. Baker, Geo. Kirby, Fred A. Lorrison, D. S. Simpson, W. Weatley, R. Young, W. Atkinson, N. Ainley, A. Bergman, T. Bergman, H. Brown, M. Carson, A. Clarkeson, J. Dagg, W. Dawson, G. Elliott, J. Fuller, B. Fuller, R. Fuller, F. Hepper, J. Laurence. Army—E. Lawson, A. Layton, J. McDonald, J. W. Mathews, B. Nichol, P. O'Brien, Chas. O'Brien, P. O'Brien, W. Osguthorpe, J. Palmen, J. Patterson, T. Robson, E. Smith, Robt. Young, J. Young. Air Force—Florence Kirby, J. Kirby, T. Robertson, Mercantile Marine—Henry Baker, C. Bateman, Peter Bell, Henry Brown, J. Craig, F. Fuller, Laurence Fuller, Cyril Galley, Thos. Heslop, J. Palmer, Ed. Patterson, W. Todd.

ATTERCLIFFE.

WE have been favoured with a three night's mission by Mrs. Alice Harper, who spoke on "Mediums and Mediumship," "How much of our character are we responsible for," and "Truth-seekers." All subjects were splendidly treated, and large congregations were moved to applause. Best wishes for her success in her journey abroad were accorded to Mrs. Harper.

On Sunday, August 8th, Mrs. Daulby again failed to fulfil her engagement, and Mr. H. Bacon spoke on "Personal responsibility," recounting many pointed experiences and testifying to the value of Spiritualism in raising the quality of human life.

LIVERPOOL.

BOTH services on August 8th at Daulby Hall were conducted by Mrs. Alice Jamrach, of London, her addresses being "Angel ministry" and "Where are our valiant dead." The hall in the evening was packed, the congregation listening to Mrs. Jamrach with rapt attention and appreciation. She dealt with her subject in a manner which would have done the Church Congress good to have heard. The chief points of the address had been taken from the Bible. The speaker said these things—which happened years ago still happen to-day, as God is the same yesterday, to-day, and forever. After the address Mrs. Jamrach gave clairvoyance, all descriptions being recognised. Mr. E. Keeling presided.

KING'S HEATH AND MOSELEY.

MR. A. J. WALKER, of Wolverhampton, gave an interesting and spiritual address, the clairvoyance following being so decidedly convincing that we think it deserving of special mention. Spirit friends present were accurately delineated, and in many cases names were given and recognised. In one particular case a mother was described (name being given) to an elderly couple who, sitting in a circle the previous week, saw the mother, the latter stating that she would be present at the Sunday evening service, and would be described by the medium. Joyfully both these elderly folk came to me with the glad tidings. All present were unanimous in their gratitude to Mr. A. J. Walker and his inspirers.

MEETINGS HELD ON SUNDAY, AUG. 8, 1920.

BEDWORTH. — Mrs. Rowe gave two addresses on "True Spiritualism" and "Let there be light." Clairvoyance after each address. Mr. Holland presided.

BIRKENHEAD, Hamilton. — Addressed by Mrs. E. Mossis on "Religion and its effects." Evening meeting, convincing clairvoyance. Messrs. R. G. Roberts and G. Pearson presided.

BIRMINGHAM, Saltley. — Mr. J. E. Robinson spoke on "I patiently waited." Mrs. Price gave clairvoyance.

BRIGHTON, Athenæum Hall. — Mr. Percy Scholey, Pres. of Croydon Spiritualist Church, gave addresses at both services, also descriptions.

BRISTOL, Clifton. — Miss Mary Wain gave an address followed by clairvoyance. A solo, "O rest in the Lord," was beautifully rendered by Miss Cuzner.

Dighton Hall: Morning and evening services conducted by Mrs. Bowdler of Pontypridd, who gave addresses and clairvoyance. Mr. Eddy presided. Good attendance was deeply interested.

United: Mr. Punter, of Luton, gave addresses and clairvoyance both morning and evening, his clairvoyance being amazing all who listened, every detail being given convincing many visitors. Mr. Price presided.

DUNDEE. — Mr. Arthur Clayton, the blind boy medium, occupied the platform both morning and evening. This was his first visit so far north, we hope not his last.

EASINGTON LANE. — Mr. Jones discoursed on "Spiritualism, a scientific philosophy and religion." Solo rendered by Mrs. Hook, accompanied by organ.

EASTBOURNE. — Mr. A. W. Orr, vice-president, conducted the morning service, and Mr. Frise gave an address in the evening. Mrs. Mansell gave clairvoyance.

HIST. — Mrs. Teasdale Blythe gave a deeply spiritual address and clairvoyance from symbols.

HULL, Holborn Hall. — A large and attentive audience listened to Miss Fitzpatrick, who paid her first visit. The audience appreciated her speaking, and the clairvoyance was in most cases recognised.

KIRKCALDY. — Mr. P. M. Reekie, of Rochdale, gave addresses morning and evening, also clairvoyant readings. Mr. Hendry presided. Attendance good.

LONDON. — Battersea: Good morning circle. Evening, in the unavoidable absence of Mr. Leaf, Mr. R. Sturdy gave an address and Mrs. Bloodworth gave clairvoyance to an appreciative audience.

Brixton: Mrs. Marriott gave an address on "Our true selves," and followed with well recognised descriptions and messages.

Croydon: Mr. H. Gysen gave an address. — **PROS.** Sunday next, at 11, Mr. P. Scholey. At 6-30, Mr. G. Prior.

Clapham: Address given by Mr. G. Prior on "Pilate's questions" to an appreciative audience.

E.L.S.A.: Mrs. George gave an address on "Prayer," followed by clairvoyant descriptions.

Hounslow: Mr. W. Ford gave an interesting address on "Under orders," which was fully appreciated.

Lewisham: Mr. H. Boddington gave the evening to replies to questions from the audience. A most instructive and interesting meeting. On and after Aug. 29th meetings will be transferred to Limes Hall, Limes Grove, Lewisham.

Spiritual Mission: Morning, Mr. E. Meads, "A misunderstood prophet and others in Bible history." Evening, Dr. W. J. Vanstone, "The three triads of spiritual manifestation."

Manor Park: In the morning Mr. Mead conducted the healing service. In the afternoon, Lyceum sessions. In the evening Mr. Smith gave an address on "Spiritualism" and Mrs. Smith gave clairvoyance.

Marylebone: Address and clairvoyance by Mrs. Mary Gordon. Soloist, Miss Winifred Coulter.

N.L.S.A.: In the morning Mr. L. Curnow, assistant editor of "Light," delivered an address on "Abraham Lincoln." In the evening Mrs. M. Crowder gave a spiritual address, clairvoyance and spirit messages. Large audience.

S.L.S.M.: Morning, circle conducted by Mr. Richards. Evening, Mr. Brownjohn gave an address on "The progress of Spiritualism." Mrs. Brownjohn afterwards gave clairvoyance.

Tottenham: In spite of a most beautiful evening a large congregation listened to Mrs. Maunders' address on "Spirit." Her descriptions were very good, and everybody went away delighted to have been present.

MEKBOROUGH. — Mr. H. Claughton took the services. Evening, a discourse on "Love, prayer and power." He also gave clairvoyance to an interested audience.

PLYMOUTH, Morley-st. — Mr. Johns gave an address on "Spiritualism: is it a new thing?" Mrs. Bateman sang a solo entitled "Glory to God in the Highest." Mrs. Cook gave clairvoyance.

Stonehouse: Meeting conducted by Mr. Arnold. Address by Mr. Looe on "What does Spiritualism teach." Solo by Mr. Prout. Anthem by the choir. Clairvoyance by Mrs. Pollard. Good audience.

PORTSMOUTH, Temple. — Mrs. Bewick, of Cardiff, gave an address and clairvoyant descriptions.

SUNDERLAND, Monkwearmouth. — Mrs. G. Morris, of Newcastle, conducted initial service in new hall, Co-operative

Hall, Green-st., giving a pleasing discourse on "Hope and charity," followed by well recognised clairvoyance. Mr. W. Redford presided.

SWADLINCOTE. — Services conducted by Mrs. Butlin, of Hucknall. Two good addresses were given in the afternoon, and evening, also good clairvoyance. Mr. J. Sharpe presided.

TREDEGAR. — Mrs. Lynch, of Tre-forest, gave addresses and clairvoyance in the morning and evening to good audiences. Morning address, "Love y^e one another." Evening address, "Scepticism."

Society Advertisements.

South Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.

SUNDAY, AUG. 15TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mr. C. OWEN and Mrs. HOPE.

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

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

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

Manchester Central Spiritualist Church ONWARD HALL, 207, DEANS GATE.

AUG. 15.—Circle for Members Only.
" 22.—Mr. E. W. OATEN.

" 29.—Circle for Members Only.
SEPT. 5.—Mr. R. H. YATES.

Collections for Hospitals.

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. 15TH, Mrs. VERITY.
TUESDAY, Miss WHALLEY.
THURSDAY, Mrs. SHEARSMITH.

Milton Spiritualist Church, BOOTH STREET, ECCLES CROSS.

SATURDAY, AUGUST 14TH, at 7-30,
OPEN CIRCLE.

SUNDAY, AUGUST 15TH, at 3 and 6-30,
Mrs. ELLISS.

MONDAY, at 3 & 7-45, Mrs. ROBERTS.
WEDNESDAY, at 7-45, Mrs. HALL.

Milton Spiritualist Church, ECCLES CROSS.

Mr. W. HOPE, of Crewe
will give his
CELEBRATED LANTERN LECTURE
in the above Church on AUGUST 24TH,
to Commence at 7.

SPECIAL INVITATION TO SCEPTICS
to come and see this
FAMOUS COLLECTION OF PHOTOS
and hear the conditions under which
they have been received.

Admission 1/3 to Defray Expenses.
By Ticket or at the Door.

Openshaw Spiritualist Society, LOCAL BOARD BUILDINGS.

SUNDAY, AUGUST 15TH, at 6-30 and 8,
Mrs. BURTONWOOD.

TUESDAY, at 3 & 8, Mrs. CHARNLEY.

THURSDAY, at 8, Mrs. KNOTT.

Pendleton Spiritualist Church, FORD LANE.

SUNDAY, AUGUST 15TH, at 6-30 and 8,
Mr. F. HEPWORTH.

LYCEUM 10-30 and 2-30.
WEDNESDAY, at 3, Ladies' Meeting,
Mrs. BROMLEY.

THURSDAY, AUGUST 19TH, at 8.
SUNDAY, AUG. 22ND, Mr. J. KAY.

Society Advertisements.

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

SUNDAY, AUGUST 15TH, at 11-15 and 7,
Mr. ERNEST W. OATEN.
Address and Clairvoyance.
LYCEUM at 3.

WEDNESDAY, at 8, Mrs. CURRY.
W.T.S. Progressive Thought Centre,
114, SOUTH ST. (ROOM 2), EASTBOURNE.

SUNDAY, AUG. 15TH, at 11-15 and 6-30,
Mrs. S. G. HEATH.
MONDAY, Interviews. At 7-30, Seance,
Mrs. HEATH.
WEDNESDAY, Public Circle.
Mrs. MANSELL.

Battersea Spiritualist Society, TEMPERANCE HALL, 640, WANDSWORTH ROAD, LAVENDER HILL.

SUNDAY, AUGUST 15TH, at 11-15,
CIRCLE SERVICE.
At 6-30, Visit of L.L.D.C.
THURSDAY, at 8-15, Mrs. GEORGE.

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

SUNDAY, AUG. 15TH, at 3, LYCEUM.
At 7, Mrs. IMISON (Nurse GRAHAM.)
THURSDAY, at 8, Mr. T. W. ELLA.
SUNDAY, AUG. 22ND, Mrs. NEVILLE.
MONDAY, AUG. 23RD, Lyceum and
Church Excursion. All friends invited.

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

SUNDAY, AUGUST 15TH, at 6-30,
Mr. and Mrs. SMITH.
MONDAY, at 3, LADIES' MEETING.
WEDNESDAY, at 7-30, Mrs. MARRIOTT.
Lyceum every Sunday at 3.

Manor Park Spiritualist Church, SHREWSBURY ROAD.

SUNDAY, AUGUST 15TH, at 11,
Service for Healing and Spiritual Development,
conducted by Mr. A. MEAD.
At 3, LYCEUM, At 6-30, Mr. W.
WALKER.
THURSDAY, Mrs. M. CROWDER.

Plaistow Spiritualist Society, BRAEMAR ROAD, BARKING ROAD.

SUNDAY, AUG. 15TH, Mrs. M. SUTTON
MONDAY, Mr. WRIGHT.
WEDNESDAY, Mrs. TITMUS.
THURSDAY, Mrs. GRADDON KENT.

Kingston Spiritualist Church, BISHOPS' HALL, THAMES STREET.

SUNDAY, AUGUST 15TH.
At 11, Mrs. BEWICK. At 3, LYCEUM.
At 6-30, Mrs. BEWICK
WEDNESDAY, at 7-30, PUBLIC MEETING.

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

SUNDAY, AUGUST 15TH, at 7,
Mr. STOCKWELL and Mrs. KENT.
Lyceum at 3.

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

SUNDAY, JULY 15TH, at 11,
Mr. HUXLEY.
At 6-30, Mrs. C. O. HADLEY.
SUNDAY, AUGUST 22ND, at 11 and 6-30,
Mrs. M. H. WALLIS.
Public Service every Wednesday, 7-30.

Hirst Spiritualist Society.

OPENING OF NEW CHURCH, SATURDAY, AUGUST 21st

OPENING CEREMONY by MR. BAIN (Newcastle) at 3.

MR. SAM SHEARS (President) will preside. ADDRESS by MR. REED (Wallsend). PUBLIC TEA at 4. Price 1/-.
PUBLIC MEETING at 6-30. Speakers: MR. BAIN, MR. REED (Wallsend) and MRS. GRAHAME WALKER.
MEETING on SUNDAY at 11. Speakers: MR. GILLS (Tynemouth) and MRS. GRAHAME WALKER.
SUNDAY, at 6. Speakers: MR. REED (Wallsend), MRS. GRAHAME WALKER and MR. GILLS.
SILVER COLLECTION AT ALL MEETINGS.

Society Advertisements.

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, AUG. 15TH,
MR. G. R. SYMONS. Clairvoyance by
Mrs. P. STREET and Mrs. TAYLOR.
MONDAY, and TUESDAY, Mrs. GLADYS
DAVIES.
WORTHING BRANCH, 14 days' Special
Mission at ST. DUNSTONS' HALL, WEST
WORTHING. Every day at 3 and 6-30.
Missioner, Mrs. GLADYS DAVIS.

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

SUNDAY, AUGUST 15TH, at 11,
PUBLIC CIRCLE.
At 3, LYCEUM. At 7, Mrs. HARVEY.
Address and Clairvoyance.
FRIDAY, at 8, Meeting for Enquirers.
SUNDAY, AUGUST 22ND,
Mrs. CLEMPSON.

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 15TH, at 7,
Mrs. E. NEVILLE.
SUNDAY, AUGUST 22ND, at 7,
MR. G. R. SYMONS.

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

SUNDAY, AUGUST 15TH,
MR. T. ELLA.
SUNDAY, AUGUST 22,
Mrs. MAUNDERS.

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

SUNDAY, AUGUST 15TH, at 11,
OPEN CIRCLE.
At 3, LYCEUM. At 7, Mrs. MARRIOTT
and Members' Circle.
THURSDAY, at 8, Mrs. NEVILLE.
All Seats Free.

Ilford Psychical Research Society,
ASSEMBLY ROOM, BROADWAY CHAMBERS.

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

SUNDAY, AUGUST 15TH, at 7,
MR. W. FORD.
THURSDAY, AUGUST 19TH, at 3,
LADIES' MEETING.
FRIDAY, AUGUST 20TH, at 8,
Mrs. E. MARRIOTT.
SUNDAY, AUGUST 22,
MR. R. J. JONES.
Lyceum every Sunday at 3.

Society Advertisements.

London Central Spiritualist Society
(SPIRITUALISTS' RENDEZVOUS),
3, FURNIVAL STREET, HOLBORN.

Every Friday, 7 to 9.

AUG. 13TH, Mrs. O. PODMORE,
Address and Clairvoyance.
AUG. 20TH, Mrs. HAMMERTON,
Trance Clairvoyance.

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

SUNDAY, AUGUST 15TH, at 6-30,
MR. W. G. THOMAS.
WEDNESDAY, AUGUST 18TH, at 3,
Ladies' Meeting, Mrs. PRINCE.
THURSDAY, AUGUST 19TH, at 8,
PUBLIC CIRCLE.
SUNDAY, AUGUST 22ND, at 6-30,
MR. and Mrs. SMITH.
Forward Movement at 11.
Lyceum every Sunday at 3.

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

SUNDAY, AUGUST 15TH, at 7-45,
Mrs. CROWDER.
WEDNESDAY, at 7-30, Mrs. BRITTAIN.
SUNDAY, AUGUST 22ND, at 7-45,
MR. H. WRIGHT.

**PRESTON CENTRAL SPIRITUALIST
CHURCH.**

The Lyceum of the above church
CLARK'S YARD.
is temporarily closed.

The above Society will not be
responsible for any debts incurred
by any persons opening out under
the name of "The Central Lyceum"
or "Clark's Yard Lyceum." All
orders from the above church
must bear the signatures of the
Trustees, whose names can be had
on application to the Secretary
pro.tem., M. A. SIMMONDS, 24, St.
Christopher's-road, Preston.
Signed by order of the Committee,
J. W. SIMMONDS,
President.

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Palmistry Simply Explained. With
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Miscellaneous Advertisements

(NOT DISPLAYED)

To Let, Wanted, For Sale, Prospective Engage-
ments, Speakers' Dates, Mediums, Wanted, &c.
words, 1/6. Each additional line, 3d.

ANYONE who suffers in mind or body
please write and enclose 2d stamp to
J. BLACKBURN, D.M., 35, Chapel-
rd., Nelson, Lancs.

MISS E. M. COPE will give magnetic
healing through her spirit guides daily
or by appointment at 112, Gowan Ave.,
Fulham, London, S.W. 6.

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

SPEAKERS' OPEN DATES, Etc.

MRS. MAY LLOYD, Liverpool, owing
to health conditions, is compelled to
cancel further dates for 1920. Hoping
to resume duties early next year, 1921.

ROBERT DAVIES, Speaker and Clair-
voyant and Psychometrist, has Tues-
days and Wednesdays vacant for 1920
and 1921.—Address for terms, 5, Lile-
street, Moston, Manchester.

WANTED.

WANTED, a second hand clairvoy-
ance Crystal, state price and size—
A. JOHNSON, "Bloomfield," Girva,
Ayrshire.

GENT requires good home, or room,
with small family. Higher Broughton
district preferred. Terms etc. to S.W.
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WANTED by well-known Spiritualist
position of trust, clerical or other light
duties. Good references.—Two WORLDS
Office, Manchester.

WANTED from beginning of August,
by Nurse Midwife, Apartments fur-
nished or unfurnished, with or without
board, neighbourhood of Moston Lane,
Hall-street, or Lightbourne-road, Mos-
ton. Apply, NURSE, 121, Chiltern-st.,
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 EMUL-
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.

NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries
of Societies can be intimated under this heading, change
to the value of 3d. be forwarded with the information.

MACCLESFIELD, Cumberland-street—
MR. J. NORMINGTON, 50, Waters Green,
Macclesfield.

PRESTON Central Spiritualist Church.
—M. A. SIMMONDS, 24, St. Christo-
pher's rd., Preston, pro. tem.

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