



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. 1710—Vol. XXXIII.

FRIDAY, AUGUST 20, 1920.

PRICE TWOPENCE.

NORTH LONDON SPIRITUALIST ASSOCIATION, Grovedale Hall, Grovedale Road.

THREE SPECIAL EVENTS

1. Saturday, Aug. 28th, at 7-30 p.m., GRAND CONCERT. Special Artistes

Mrs. JENNIE WALKER has promised to be present and this will be her last visit to our Society, prior to her Tour to Canada and the United States.

Silver Collection taken at the Door, in aid of our Building Fund.

2. Saturday, Sept. 4th, Members and Friends PICNIC to "ELSTEE"

By Motor Charabanc, making a Circular Tour of 25 to 30 miles through lovely Country. A good Tea will be served at the Reservoir. Tickets for Drive and Tea, 6/6 each, which must be purchased NOT LATER THAN SUNDAY, AUGUST 29TH.

3. Thursday, Sept. 16th, Garden Party and Treat to Blinded Soldiers

from St. Dunstan's to be held on PRIMROSE HILL. TEA served from 4 to 5 o'clock. Concert and Entertainment, 5 to 7 p.m. Dancing till dusk. TEA TICKETS, 1/6 each, which must be purchased NOT LATER THAN SUNDAY, SEPT. 12TH, from the Hon. Sec., to enable the Caterers to provide.

SECURE YOUR TICKETS EARLY.

LARGE GATHERING EXPECTED.

Marylebone Spiritualist Association, Ltd.,
SUNDAY EVENING MEETINGS at 6-30 p.m. at
STEINWAY HALL, Lower Seymour Street, LONDON. W.
(Just off Oxford Street, close to Portman Square).

SUNDAY, AUGUST 22ND, Mr. PERCY SMYTHE.
WEDNESDAY, AUG. 25TH, Mr. G. WOODWARD SAUNDERS.
Admission Free. Collection. Inquirers cordially invited.
Doors open at 6 p.m. No admission after 6-40 p.m.

LONDON SPIRITUAL MISSION,
13, PEMBRIDGE PLACE, BAYSWATER, LONDON, W.

SUNDAY, AUGUST 22ND, at 11, Mr. G. PRIOR.
At 6-30, Mr. PERCY BEARD.
WEDNESDAY, AUGUST 25TH, at 7-30, Rev. B. MYTTON.
FRIDAY, AUG. 27TH, at 7-30, Mrs. GLADYS DAVIES.
SATURDAY, AUG. 28TH, at 7-30, Mrs. G. DAVIES.

WIMBLEDON SPIRITUALIST MISSION,
(THROUGH PASSAGE BETWEEN 4 & 5, BROADWAY).

SUNDAY, AUG. 22ND, at 11, Miss M. WELLBELOVE and
Mr. J. W. HUMPHRIES.
" at 6-30 Mr. G. PRIOR
Subject: "Pilate's Question."
WED., AUG. 25TH, at 7-30 Mrs. BODDINGTON.
Healing daily 10 to 1, except Wednesday and Saturday.

SALE SPIRITUALIST CHURCH SERVICES

SUNDAY: LYCEUM, 10-30. OPEN CIRCLE, 3. EVENING
SERVICE, 6-30. AFTER-CIRCLE, 8 to 9, at the TECHNICAL
SCHOOL, SALE.

SUNDAY, AUGUST 22ND, MEMORIAL SERVICE for
Miss GRACE EDITH PUGH, conducted by
Mr. FRANK CHANDLEY.

SOUTH LONDON SPIRITUALIST MISSION,
LAUSANNE HALL, LAUSANNE ROAD, QUEEN'S ROAD,
PECKHAM, LONDON, S.E.

SUNDAY, AUGUST 22ND, at 11-30, CIRCLE.
At 7, Mrs. A. BODDINGTON, Address and Clairvoyance.
THURSDAY, AUG. 26TH, at 8-15, Mrs. PODMORE,
Address and Clairvoyance.
SATURDAY, AUG. 28TH, at 8; SUNDAY, AUG. 29TH, at 11-30
and 7; MONDAY, AUG. 30TH, at 3, Mrs. L. HARVEY.
SUNDAY, SEPT. 5TH, Mrs. E. NEVILLE, Address and
Clairvoyance.
SUNDAY, SEPT. 12TH, Mrs. MARY CLEMPSON.
Lyceum every Sunday at 3.

MAN'S SURVIVAL AFTER DEATH.

By the REV. CHARLES L. TWEEDALE.

582 Pages. Post free, 11/-.

THE TWO WORLDS: "A voluminous work of the
highest merit. Convincing and masterly. A library in itself.
An armoury of facts. Handiest of reference books. Should
be in the library of every Spiritualist."

LIGHT: "No praise too great. No single book so
comprehensive, so instructive, so well worth the price as
this."

PSYCHIC GAZETTE: "The fullest and most interesting
exposition of Spiritualism that has ever been placed between
the boards of a single volume. Encyclopædic. A re-
statement of Theology."

THE TWO WORLDS OFFICE, MANCHESTER.

SPIRITUALISTS AND SELF-EXPRESSION

By C. C. K.

I have always found Spiritualists as a body to be keenly interested in Self-Expression. Several with whom I am personally acquainted have been attracted to the study of the Art of Self-Expression by a desire to place on record their own experiences, opinions and conclusions. Life-long students of psychic phenomena, widely-read and possessed of abundant knowledge of their subject, they lacked the ability to crystallise their thoughts into words.

It was my privilege to introduce to them a little work—"The Art of Self-Expression" which had fallen into my hands some time previously. This little book dealt with something which exactly fitted their need—a Course of Instruction, having for its object the development and training of the powers of expression in writing and speaking.

Their experiences proved to my entire satisfaction that it is quite possible for anyone of average attainments to become, in an incredibly short space of time, a fluent and engrossing speaker, and an easy writer of precise and virile language. It is my earnest advice to everyone who wishes to wield the English language with charm and distinction in conversing, writing and speaking to procure a copy of "The Art of Self-Expression." I am told that a copy of the latest (11th) edition will be sent free and post paid to all who request it from the Secretary, H.A., The School of Self-Expression, 57 Berners Street, London, W.1. Every earnest Spiritualist should possess a copy of this inspiring and helpful little book.



Every reader of "The Two Worlds" who is keen to progress in every way should read very carefully the following announcement, and take immediate advantage of the offer therein made of a remarkable, secret-revealing book.

IT IS a fact to be deplored but not disputed that the average Britisher is sadly lacking in expression. His command of language barely suffices for his everyday needs. Give him a moderately involved piece of writing to do and he is beaten. Place him on his feet to make a speech and he becomes painfully self-conscious, incoherent and largely unintelligible. WHY? Because he has neglected to study the correct and effective use of words—because he has failed to appreciate the vital importance of systematically training and developing his powers of self-expression.

FREE BOOK

"THE ART OF SELF-EXPRESSION" is crammed with information of the greatest practical value to every business man and woman and every student of psychic matters. Write NOW for a copy (FREE) to Secretary, H.A., THE SCHOOL OF SELF-EXPRESSION, 57 Berners Street, London, W.1.

HOW TO SPEAK & WRITE FLAWLESS ENGLISH

SELF-EXPRESSION

THE SECRET OF SUCCESS

THERE are doubtless many readers of THE TWO WORLDS who are aware of similar shortcomings in themselves. Of exceptional interest, therefore, is a little book, "THE ART OF SELF-EXPRESSION." In this treatise is explained exactly how you can become a master of successful language. It will tell you how to overcome all self-consciousness when in company—how you can quickly learn to write flawless English as a matter of habit, to lecture or debate on psychic and other subjects, and to use your mother tongue on all occasions with fluency, precision and power.



The Universal
BADGE OF SPIRITUALISM. (Reg.)
BROOCH OR PENDANT.
Blue enamelled Star with pierced Cross
in centre, open set in metal Circle.
Oxydised, 3/- Copper, 5/6. Gold, 36/-
MRS. MONTGOMERY IRVINE.
115, Ladbroke Grove, London, W.1.

MESSAGES FROM UNSEEN FRIENDS.

PROVE THE TRUTH OF SPIRITUALISM FROM
YOUR OWN EXPERIENCE.

Try the "ALPHAGRAPH."

Only 5/9 post free (Colonies 6/9).

IT IS NOT A TOY, BUT A GENUINE PSYCHIC INSTRUMENT.

It combines in unique form both PLANCHETTE and ALPHABET-POINTER. Can be INSTANTLY changed from one to the other. The most simple, yet complete and convenient instrument ever brought before the public at so small a price. Large scale of letters, figures, etc. Full simple instructions. Testimonials from all parts of the country. SEND FOR ONE AND TRY IT IN YOUR OWN FAMILY.

"RAYSAL" MANUFACTURING CO., 153, Duke Street,
Liverpool.

**JESUS OF NAZARETH AND MODERN
SCIENTIFIC INVESTIGATION.**

By ABRAHAM WALLACE, M.D.

Highly Recommended by Sir A. CONAN DOYLE.
A USEFUL PAMPHLET. 7½d. post free.

A STUNNING BOOK!

AN AMAZING SEANCE AND AN EXPOSURE.

By SYDNEY A. MOSELEY.

INTRODUCTION BY SIR A. CONAN DOYLE.

Wonderful Phenomena through the Welsh Medium (the Thomas Brothers), and an Account of the Cardiff Seance at which Conan Doyle was present.

CLOTH, 166 PAGES. 3s. POST FREE.

THE TWO WORLDS OFFICE, MANCHESTER.

The Poems of Ella Wheeler Wilcox

100 SELECTED POEMS. Cloth bound, with Portrait. 2/3 post free.

POEMS OF PASSION. POEMS OF CHEER.
POEMS OF LOVE. POEMS OF REFLECTION.

2/3 each post free.

Large Volume, containing Poems of Passion, Pleasure, Love, Life, Reflection, Hope, Cheer, Maurine, and Miscellaneous Poems. 550 pages, cloth, 6/6 post free, or Bound in Leather French Morocco, 11/- post free. Bound in Velvet Leather Padded, £1 1s. The latter two volumes are excellent for presentation purposes.

THE TWO WORLDS OFFICE, MANCHESTER.

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1710—Vol. XXXIII.

FRIDAY, AUGUST 20, 1920

PRICE TWOPENCE.

Original Poetry.

The Huntsman.

BROWN October, like brown ale,
Sends his senses down the trail
Of some avatar, keen to kill,
Not for food want, for pulsing thrill
Of the great game—skill matching skill.
His ears sharp listening
When brown quail are whistling,
When frost glimmers glistening,
He's living life's game.

Dull November, chill and drear,
Sweeps all the huntsman's senses clear,
Speeding his heart like wine, the cold
Bringing him joys not bought with gold,
When icy fingers the shoreline hold.
When mallard wings, whirring,
Set spiked cat-tails stirring
With snapshots recurring,
He marks point for game.

Red, rich sumac and walnut's gold,
With maple's scarlet Fall enfold
In rustling heaps; again they'll grow
Some other year in perfumed glow;
Life never utter death may know.
The huntsman is listening
When pinions are whistling,
When frosts glimmer glistening,
Himself, life's best game.

DR. C. H. BOGART.

Sir Conan Doyle at Exeter and Torquay.

THE Exeter Hippodrome was well filled recently, and an interesting lecture was delivered by Sir Arthur Conan Doyle, M.B., LL.D., the well-known author, on "Death and the Hereafter."

The chairman (Mr. F. T. Blake, President of the South-Devon Counties' Union of Spiritualists) introduced Sir Arthur as one of the ablest exponents of the science of Spiritualism, and spoke of his great voluntary labours during the past few years. Sir Arthur had penetrated to the deeper depths of the science, and had used all the faculties of his mind to find out the underlying truths.

Sir Arthur, who was well received, reminded his audience that the previous week Spiritualists were kind enough to give a luncheon in honour of his wife and himself. In returning thanks for the kindness shown him, he mentioned the fact that he had been in touch with those who had passed into the beyond—for, interposed Sir Arthur, it was not the veil that was so dense, it was individuals who were there. He informed the company that eleven times he had satisfied himself that he had spoken face to face with those who had passed. Then he appealed to the audience, and asked that those present who had had the same experience, and could solemnly swear to it, to kindly stand. "I was amazed," said Sir Arthur, "to see practically the whole company spring to their feet. The papers said about 250 stood up, which was a good proportion out of 350. That assembly was composed largely not only of the middle-class element, the back-bone of the Movement, common-sense Englishmen, but there were also present British officers of the Army and Navy, several Peers and

Peeresses—the chairman was a Harley-street doctor—professional men and several clergymen."

When they got into touch with the dead, they naturally asked them various questions about death, their experiences, and so on. Those questions had been answered in every part of the world, and in whatever country the answers were received the replies were the same. That was the extraordinary part of the thing, and evidence of truth. They might differ in detail and have individual touches, but when it came to a case of matter of fact, they were always the same. Another argument in favour of the conversation Spiritualists held with the dead, Sir Arthur pointed out, was that very often they received replies dealing with things of the present life, and it was an unanswerable position when one living in another sphere told them about things happening on a different sphere. Personally, after reading more than most men on the subject—because not only had he read many books, but, knowing his interest, many families had placed their private records at his service—he had not the faintest doubt about the next world.

KNEW EXACTLY.

He knew exactly what was going to happen to him when he was dead. He was not of a credulous turn of mind—indeed, his friends said he was a critical man, and it took a great deal to convince him. Giving his audience particulars of conversations which had taken place with those who had passed, the speaker said that, as regarded death itself, all the conversations agreed that, although final illness might be painful, long before they reached the stage of death the pain had passed away. The dying man or woman was conscious of shadowy forms on the other side, which became clearer, until he or she recognised those whom he would wish to have present. All medical men would corroborate him when he pointed out that, very often, the dying person made gestures and muttered, "Yes, dear," or "Yes, darling." When the dead material body lay on the bed there emerged an absolutely duplicate body which hovered a few feet above the other. He, however, comforted his audience with the assurance that those who were old or badly wounded in the war, or crippled, gradually got back to the normal owing to the elasticity of the ethereal body. They were assured by the messages that the other world was in many respects like this one, that its inhabitants were very busy, and when asked if they wished to come back, all were positive they did not. That world appeared to be a higher reflection of this one, or, as the spirits said, this was a lower reflection of their world. Having spoken of the reverent manner in which the spirits spoke of God whom they said was perfectly indefinable, Sir Arthur said the spirits had a great deal of information to give about Christ, who, they said, was the most divine thing they knew. They believe he came incarnate into this life, and deplored the theological arguments which crept in after his death. The speaker characterised the early Christians as Spiritualists, and reminded his hearers that they had always talked about death having lost its sting and the grave its victory. They knew something about death they did not know before. All the nations had agreed about a life after death, but the early Christians had proof of that in that Christ returned after death.

MAN IN A RUT.

Spiritualism was really unselfishness, and whatever form of religion taught them that, that was the religion for them. If they could not obtain that here, they had to obtain it in the life beyond, and the obtaining it thereafter was often very unpleasant, and might take a long time. They might have to endure in very grey places, and where the sin was

great in very dark places with terrible accompaniments. It was only through pain one got chastening. If they did not get suffering in this world they had to get their suffering hereafter. If they got it here, well and good.

The man who was in grave danger was not so much the passionate sinner who might be a hero the next day, but the man who was in a rut down in the mud, who did not trouble so long as he did not lose his four meals a day and a feather bed. That man was in danger. There were all sorts of spheres in the hereafter, and one reached higher and higher, until at last was reached that blaze of glory which the human eye could not vision, and which human thoughts could not fathom. The reason why Spiritualists were becoming a unitarian organisation was because other churches would not have them. But he expressed belief that Spiritualism was a power which could do much to bring about the unity of the Churches. He went further, and asserted that it would bring Buddhism and Mohammedanism into closer and more charitable relationship with the whole of the dwellers on this planet.

Replying to a hearty vote of thanks, the lecturer said that when he captained the M.C.C. team that used to visit Exeter until just before the war, he little thought he would give a religious lecture in the city.—"EXETER GAZETTE."

Clanging Bells.

Curious Incident at Sir Conan Doyle's Torquay Meeting.

SIR A. CONAN DOYLE had rather an unpleasant experience at the outset of his address to an enormous audience in the Torquay New Town Hall recently. Hall and gallery were filled, quite 1,500 people being present, and the long line of motors and carriages suggested an important social event was in progress. Leaflets condemning Spiritualism were distributed outside the hall, and soon after Sir Arthur Conan Doyle rose to speak on "Death and the Hereafter," the clang of the church bells close by penetrated the building and certainly did not add to the comfort of the speaker or the audience. Probably it was only a coincidence as the Upton bells are usually rung on this evening, but that, of course, could not be known to the distinguished visitor and a large part of the audience, which included numerous guests at the big hotels. However, by pausing while the windows on the Upton Valley side of the hall were closed, the annoyance was diminished, and Sir Arthur was able to proceed with his address which was followed by the audience with quite unflagging interest. Sir Arthur is a convincing, straightforward speaker of whose sincerity there can be no question, and his visit, which is to be followed up by further propaganda work, has undoubtedly induced a large number of people to regard Spiritualism in a different light to what they have hitherto done.

Mr. H. P. Rabbich introduced Sir A. Conan Doyle as one who enjoyed a world-wide reputation in the world of literature, and whom he was rejoiced to know had come to Torquay not for monetary gain, but on the side of truth. For eighteen years he (the speaker) had propagated the truths of Spiritualism in that district, and tried to live up to the scriptural maxim of doing unto others as he would be done by. Thanks were moved at the close of the lecture by Mrs. Christie, and seconded by Mr. Evan Powell, the medium by whom Sir Arthur Conan Doyle got into touch with his son who fell in the great war, both of whom had some personal experiences to relate that interested the audience, who heartily accorded the vote.

The "Express and Echo," commenting upon the meetings says:

Is it a sign of the times that a spiritual way out of the thronging material difficulties that hinder the progress of the human race was pointed on a recent Wednesday, not only from the pulpits that have always voiced the higher aspirations of humanity with greater or less effect, but from the platform of the Hippodrome and by the virile, almost rugged, personality of a celebrity, whose previous visits to the city have been in the very secular capacity of captain of the M.C.C. cricket team when playing matches here?

Money, titles, success—the fulfilling of personal ambitions—were, Sir Arthur Conan Doyle, speaking at the big meeting organised by the Spiritualists of Exeter, only as mud in the gutter in comparison with the real discovery which Modern Spiritualism claims to have made of the certainty of continuous conscious existence beyond the grave. Sir Arthur can make the comparison from personal experience, for his efforts, first as a doctor and then as a novelist of world-wide fame (especially the creator of "Sherlock Holmes") won him all the three rewards he mentioned. And that he practices what he preaches—the setting aside of all self-seeking and self-aggrandizement which is, he claims, the only method by which the world may be regenerated—is demonstrated by the fact that he takes no penny of payment for his work in connection with his present mission, which will take him to Australia next week.

Fairies Photographed.

THE Editor of the "Express and Echo" (Exeter) commenting upon Sir A. Conan Doyle's visit to the city, relates a rather curious story which he elicited in an interview with Sir Arthur.

"By the bye, during his stay in Exeter, Sir Arthur, whose acquaintance I had made in Cornwall some years ago, showed me some amateur photographs. The story of these photographs is quaint and almost miraculous, and can form no opinion on the subject, but will state the best as nearly as possible as Sir Arthur gave them to me.

"Some children, three years ago, were accustomed to come home and tell their father that they had been playing with fairies by a small waterfall. The father, an unimaginative man with no Spiritualistic leanings, one day, for a joke, gave the children a kodak, and told them to take a snapshot of the fairies. They brought the camera home, and the father developed the films. He was an amateur and had no knowledge of the delicate work of photo faking, he was horrified when he developed a film showing an excellent likeness of the youngest child with fairies very clearly portrayed dancing on the bank of the stream by her head.

"The figures of the fairies are conventional, after the style of Latin and Greek frescoes, and one of them is dancing with a pan-pipe. Sir Arthur told me that he had made investigations, and can vouch for the genuineness of the story. He has gone to the trouble of having the snapshots enlarged to ten times the original size, and expert photographers assure him that the figures were actually in motion when the snapshot was taken."

New phases of phenomena are continually cropping up, and the above should lead the student to do some quiet thinking. Again, we are face to face with the fact that the life we know is but a fraction of the life which is

The Cuckoo's Nest.

WHATEVER your ambition, don't be spiritual cuckoo. Build your own nest, sing your own songs, and go home to roost. Better be a little plain sweet-throated thrush singing out its heart on a budding apple tree, than an impetuous screaming, mocking bird. Try to realise that an original thought, however crudely expressed, is a gem surpassing the borrowed glittering paste that dazzles and deceives. Don't borrow your neighbour's plumage. Fine feathers make fine birds in appearance only, the simplest home-made garment is fairer than a gaudy one of foreign import. Truth is truth even if she go nude for awhile; ultimately she will find a fitting dress of her own, woven from the heavenly looms of divine reality. Don't proselyte or propagate the opinions of an elect individual, or follow a multitude in foolishness; the wisest sheep is not necessarily wearing the bell. Lighten your own darkness, even if it be with a lamp of unpretentious rush-light, for he who acts up to the light of his own finding is in possession of a God-given inheritance. E. P. PRENTICE.

Many a train of thought carries no freight.

Improvements In Seance Methods.

P. S. Haley, Ph.C., D.D.S.

PERHAPS a brief description of a few simply constructed pieces of apparatus designed to assist seance workers will come amiss to some readers. Powerful physical mediumship is not easily obtainable, and in lack of such a desirable factor, apparatus capable of being operated by a small amount of mediumistic power is particularly desirable.

An illustration may be taken from the large and crude trumpets ordinarily used at seances. These trumpets not only require an enormous amount of energy for their levitation and manipulation, but enclosing as they do a large amount of atmosphere, and not being directly connected with the ear of the investigator or sitter, they are most ill-adapted for the transmission of delicate sound waves to the tympanum. Even in a quiet seance room occupied by a group of persons, many atmospheric waves are constantly passing to and fro, and these, plus the distance from the point of origin of the sound vibration to the ear of the hearer, tend to neutralise the raps or whatever sound the discarnate intelligence seeks to convey. In this way many of the nuances of seance sounds are lost.

Let us here describe an apparatus free from these objections. Any person with slight mechanical taste can construct it. A tin trumpet 15 inches in length, $2\frac{1}{2}$ inches in diameter at one end and $\frac{1}{2}$ inch at the other is selected. At the smaller end a ring constructed of wood or modelling composition, which may be softened by heat and moulded into a place, is fitted. This ring should project at right angles to the trumpet surface a distance of about $\frac{1}{2}$ inch. A metallic cup 2 inches in diameter by $\frac{1}{2}$ inch in depth is then secured and covered with a piece of thin rubber dam stretched tightly across the open cup mouth. A small slit $1\frac{1}{2}$ inches long is cut in the centre of the dam. The ring from the end of the trumpet is now inserted into this slit. From one side of the cup two metallic tubes $\frac{1}{2}$ inch long project. They are hollow, and communicate with the cup interior. These are fitted with two rubber tubes of any desired length, ear pieces of vulcanite being adjusted to their extremities. An idea of the proper construction of these ear pieces can be obtained by observing those of an ordinary physician's microphone or stethoscope. This instrument is, however, much more sensitive than a stethoscope. When in use the instrument should be laid upon a table in the centre of the group of sitters. The ear pieces are then adjusted to the ears of anybody who chooses to listen. The most delicate whisperings, music or other sounds produced at the trumpet mouth, will be then audible. A hair drawn across the trumpet mouth will produce an audible sound.

Those who desire to study the tonal or other special qualities of rappings may make use of this apparatus by removing the trumpet and placing the rubber dam, which then becomes a very sensitive transmitter, face downward upon the object to be rapped upon. One convenient method is as follows: Take a cigar box, remove the paper wrappings and the cover, and place, open side downward, upon a table in the centre of the circle. Then place the transmitting device as described. The operating spirits are now asked to rap upon the box. A rap so produced will be found to simulate the vibratory series produced by tapping a lead pencil, rubber end first, upon a table. There will generally be a primary impact, followed by one or more secondary ones.

The rapping rod theory of Crawford is thus borne out. One of the controls at my seances has told me that he feels "a stream of force."

The advantage of the use of such apparatus as the foregoing does not lie alone in the sensitivity of the relation, but in the physiology of seance work as well. Since we wish to carefully impress this thought upon the reader I shall develop it briefly, but, I hope, emphatically.

One of the charges hurled at Spiritualism by Orthodoxy is to the effect that demons and not discarnate humans produce the phenomena at seances. In some mysterious way these invisible devils produce neuroses and even complete insanity, say the wise clericals. I am unwilling to make any concession to this point of view. I believe that

sufficient of the physiology of seance circumstance is already known to make it amusingly incorrect.

The facts which overthrow the demonology theory and explain nervous weakness resulting at times from too much seance work, are these. There is established at seances a field in which the phenomena take place. This force field is of radio-active character. It is spoken of by Boirac as a condition of bi-actinism, and by Abrams as a neuromagnetic field. The facts of hypnotism further demonstrate this field.

In the seance room such a field is set up, and, since the energy is radiated from the sitters, it is obvious that the loss of too much energy will produce nervous disturbance, as will also too much piano practice, or too much of many sorts of activity. The wonder is that the demonologists have not averred that musicians, cooks, book-keepers, and others who become nervous from their work are victims of the bad angels.

The use of delicate apparatus make it possible for the spirit operators to economise upon energy. Further work in the perfection of apparatus will, in time, so perfect communication with the departed that antiquated demonology will be given its quietus. The operators at my seances have often deliberately discontinued operations when they felt that energy conditions called for it, after telling me that they were going to do so. This explains the failure for the production of phenomena, or their cessation at some seances.

LIGHTS.

A method that is helpful in the observation of luminous appearances is to cover one wall of the room, or a portion of it with a black cloth. When such a method is followed it will be seen that the lights appear most frequently over the area covered by the cloth. This is probably due to the fact that a black surface being an absorbing and not a reflecting one does not refract such light as may be in the room and so tend to obscure the seance luminosities.

HOW TO PROVE THAT TABLE TIPPING IS NOT PRODUCED BY UNCONSCIOUS MUSCULAR ACTION.

The apparatus used in demonstrating that unconscious muscular action is not responsible for table tipping is a little harder to construct than that described above, but, the materials being easily obtainable, anyone mechanical and interested may do it. The apparatus also proves that the Ouija Board indicator may be moved by an external and intelligent force, although it is true, that in most cases at least, the Ouija is operated by the musculature of the sitters.

A table 11 inches in width by 15 inches in length and 19 inches height is constructed. It should be of soft, unpainted wood, and built, by preference, without nails. When in use the table should be mounted upon a platform (a large box will do) 22 inches wide by 25 inches long. Upon this platform, upon the long side near the edge, are painted in bright yellow or white letters (since these show well in a red light when such is used at a seance) the words "No" and "Yes" upon the table top.

Two pieces of wood, $5\frac{1}{2}$ inches by 8 inches and $\frac{1}{8}$ inch in thickness are then fitted with hinges fastened to the $5\frac{1}{2}$ inch end. These hinges should be made of pieces of soft leather. The free ends should then be tacked to the centre of the table top, leaving the two wooden pieces projecting opposite one another, over the long edge of the table. A yellow chalk line is then drawn across the pieces half way between the free and the hinged ends.

An electric light circuit with a small electric bulb in it is now arranged as follows: Tin strips 4 inches long and 1 inch wide are fastened, one flat upon the table top and beneath the centre of each wooden hinged piece, and the other opposite it upon the under surface of the hinged piece. A small spring is now adjusted in such a way that if the hinged pieces are pressed hard enough to produce a fraudulent or unconscious tipping of the table, the tin pieces will come into contact closing the circuit and lighting the light.

A cross piece between two of the table legs provides a bar to which is attached a cardboard indicator long enough to reach the platform and project several inches beyond the table. The table is so placed that the indicator lies between "No" and "Yes" upon the platform.

When in use two people stand, one upon each side of the table, with their fingers resting outside the chalk mark

upon the hinged pieces. The flexible hinges prevent lateral pressure and the springs provide the necessary resistance to allow of rest for the fingers without permitting fraudulent pressure.

The operators (using Crawford's term) are now requested to move the table to "No" or "Yes." If the conditions are favourable, this will be accomplished within a few minutes. Questions may be asked and answered and other tests devised so as to convince those present of the existence of an external and intelligent factor.

Castors or metallic slides placed upon the ends of the table legs add to its mobility. Hooks and weights may be arranged to add or detract from the table weights if desired.

The conclusions which I draw from my observations made with the help of this apparatus may be summarised as follows:

(A) The Ouija is not necessarily moved by muscular action of unconscious character.

(B) The force operating the apparatus is exterior to the organisms of those either at the table or elsewhere in the room.

(C) The force is intelligent.

(D) The force is not a product of the will of those at the table or in the room, since it can, when so disposed, move the indicator in a way different from that in which it is requested to move.

(E) The force being manifest when those present are in a normal state of mind, and being palpably objective, is in no sense a hypnoidal (hypnotism like) or trance phenomenon.

(F) The force is able to read or spell.—"REASON."

Great Scientist's Testimony to Clairvoyance.

Hereward Carrington, Ph.D.

THE most mysterious personality in the United States to-day is that of Bert Reese, confident of kings, adviser of scientists and financiers, and medium extraordinary.

Edward VII. of Great Britain, King Alphonso, of Spain, Thomas A. Edison, Dr. William Hanna Thomson, the brain specialist, Chas. M. Schwab, the late Andrew Carnegie, and Henry Ford are a few of those who have witnessed exhibitions of his power.

SESSION WITH EDISON.

Here is the manner in which Reese describes his first interview with Thomas A. Edison:—

"Edison was a little nervous at first, thinking I might be a crank. I told him some things he never knew—including technical information as to the construction of some storage batteries he then had under way, and of which I, of course, knew nothing I gave him just the information he wanted—so that he went ahead and finished them along the lines I had suggested; and they proved a success. Thenceforth, Edison was a convert to my powers."

Immediately after this, Edison published, over his own signature, a whole page account in the "New York Times" of the marvellous tests he had received through Bert Reese. He stated the tests he had applied, and the results he had obtained. He asserted that he was completely convinced of Professor Reese's clairvoyance; he signed the article.

CREATED A STORM.

The publication of this article quite naturally created a storm. Dr. William Hanna Thomson, author of "Brain and Personality," and other well-known books, challenged Edison to prove his statements.

Edison immediately telephoned to Reese. "Did you see that article in the paper about me?" asked Edison excitedly, as his visitor was ushered in, "Thomson says my mind is either abnormal or diseased. Can't you go over and convince him that this is not so—that I am still sane and normal?"

"I will," said Professor Reese. And he did.

The very next day he walked into Dr. Thomson's office.

"I am here to show you what I can do in the way of clairvoyance," said Professor Reese. "You said that

Edison's mind was abnormal because he believed in my power. Now, let us see whether or not your own mind is quite normal in that respect."

KNEW ABOUT MEDIUMS.

"I think you have a good deal of nerve walking into my office and challenging me in this way," said Dr. Thomson. "I want you to understand that I know all about the tricks of mediums, and all about telepathy, clairvoyance."

"I didn't come here to find out what you know," but in Reese, "I came here to give you a demonstration of my powers, right now."

"No," said Thomson, "I'm not ready to-day. Come back next Friday, and I shall be ready."

At ten o'clock the bell rang. In walked Professor Reese. "I'm ready for you," said Dr. Thomson. "I have a number of questions written in various languages tacked down to the bottom of the drawers of that desk. I want you to answer these questions without coming into the room at all, and give me the correct answers."

FOREIGN LANGUAGES.

The questions were written in French, English, Latin and Arabic, none of which languages were known to Professor Reese with the exception of English, and they dealt with abstruse medical questions quite beyond the range of the clairvoyant's normal knowledge.

"Without coming into the room or touching any of the papers," said Professor Reese, "I answered all of them."

At the conclusion of the test Dr. Thomson was pale and trembling.

"You are a wonder, a marvel! Here I have been studying science for 40 years, and along comes this man who knows nothing of these subjects, and shows me something which causes me to throw all my knowledge in the waste paper basket. What can I do for you?"

"Only one thing," replied Professor Reese. "Sit down and write this letter," and he dictated a letter, which Dr. Thomson wrote and signed, stating he too had seen Reese, was convinced of his powers, and that he retracted what he had formerly said concerning Edison. A full page article with a photographic copy of Dr. Thomson's letter was published in the "Sunday Times" the following week.

FAILS TO STICK REESE.

Edison was delighted, but as Reese entered the room he rushed excitedly toward him, crying out, "I've got you, Reese! I've got you! I have something here you can't answer."

In his hand was a huge roll of paper, perhaps eight feet square, "Tell me what's on that piece of paper," cried Edison.

"Kino," Reese finally answered.

"D—n it!" snapped Edison, flinging the paper on the floor of his office, "you're better than ever."

As a matter of fact he had written this very word in tiny, almost microscopic writing, on the very centre of this enormous sheet of paper, which was otherwise blank.

It was this same Bert Reese who, some time ago, received a caller—a strange woman—who called to have her "fortune told." Reese gave her a sitting, told her many remarkable things, and when she offered money, refused to take it. She had him arrested on the ground of "fortune telling," and he was found guilty in the lower court. He appealed. He appeared before Judge Rosalsky in the supreme court.

"The number of your watch is so-and-so," said Reese, giving the exact number of the judge's watch.

"The amount of money you have in the bank to date is so much," he continued, giving to a penny the exact amount.

"You are discharged!" said Judge Rosalsky. "You are not a fortune-teller, you are a marvel."

How does this marvellous man perform his wonders? Reese himself does not know. He only knows that he has always had his gift; that he sees things as though written before his eyes in space; that he tells what he sees; and that a curious feeling of "congestion of the brain" comes upon him—making him almost faint at times in its intensity.—"LOS ANGELES RECORD."

TRUTH is absolute and infallible.—ARISTOTLE.

"Reflections."

Samuel Small.

PLACED like little children in the dark, and but for a little while in this dim and confined existence, we are naturally lost in the presence of countless mysteries standing beneath the boundless heaven sown thick with stars and planets, knowing that each leaf, each blade of grass, each drop of water is nothing less than an inhabited world in itself, and realising that the more we seek for truth the more we may become entangled and bewildered. In this state all wisdom consists in the solution of two questions, "What are we to accept?" and "What are we to reject?" We must have something to fasten our hopes to, it is the result of our common nature. If there is one true religion, how is it possible to ascertain which is the true one without examining the claim of all? But the Christian Church say, "You must not examine, you must not investigate; you must believe our doctrine or suffer pain." It must be remembered that the god of stone answered the prayers of the heathen precisely as the Christian God answers prayers and protects his worshippers to-day.

Progress in religion has been kept back by old ideas, a thousand unseen tendrils twining about it, that it must break if it wishes to advance; but there is a growing desire on the part of intelligent men and women to have a religion that to keep company with the other sciences, the idea of a Being existent in a far off planet, measuring out rewards and punishments to his worshippers is dying out of the minds of thousands. Look around the world, observe its order, its regularity, its design; something must have created it, the design speaks of designer. In that creating we first touch land. But what is that something? All that we know, all that we guess, all that which is beyond our comprehension alike comes from one source—Divine Intelligence. This intelligence is unlimited by time or space, it pervades all things, it is eternal and cannot be destroyed; powerful and infinite, it is God, Omnipotent, Omnipresence, and Omniscience. If we accept these three words—attributes of God—as meaning just what they do mean, our minds open up to a wonderful flow of light regarding the nature of what we call God. We receive a flood of light, illuminating the place that was before shrouded in darkness, making clear many dark sayings.

God manifests Himself in every atom of matter, in every atom of energy, in every atom of intelligence; we are the expression of God. All that is life, intelligence, power, substance, is a part of God (or Divine Intelligence, call it what you may). The Supreme Power has been given to us through all ages of time under many names, Buddha, Brahma, Allah, and many others, but they all mean the same thing—God. This is the "Dawn of the everlasting day," when we must realise that God (Divine Intelligence) dwells not only around but in every man and woman of every race and religion. The awakening of our consciousness to this important fact will establish within us the life that has no limit, enable us to become conscious that "my Father and I are one." We enter into Oneness with God, and feel that the Divine Power to do things is in our hand. When this power is attained, all the ills of human life must take their departure, every form of poverty must vanish never to re-appear, the crooked path will be made straight, every wrong righted, and every wish of the heart satisfied.

We consequently will think not of human weakness, but of the Supreme Power and divine life within us. But it is only through faith that we may enter the presence of God, it is only through faith that we may enter the spirit world, dwell in the secret places of the Most High. We must realise that "all is one," that nothing has or ever will exist outside of the Divine Intelligence. All life is part of the Infinite One, its inmost soul is one with us. It will give us hope which will cause our minds to soar into union with the Infinite, and our conscience will be blended with the unlimited. It will give us energy to carry us along the path leading to true and real progress. The Great Within will open a new universe that is more real and substantial than anything that we have known before, a universe marvellous in beauty and filled with responsibilities more numerous than the sands of the shore. To live in these

beautiful serene realms, were to live in everlasting joy. We must learn to be still, never to force anything, but to depend upon the Infinite Power of God within us. To constantly live in the consciousness of such power will give divine power to every thought that the mind may create, a fact of extreme importance, because every man is, in the personal sense, the product of his thoughts.

As we remove the gulf that seems to exist between God and man, we remove the gulf between earth and the spirit world. Scarcely a people can be named among whom there is not tradition, not only of beings exterior to this world, but of their actual interference with the course of nature, followed up by religious communications. Mankind may thus gain a knowledge of the invisible world as certain as that of the visible world, and its inhabitants, if men only use the requisite facilities and powers. There is no longer any doubt about the existence of telepathy in the minds of those who have taken the pains to investigate. Telepathy demonstrates that mind may communicate with mind, when both are attached to material bodies though at a distance from each other, and hence, much more may those departed communicate thoughts, etc., to those on this earth. "That the dead are seen no more," said Imlac, "I will not undertake to maintain against the concurrent and unvaried testimony of all ages and nations." That opinion, which prevails as far as human nature is diffused, could only become so by its truth. Modern psychic science reveals the immortal destiny for man which Jesus Christ brought to life, and prescribes the same condition precedent to its enjoyment. We should develop and use all our faculties, spiritual and material, and not forget the cases in the Old and New Testament of people seeing and hearing spiritual beings, Samuel, Elisha and his servant, Isaiah, Daniel, the disciples on the Mount of Transfiguration, etc.

Pure evolution in man must be towards perfection. True evolution must be progress towards the perfection of the soul, and progress cannot surely be annihilated at death just when it may be making itself felt, when increased power is brought into action, and when much retarding force is eliminated by the casting away of the material.

We have advanced, we have reaped the rewards of every sublime and heroic self-sacrifice, of every divine and brave act, and we should endeavour to hand the torch to the next generation, having added a little to the intensity and glory of the flame.

Canonisations.

THE canonisation of the Maid of Orleans has been swiftly followed by the beatification of Oliver Plunket, and the care taken to describe him as a religious victim executed for a political offence provokes the thought that these belated recognitions are dictated by policy. The contrast between the two latest saints is such that it would create no surprise if Mahomet was next on the list, for one cannot ignore the understanding that existed during the war.

The Maulvi Sadr-u-Din, speaking at Wimbledon recently, described himself as both a Moslem and a Spiritualist, and also, in the sense in which the Koran recognised Christ, said he could call himself a Christian.

His address was broad-minded and instructive, suggesting to me that, as our material tastes differ, so do our spiritual, and there are many methods of serving the same food. The Maulvi's sincerity removed the feeling wrongly impressed upon me when he announced himself as what I had hitherto called a Mohammedan in ignorance of the fact. This designation is offensive to the followers of Islam, who should be called Moslems.

At the conclusion of the meeting I was able to take the speaker's proffered hand. I did not say, "Your co-religionists wounded and took my boy prisoner, and a Moslem doctor amputated his legs in a barbarous fashion," because I knew my son was there beside me, still alive, and that he had forgiven these things. We met on common ground, the holy ground of Spiritualism.

A world deluged with innocent blood craves for something more than picturesque rites, and so many have their own martyrs to commune with.—HD.

Founded November 18th, 1887.

THE TWO WORLDS.

THE PEOPLE'S POPULAR SPIRITUAL PAPER.

Price Twopence. Postage One Halfpenny.

ISSUED EVERY WEEK BY
THE TWO WORLDS PUBLISHING COMPANY LIMITED
AT ITS REGISTERED OFFICE,
18, CORPORATION STREET, MANCHESTER.
WHERE ALL BUSINESS COMMUNICATIONS SHOULD BE ADDRESSED

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD.
One year, 10s. 10d.; six months, 5s. 5d.; three months, 2s. 9d., post free.

Editor and Secretary - **ERNEST W. OATEN,**

To whom all communications should be addressed.

Cheques and Drafts should be crossed "— & Co.," and made payable to THE TWO WORLDS Publishing Company Limited.

Bankers: The Union Bank of Manchester Limited (Grosvenor Exchange Branch).

"THE TWO WORLDS" CAN BE OBTAINED OF ALL NEWSAGENTS.

The Editor will not undertake to be responsible for any rejected MS. nor to return any Contribution unaccompanied by a stamped and directed envelope.

FRIDAY, AUGUST 20, 1920.

Religion and Peace.

AT the moment of writing we have not had access to the report of the Lambeth Conference, but the Bishop of Manchester has been early in the field in drawing aside the veil which has hid the deliberations of nearly 300 Bishops. We gather from his lordship's written remarks that a great advance has been made towards bridging the gulf which divides the Christian Churches, and this is decidedly a matter for congratulation. We may be asked how this concerns us as Spiritualists. Readers of this page will have gathered from our past articles that we hold the opinion based on a large and continuous body of evidence that the coming of Modern Spiritualism was the result of set plans deliberately formulated in the counsels of the Unseen to awaken the dormant psychic, and through them the spiritual senses, of a humanity steeped in crass materialism, to the realisation of an active and practical co-operation between two planes of life. Phenomena are merely a means to attain this end. True Spiritualism comforts the bereaved, but that is a small part of the picture. True also is it that Spiritualism makes us familiar with hitherto unknown forces, that is a detail in the perspective. It likewise compiles evidence of life beyond the grave, but this, whilst important in itself by substituting certainty for doubt, is but a small part of the canvas. We are satisfied that the purpose was the spiritual awakening of man to the necessity of harmonious spiritual relationship here as a preparation for the greater life beyond.

This being our vision, anything which makes for the pooling of the spiritual knowledge of the race for the common good, is a matter of interest to us. The spirit people are as active outside recognised Spiritualist ranks as they are inside. They inspire the pulpit as truly as the platform. We further believe that they are helped in their efforts in the churches by the power they draw from faithful souls outside. Anything, therefore, which makes for the solidification of spiritual life is, we believe, in harmony with the desires of those who, from a higher life, endeavour as the ambassadors of Eternal Goodness, to influence for good the earth life of human beings.

The re-union of Christendom is undoubtedly a long step towards the harmonious relationship of human souls. And yet it may contain an element of danger. We have not forgotten the Crusades or the struggle between Catholic and Protestant, and the Union of Anglican with Nonconformists may but mean the precipitation of an ancient strife. We want to know further what is to be the attitude of united Christendom to the great religious systems of the East—the Moslem, Buddhist and Brahministic faiths, to say nothing of Confucianism. We may be told that Christian duty prompts missionary effort to convert the followers of these systems. To that we have no objection, provided persuasion alone is used. But it is useless to disguise the fact that in the past the missionary has been the advance guard of the soldier, and strife rather than spirituality has been the result. "Experience teaches

fools" we are told, and we believe that the spirit of tolerance has been fostered by the recent comparative study of religious systems. If the re-union of Christendom means united action of a materialistic kind to breed friction between Christian and non-Christian faiths, then we fervently hope that it will never materialise.

Something wider than Christian re-union is essential, viz., the recognition that God calls ALL men. That all humanity is one vast brotherhood. That

"God reveals Himself in many ways,

Lest one good practice should corrupt the world,"

and divergence of belief is largely a matter of temperament, heredity and geography. Bishop Knox says, "There are signs of an organised attack, a world wide crusade, against the Christian faith." With due deference to his position and attainments, we refuse to believe him without evidence, and we cannot believe either that this is the matured opinion of 250 Bishops. He claims that the weakness of the Church to meet such an attack lies in the divisions which exist in their ranks. We want to know whether this is an attempt to raise passion against non-Christian systems of religion, or whether the Bishop is crying "Wolf" in order to call Nonconformists to his particular fold.

Organised Christianity needs no attack. It claims to stand for and foster peace and goodwill. Its officers who claim to be divinely called should be experts in applying a spiritual calm to the differences which divide men. When a European war broke out the politician, the scientist, the diplomat, and a great many others were called in, but neither immediately preceding nor during the war were the representatives of the "Prince of Peace" consulted. And we venture to suggest that had anyone suggested that the Primate of England should meet the Pope in an endeavour to avoid hostilities, he would have been clapped in an asylum.

The war ended—the nations wanted peace—but the leaders of religion have never been taken into the council chamber to help in its accomplishment. They should be the experts in the matter of peace and concord, yet for nearly two years statesmen have been negotiating for peace and have never called them in. Why?

Can it be that the human family have no faith in their ability to help towards the ideal they preach? If we were a Christian minister, we should feel that a terrible stigma attached to us. Christianity has no need of attacks from outside, its weakness is within, and Christian Unity could be helped if the Churches could show a way out of present chaos.

Take the case of Ireland. It is futile to hide the fact that the great cancer is a religious one—two churches fighting with each other. The disestablishment of the Church in France has much to do with it, and all the world's politicians will fail to bridge the gulf unless on a basis of peace between two Christian Churches. These thoughts are prompted by no venom or animosity. Any system which makes for the spiritualisation of life has our sympathy and goodwill, but it is folly to tinker with a structure when the foundations are going.

May we suggest that if the unity of Christendom is desired fervently and earnestly, the Primate of England with the sympathy of the Nonconformists and a representative of the Irish Church go to Rome and interview the Pope, and that they jointly labour to adjust the Irish difficulty. EVEN FAILURE to such a scheme would do more to convince the world of the value of true practical Christianity than all the month's discussion at Lambeth. The Churches have splendid ideals, but they must be used to promote brotherly harmony rather than to exaggerate petty differences. "There is no religion higher than life and the life of religion is to do good."

HE who has the will, will be given the power to open his spiritual eyes, when "God" will become clearly visible.

WE are pleased to hear that Mr. Howard Mundy, so long associated with the Bournemouth Society, has been appointed secretary of the London Spiritualist Alliance Ltd. We congratulate both on their mutual association, which, we are confident, will add to the strength of Spiritualism in the Metropolis.

CURRENT TOPICS.

Sir A.
Conan Doyle.

According to his plain straightforward story, and much good has been done in the district. Mr. Harold Grainger proved a capable organiser, whilst two faithful workers in Messrs. Frank Blake and Councillor Rabbitch occupied the chair.

"Bon
voyage."

The Spiritualists of the homeland are united in their good wishes and thoughts are potent forces. Sir Arthur and Lady Doyle with their three children will be en route for the Antipodes, where an excellent reception surely awaits them.

Spirit
Photography.

WHICH reminds us that Miss Felicia Scatcherd will present her lantern lecture on "Spirit Photography" on Sunday, August 29th, at Wimbledon at 6-30. The King's Palace Picture Theatre is the venue, and a goodly assembly is assured. Mr. W. Hope, of Crewe, will give his lantern lecture on the same subject at Manchester on Aug. 30th, under the auspices of the Eccles Society. The presentation of verified evidence of this kind in objective form is wonderfully convincing.

The Passing
of Dr. Kilner.

WE regret to hear that Dr. W. J. Kilner, who has been prominently associated with experiments with the "Human Aura," passed away on June 23rd, at 10, St. Edmunds, aged 73. Dr. Kilner was the inventor of a "screen" composed of two plates of glass with a chemical film of his own discovery between them, by means of which it was claimed that the human aura became visible to anyone. We trust some arrangements will be made for the continuance of his work.

A New
Quarterly.

THE "Psychic Research Quarterly" (Kegan, Paul, Trench, Trubner and Co.) is a new venture which aims at an unbiased presentation of the pros and cons of Psychical Research. The attitude taken, we think, is a little late, since it appears to be based on the presumption that the main question is still in the realm of dispute. However, the editor is in charge of a good team of contributors, including Dr. F. C. S. Schiller, Prof. W. F. Barrett (who presents an excellent paper on the Divining Rod), J. Arthur Hill, Esq., Dr. T. W. Mitchell, Lily Dougall, and others. There is, we think, room for a high class journal of this type, and we proffer our best wishes for its success.

Spiritualism
Growing?

THE "Daily Dispatch" propounds this question and then claims that the present outburst is merely "one of its spasmodic revivals," and continues, "Between forty and fifty years ago we were actually hearing more about Spiritualism than we are to-day. Manchester was a great Spiritualistic centre. . . . a popular medium named Morse competed with the best Manchester teachers when he visited the city. An eloquent lady named Emma Harding, an American [dear! dear!! Ed.] regularly attracted audiences which filled one of the capacity rooms of the Free Trade Hall. The thing died down and it may do on this occasion."

What We
Know!

THIS is excellent guessing. We appreciate the tribute to Mrs. Emma Hardinge Britten, who as an American was born, we think, in Manchester, and it is true that on occasions fine audiences of 600 to 700 assembled to hear them. To-day in the Manchester area we have some established Societies, and quite as many meeting places of a sort, where every Sunday night some 5,000 or 6,000

people are assembled. All which goes to show that even Manchester papers are ignorant of Manchester news. "The thing is dying down," we are told, yet there are hundreds of home circles being held nightly, and these far more than the number of Societies established are the source of Spiritualistic strength. But perhaps this journalist has partaken of ostrich eggs.

Tom Tyrell
Retires.

WE hear excellent reports of the visit of Mr. Tom Tyrell to Glasgow. For over 30 years Mr. Tyrell has been probably our finest public demonstrator. When a man can say that for such a period he has consistently given the full name of every spirit described, and addressed audiences every Sunday night which have averaged 500, he has earned a little repose.

Light through
the Gloom.

WE regret to hear that acting upon the advice of his guides (given some months ago) he is taking a long rest in the interests of his health. Over thirty years tearing about the country, during which of most time he worked in the mill as a weaver, is a striking tribute to healthy mediumship, especially when it is considered that friend Tyrell has never been a robust man. We trust that the feared break in his health may be averted by rest, and that he may long be with us to give advice and encouragement.

Faith.

"According to your faith, so be it unto you." This is a Biblical record, but, nevertheless, true. Faith is a lever which works the universe.

What is faith? It is a sure and certain belief in a Power which we call God. It is a certain trust in the love of an Almighty Creator. Faith brings the knowledge of the working of an Infinite Mind, so that we appreciate and understand nature in its many aspects. We can see in the roaring cataract, as in the rippling stream, the forces of nature controlled by an unseen force. Who can study physical geography and not be impressed by the wonders of the universe?

Faith is powerful, dominating, and helpful. It awakens the inner consciousness and leads us to sublime heights. Faith in mankind will lift us nearer to God. It is argued by many that facts are wanted and not faith. Before a fact can be proven, faith must be given to enable the fact to be realised. Faith in a Divine Love and wise purpose in all things will lift one above the sordid things of life. Faith in the power of the ministering angels will enable that power to be shown unto you.

Spiritualism, or the teaching of spirit communion, is not yet fully grasped by a great number of people. They will persist in looking on the power of the spirit as something strange or uncanny. Thus the comfort and joy of spirit communion is not realised. Just as there are a diversity of ways and means to attain your desires on the earth plane, so it is in the spirit world. If it is physical help you are needing, or mental and spiritual guidance, rest assured there are as many of different calling, who will be willing and eager to assist you.

It is difficult even when you are in the physical body to help another person if there is doubt and mistrust. So it is in the spirit world, but if your faith is strong, and your trust secure, God will give His angels charge concerning you. When speaking of angels, we are not meaning something unapproachable, but loving, true friends, who will, indeed, prove to you angels of mercy.—Mrs. E. WOODBRIDGE.

DARKNESS is an indication that light is absent.

FAITH is absolute spiritual knowledge which material man cannot experience; it is replaced by credulity in him, and he never knows the difference.

WE offer our sympathetic thoughts to Mr. and Mrs. Thos. Pugh (late of Sale) on the translation to higher service after a long and painful illness, of their daughter, Grace Edith, aged 22. Their temporary loss is her eternal gain.

The Process of "Being Saved."

An Address by A. H. Bain, Newcastle-on-Tyne.

WE are to consider this evening a subject of never-failing interest. For two thousand years it has occupied a most conspicuous place in the minds of men. More warfare has raged around this subject than any other theme. One would almost think that all had been said and written that was possible to say and write about it; that there was nothing left but for the respective parties to go their own way, each confident and happy in their own views. That is not, however, a settlement of the question. When a vital principle—a fundamental issue like this—is at stake we must know exactly where we are and how we stand. The subject is too important to be shelved. Shake hands and be friends will not do over this business, for we are either right—or wrong. If wrong, then, according to orthodox teaching, we Spiritualists are in for a truly terrible time of it when we pass over to the other side; therefore, the sooner we mend our ways, the better. If right—which we know we are—then our duty becomes immediately clear: To put as many people in possession of the facts as possible, and as quickly as possible. To deliver them as speedily as can be from their doubts and fears, both of which have been haunting untold millions since the moment they first drew breath.

To me the saddest and the most to be pitied mortals on this earth to-night are those who, day in and day out, year in and year out, are haunted by doubts and fears. And there are far more in that unenviable plight than some of you people think. I have met a goodly number of them myself. Many of them old and grey-headed at that time when they ought to have this subject finally and for ever settled, going down into the sunset of their days still uncertain as to their position, still hesitating, still halting between two opinions, still making a feeble attempt "to make themselves believe they believed" the old tales they were taught, when, if honest with themselves, they would frankly admit they did not.

My old mother, and what a fine character she was, too, is a fair sample. A life-long Church-goer, staunch and true, regular in her attendance so long as she was able. When she was passing through her last illness—when she was fully conscious her passing out could not be long delayed—she called me to her bedside and whispered the words: "I don't want to go." Her clergyman was also present, endeavouring to make easier her exit, but always unto the last, "I don't want to go." I tried to make the way clearer for her. I pointed out how necessary it was for her to slip her anchor and sail out into the open, boundless sea. I explained how she had learned her lessons, that her old, useless, pain-racked body was done; it had served its purpose, and that at her age (80) she should be pleased to be rid of it, if she was to enter the mansion of which she had so often sung, "What must it be to be there." Yet, there she lay, between the ship and the wharf—nowhere; the old, dead, useless creeds of her childhood pulling her one way and the verdict of her intelligence pointing the opposite way. And remember this, you people, she was only one among millions. There may be—in fact, it is quite likely there are—some here to-night in the same state. If so, cut your painter. I say our duty is clear. We must work with all our might in season and out of season to break the chains of dogma which are holding people captive. It is the one thing where and when nothing short of absolute certainty will avail.

The stakes for which we are playing so high, the issues so tremendous, the question which we have set ourselves to answer is: "What are we to be saved from, and how are we to be saved?" We have been taught we must be saved from ourselves; that we are born in sin, outcasts, so to speak, from Divine goodness and favour, and running serious risks of being hopelessly and eternally lost, unless we accept a substitute, a sacrifice made on our behalf by one who shoulders our responsibilities and relieves us of their consequences. You know the story too well for me to go over it more fully. You know that faith in this substitute and the acceptance of his sacrifice is the fundamental plank in the Church's platform. You cannot take a step forward or exercise any Christian virtue without it. Faith, belief, and believe and have faith, is everlastingly ringing

in one's ears. Believe, even though it is impossible to you. Believe, though your reason rejects it. Believe, even though it is contrary to all human experience and known facts. Believe, or face and suffer the consequences of your refusal. And what is that? Well, as some of our old Ranters used to say, and as the Salvation Army and the Roman Catholic Church say to-day, "You will wake up some morning and find yourself in hell." That is a nice prospect, isn't it? The Great Architect of the universe did not, however, turn us all out alike. It appears to be quite easy for some folk to swallow anything.

There is one thing the real, true Spiritualist cannot do. He cannot absorb at anyone's bidding teachings he holds in doubt. Neither can he sink his own individuality, or submerge his intelligence to please anybody, be he Pope or Archbishop, Priest or Parson. He is out to know, and will not, and cannot, rest until that satisfaction is assured. Others may believe if they can, and will. I think I am right in saying that the number of people who are held by the ear is constantly dwindling. I think I am also correct when I say that the advent, the rise and progress of this movement, with its gospel of facts, has done more than anything else to place the whole history of man on a sound logical basis, for it has substituted facts for theories, it has displaced doubts with certainties, and turned what were only hopes and expectations into immediate possessions. "Work out your own salvation with fear and trembling," said the book. "But why with fear and trembling?" asks the Spiritualist. His philosophy has dispelled his fears. What forebodings he may have had were nothing but the poorest of theological nightmares, and they too have fled for it has been proved to him as fully and as conclusively as anything can be proved that his continuity in the spirit spheres is both assured and secure; that what he believes anything or nothing, does not in any way affect the fact. He knows that mere belief is the most unjust of all tribunals, seeing that what a man believes is largely owing to an accident of birth, since the bulk of mankind accept the dominant current where they happen to first see the light. He sees an Englishman is no more to be praised for adoring Christianity's God than is a Chinaman or a South Sea or Solomon Islander to be blamed for bowing to and worshipping his wooden idol. Both are doing the same thing—believing and doing what they were taught—and he quite sees it is manifestly unfair to accept one and reject the other on account of circumstances neither had any control over. No Spiritualism has taught him that his future is not subject to any such caprice or conditions. It has taught him that it is his very own by every fact and circumstance of his being, and cannot for any reason be withheld from him; that failure to comply with any belief does not alter or affect the facts; that we each shall awake to a consciousness of ourselves after we have parted with the body; that we all shall triumph over the great change of dissolution.

Faith is a condition which belongs purely and simply to this material state—a condition created and woven into the fabric of a religious system. But man has outgrown it. He has found something higher and better, something which completely outruns it and outdistances it, something which totally eclipses it and transcends it at every turn; and that something is "knowledge." Whatever you gain, gain knowledge, and with all thy getting get understanding. When you know, you stand supreme. When you stand on the bedrock of fact, you stand secure; for you are on that from which you cannot be moved. Never forget that faith was and is, only a temporary measure—a crutch—something to lean upon for awhile in this great world's history.

Evolution, when the fullness of the time was come, brought forth knowledge. Now we come to "the process of being saved." The devotees of faith claim great things for it. I am quite prepared to think that it plays a part in the mental processes of some folk. The thought or the belief that there are certain powers or influences outside of himself working for or on his behalf, may stimulate and strengthen his own efforts, give him fresh courage, and help to create hope. But without the man himself is alive and exerts himself on his own behalf, he is as he was. The latter consideration with me always nullifies the former. I know we are pointed, by way of illustration, to cases of what are called "miracles of a moment"; to those who

been vile and vicious, breaking every rule of conduct esteemed in society, slaves of habit, powerless to help themselves, who by faith have been instantaneously saved where they had risen from their knees—saved. What mysterious agency had there been at work, we are asked. If faith did it, what did it? Our critics think it a poser that they have put to us. They talk about a change of heart. I do not think it will be disputed when I say to speak of a change of heart is beside the question and altogether wrong, wrong both in fact and figure. Everyone knows what the business of the heart is, that its function is not concerned with the "ethics of morality," that it is the system's power-plant—the pump that sends the blood circulating throughout the body at the rate of some seventy-five strokes per minute, and that sums up briefly its operations. No, the change referred to must be looked for somewhere else, and takes place in the head, not in the heart. "Create in me a new mind," would be a prayer nearer the mark, methinks.

We are all, I think, familiar with the old sayings, "That the thought is the father of the action," and "As a man thinks, so is he." If you think rightly, good, nobly and true, you must necessarily grow to be like unto them. On the other hand, if one's thinking is the reverse, if one's thoughts are low, selfish and impure, the resultant actions and conduct must be similar. It is quite evident that the course of one's thinking in the latter case needs re-directing, so as not to allow the baser to be in the ascendancy. And it does not need a penitent form, or an enquiry room, with the assistance of a lot of more or less hysterical or emotional workers around you—nothing of the kind. Thoughts of the highest order may flow one's mind when far removed from these things.

We can, and do, receive many an upward impulse when quite alone. Indeed, some of our most hallowed moments have been then; perhaps when walking by the seaside, looking out upon the wondrous majesty of the deep; maybe when we have been passing through some pretty countryside; perhaps when in quiet conversation with a friend—a kindred soul. But all of us in some way, and often, have been conscious of the desire to expand and to grow in grace and goodness. The thought has pressed itself upon our consciousness, and we all know how quickly it can pass before the mind; and we also know, if we have sufficient force, how speedily the suitable and responsive action follows, where and when the whole being becomes instantly stirred. Had there are millions of cases when "old things passed away, and behold all things became new"—what our orthodox friend terms "a miracle of faith," but in reality there was not, neither is there, anything miraculous about it.

Let me give you an illustration. I know of a young man in this city (Newcastle-on-Tyne) who unfortunately had given way to intemperance, and was the despair of all his friends. Everyone in turn had a try to work his redemption. They prayed with him and for him, they scolded and counselled in turn, but at last gave him up as incorrigible, and he steadily went from bad to worse. One day a friend of his went for a cycle ride, taking his camera with him, and on the way home who should he meet but the first young man in an advanced state of intoxication, leaning against a wall, with his legs wide apart, trying to count the balance of his cash, which it was very questionable if he could see. You know how silly they look? Well, the cyclist got off his machine and quietly took a snapshot, remounted, and rode home and developed the photo, and a few days later sought out the original, who had "sobered up" again. Said the cyclist to his friend: "You did not see me the other day"—mentioning time and place. "No," said the other, "I did not." "Why," said the first, "you looked straight at me." "No," said our friend, "I have not the faintest recollection of seeing you." "Anyway," said the cyclist, "I saw you, and I have brought the proof," and he quietly handed over the photograph. The young man looked at it and recognised it, but remained silent for a moment or two, then said, "So that is me"—nothing more. From that moment his redemption began, he was immediately and safely saved. That look, seeing himself as he was, reversed the engines of his being; that look battered in and down all the material conditions which he had built up around and about him, and reached the man. Touch that secret spring, and there is no power on earth can keep him down. If he wills "to be," he is almighty in

himself, the God in him assumes control, and rise he must. No shouting, no excitement, nothing inexplicable, nothing wonderful, excepting and in so far that all the delicate and intricate operations of the spirit are wonderful. Yet that man was saved—clothed and in his right mind. Seemingly a "miracle."

And all others of the same kind are operated the same way, and by the same rule. There was never either in a Sankey and Moody, Gipsy Smith, Torrey and Alexander, Salvation Army, or any other "salvation" meeting, a person saved in any other way. You simply get inside, so to speak, at the man. You may say, "Oh, but that was an answer to prayer." Well, perhaps it was. I will not dispute it. I am quite prepared to agree that "those who are given charge concerning us" would not turn a deaf ear, but, on the contrary, would do everything in their power to effect a rescue. We know that is their business on the other side to look after and assist those on this side. But after all is said and done, it is only a means to an end. Our guides, even though it were possible, are not delegated to be with us to do things which we can and must do for ourselves. The idea, the aim, is to get at the man, to rouse him into real, serious effort to save himself. Give the credit to anything or anyone you like, but get him to that point where he will take a new view of things, the point of self-recovery, because it is by this re-grasping of oneself that the new birth—the being born of the spirit—comes about; that is, higher aims and desires begin to assert themselves, and what satisfied his lower desires are unsuitable and distasteful to the new. His old companions, his former haunts, he neglects and forgets. His conversations, his reading matter, both likewise undergo change in character and degree as he progresses up the spiritual ladder, and thus steadily the "saving process" goes on. It is never-ending—an hourly, daily, life-long business if we are really in earnest of being saved.

Like all other attributes of character it requires strength of desire, oneness of purpose, if we are to excel, may I say, in spirituality. If he is not ever watchful he is apt to be caught in the undercurrent and carried back again. Faith will not save him—no. Even prayer will not prevent him from making grievous mistakes, but common-sense precautions will. Like the navigator, he must be continually on the watch, continually taking his bearings, so as to know his exact whereabouts. Thus does he measure his progress as he goes. The captain on the bridge is—himself! He is the captain of his own salvation. 'Tis he who sets the course. 'Tis he who must steer true if he is to keep his vessel out of danger. He has chart and compass within himself. The skipper learns by experience where the favourable tides and winds prevail to help him on his course, and makes for and keeps in those latitudes or meridians suitable for the direction in which he wishes to travel.

So is it with the spiritual navigator. He, too, meets with headwinds and crosstides and currents. He needs all the skill at his command to trim his sails in a seamanlike manner, so as to take the fullest advantage of every little spiritual breeze that comes his way, ever and always making as best he may for the shore whither he is bound. And what is that? To live the most perfect life here and now he can; a life of moral, intellectual, spiritual grace and beauty, a life consistent with the high possibilities of his being, so that when the time arrives for him to pass out and on, his welcome and greeting from the angelic ministers will be: "Well done, thou good and faithful servant."



SENSE through nonsense is the only way some people can take sense.

DENYING the existence of a thing does not drive that thing out of existence.

THE wisest of men cannot foresee the amount of good that will come from a good act.

ECONOMY should not be mistaken for selfishness; generosity is not shown so much in the giving as in the disposition.

"God" (?) and "devil" (?) are one principle; one exists only in the absence of the other. If they were two principles, they could both exist in the same person at the same time.

Inspiration.

James McBlain.

ALL things are inspired. Every plant that grows inbreathes from its environment its present and future life and glory. No flower but gives forth the breath divine, sweet and spiritual, it has inhaled. The lowest forms of life, animal, vegetable, mineral, depend for their existence upon their surroundings. The whole universe, in short, is the infinitely inspired expression of the infinite mind.

In a limited sense, we speak of the inspiration of the Bible, of Shakespeare, of great writers, great actors, great orators, sometimes of successful inventors. Men's actions, that have stood out magnificently before the world, we say must have been inspired. The great events of history that have tended to ennoble the lives of men, it is claimed, were providential, or inspired by the will of Deity. Evil deeds, we know, spring from thoughts suggested by various occurrences, thoughts thrown into the mind from dark, baleful, selfish limitations. Man is thus, while an individual, a medium through which the voice of the ages speaks, an instrument upon which he strikes forth for the hearing of eternity a note in his eternal anthem. In the universal orchestration discords are but momentary, fleeting, serving to intensify the harmony everlasting. But, of course, inspiration, as ordinarily understood, is not this universal inbreathing only, but a more special one by which certain men and women manifest transcendent originality. It is supposed they are in closer touch for the time being than are most people with a higher than human, if not the supreme, intelligence. There is no doubt that certain persons are especially chosen by the Deity through heredity, environment, and in other ways, many of which are doubtless beyond our knowledge, for the development of His infinite plan of life. These receive the Divine message in a variety of ways, that one by which a man or woman is enabled to express beautiful, original, profound, and beneficial thoughts, being what is usually called inspiration.

Now, just as all people and all things existing are inspired with more or less of the initial force of the universe, so all may cultivate the faculty of inspiration, for it is a faculty and subject to certain laws, laws that are universal. How may this be done? How may we all become inspired? Of course, we cannot all be great and famous authors, inventors, prophets, but we may all become better than we are in any line of life. We may have some inspiration above the ordinary, perhaps a great deal, although not enough to make us famous. In the world's history, the records are of a few outstanding geniuses in every age, of only a few who saw with divine eyes the seeming mysteries of time and eternity, while inspiration invaded thousands of others in every grade of society and uplifted men and women above their fellows.

Everything works by law; the principle of order is infinite. And it is a law that inspiration comes in thought-form, a mental image. It is really imagination that gives inspiration. Imagination is not always false, and even then it may be suggestive of truth, that is to say, it may be inspirational. The imagination plays a very active part in invention, in science. By its dream-like pictures the poet becomes a prophet. Day dreams inspire youth to future greatness. Love, the miraculous, depends largely, if not wholly, on it for the inspiration to self-sacrifice. We cannot think except with forms in the minds' conceptions. Words convey only thought-forms, images, imagination.

"History," it has been said, "makes men wise." What is history to us but a panoramic view of the past, of the events of a nation, an imaginary series of occurrences, imagination. Even action, every voluntary action, is a materialisation of a thought-form that flashes through the brain with instantaneous rapidity. Many of these flashes of imagination are deductions from combinations of thought-forms already existing in the mind as sense perceptions or memories. The force that makes these deductions, that impels the mind from cause to effect, proceeding according to law and order, is like the first cause of life and the origin of the life principle, beyond the full comprehension of any intelligence inferior to its own. That is really saying that man has within his

own mind a force that he cannot understand in its fullness but whose supremacy he must reasonably acknowledge. This force or principle, coming whence it may, is inspirational. Some of us have more of it than others, but all who are true to their proper senses have some of it, and animals below man have a sufficiency of it for all their needs. To acquire the fame of being inspired, however, we must have an amount of inspiration much above the common. It is a virtue that we should all cultivate. As it is law abiding, there are ways and means of cultivating it, as of everything else in the world.

In the first place, for excellence in any work, we must make a very great effort. Concentration is the first necessity for success in everything. Thought comes first. We must concentrate our thoughts. We must fix them upon something. Is it sufficient to fix them upon the mere matter in hand? Let us say we want to improve a printing machine. Its work is not satisfactory, we want better results as to time and quality. We have thought upon the results, we have been compelled to note the imperfections of the work of the machine until we are harassed by those thoughts. Our thoughts have been fixed, concentrated, on what the machine does and what we would like it to do, and we have not seen our way. What is wanted? How are we going to get the thought that will gladden us by relieving us from all the worry of slowness, of bad "impression," over-inning, or whatever the defects may be? There is something we have forgotten. We have concentrated on the faults as the penitent does on his sins, and the self-righteous on the sins of other people, but we have not applied to that force that gives the much-needed deductions in life. That Power is within and beyond us, and as it operates within us there is a way—there are doubtless many ways—of enlisting genius-like, god-like, divine originality.

The material laws have their counterpart in spirit or in mind. The laws of attraction exist equally in both. Good thoughts are thoughts of something good. If we want great thoughts, we must think of great things. The greatest thing we can think of is a great mind, a mind of original, profound, knowledge. If we personify in our mind's eye our imagination, such a mind, giving it the appearance of a glorious man or woman, we do really come in touch with such a mind, and, by inspiration, receive within from the outside great and original thoughts. This is that inspiration that Shakespeare has demonstrated so grandly in the words of his imaginary characters, who, according to their supposed wisdom or ignorance, speak in such a manner while true to their characteristics as to indicate a consciousness of higher truth. All his dramatis personae are spiritual inhabitants of a profound world where truth is manifest and cannot be concealed. What sublime truths many of them utter! Why? Because he concentrated his mind on those creations, and so attracted to it universal conceptions.

Any one of us, all of us, may lift our thoughts to persons we know or have known, alive or dead, or to imaginary heroes, inventors, authors, and by attraction receive inspiration to grander life, more original expression, more courageous initiative, and, in fact, to anything we desire. Let us, however, be sure to raise our eyes of thought, not lower them, for inspiration may come from below as well as from above, to evil as readily as to good, to ruin, mental, material, spiritual, as fully as to glory and success on the highest and noblest lines.

Rev. Susanna Harris.

MR. ERNEST MEADS kindly informs us that this well-known "voice" medium left this country on Saturday, the 7th inst, for New York, enroute to Japan. A pressing invitation to her to visit that country came suddenly to hand, and was so imperative that Mrs. Harris decided to accept it once, and sailed as above announced.

We trust that she may receive a sympathetic reception, and her undoubted gifts be productive of good.

WE hear good accounts of the work of the Rev. Beatrice Mytton, who is visiting this country from New York. Our advertising columns give fuller particulars.

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.

LEEDS DISTRICT COMMITTEE.

THE monthly conference at South Elmsall on Sunday, Aug. 8th, was opened by a very cordial welcome extended by Mr. Coleman (local Pres.) Our usual custom of preceding business session by a few minutes spent in spirit communion was again a means of creating harmonious conditions. The minutes of the last meeting and THE TWO WORLDS report of the same was unanimously adopted. Wakefield Society authorised to obtain hall for Oct. 1st, and S.N.U. to be approached re speaker for that date. East Leeds and Armley appealed to to actively co-operate with Cookridge-street Society in their invitation for S.N.U. Conference, 1921. Correspondence duly accepted. Several Society reports were given of a fairly progressive character, and duly endorsed. Mr. Smithson (Leeds) was confirmed in associate membership, and Mr. E. Bagshaw (South Kirby) nominated, also Mrs. Smithson (Leeds).

The Slack Fund totalling £45 was closed. £10 handed to Mr. Slack for immediate necessities, and a resolution was adopted to lay out balance, £35, in stocks of tea in the hope that a business would be successfully established rendering our comrade independent of charitable aid.

The afternoon was spent in conjunction with the Lyceum. An open session conducted by Mr. Beety was enjoyed by old and young. Evening service presided over by Mr. Mountain, our President (Mr. Apedaile) having had to leave early. Addresses by Mr. Vernon (Lyceum District Council), Mrs. Calvert, Messrs. Smithson and Beety.

SHEFFIELD DISTRICT COMMITTEE.

THE monthly meeting of the above Committee was held on Sunday, August 8th, at Goldthorpe. A few associates were present, and seven Societies were represented. Seven new associates were made. The expenses of the previous month were very heavy, but a balance of £4 19s. 6½d. still remained. The Y.S.C.C. quarterly report was given, which was considered highly satisfactory so far as the D.B. & K. was concerned. One of our Societies complained of a speaker who was going about to Societies as being not a fit person to represent our philosophy, neither a fit person for one

to entertain, altogether a very objectionable being. The President thanked the Society, and said they had done a good thing to the Movement, and that the Y.S.C.C. be acquainted with the affair. Good meetings.

ROTHERHAM.

ON August 7th, 8th, 9th and 10th, the platform was occupied by Mr. Rex Sowden, the well-known speaker and clairvoyant. We had some stirring and uplifting addresses from "The Lady of the Veil," and descriptions (with names) from "Zaza" and the Scotch control. All meetings were well attended, the Tuesday evening meeting being for members only. The truth of the continuity of life has been well expounded, and much food for thought has been given.

KIRKCALDY.

ON Sunday, Monday and Tuesday, August 8th, 9th, and 10th, special meetings were conducted by Mr. P. M. Reekie, of Rochdale, who is a native of Fifeshire. Throughout the series of meetings, which were well attended, keen interest was manifested in the practical and invigorating teachings of Spiritualism. Mr. Reekie portrayed the Biblical teachings as a great asset to our Movement.

On Friday afternoon Mr. and Mrs. Reekie, along with Master Arthur Clayton, who was touring in Dunfermline, were accompanied by Mr. Burgoyne, President of the Dunfermline Society, and our own President, Mr. Hendry, on a visit to H.M. Dockyard, Rosyth, and marvellous was the keen sensing of the blind boy medium towards the varied sights of the dockyard.

GLASGOW.

AT the Scottish Mediums' Union Spiritual Church, Masonic Temple, 100, West Regent-street, Glasgow, on Aug. 1st, 5th, and 8th, Master Arthur Clayton, the blind boy medium, and Mrs. Alice Beecher Stowe, of Nottingham, paid a tribute to the cause and interests of Spiritualism. Large and crowded houses listened with the greatest attention. Master A. Clayton gave a beautiful address followed by clairvoyance of extraordinary order, names and places being portrayed, leaving no doubt whatever as to their reality. The lucid and clear manner his guides had of getting to the desired point was splendid. One case in particular on Wednesday evening was a description given to a gentleman who was most pronounced in his denial of the description applying to him, a box of cigars being mentioned to make it more clear. It was no use, yet at the close of the meeting the same gentleman came, gave his name and address, and said he quite recognised the description, but, he added with a smile, they were not cigars, but cigarettes.

Mrs. Alice Beecher Stowe gave some remarkable private circles. The quiet convincing manner and clarity of names and places given made it pleasurable to listen to her. The Sunday meetings likewise were of an excellent order. The evening meeting was a most remarkable one, and will be remembered by many. Convincing proofs of the reality of the spirit spheres were given, every description being recognised. Not only phenomena did we have, but an address of the most intellectual order on "Woman, her place past and present." Much credit is due personally to Mrs. Alice Beecher Stowe for the earnest, able and successful treatment of Master A. Clayton, who, while suffering the lack of physical sight, enjoys and possesses that wonderful gift—spiritual sight.

DUNFERMLINE.

UNDER the auspices of the Dunfermline Society of Spiritualists Master Arthur Clayton, the blind boy medium, took the platform on Thursday and Friday, August 12th and 13th, when he demonstrated that he had developed that clear seeing eye of the clairvoyant. He was untiring in his effort to give that proof that there is no death, and in all his descriptions he managed to bring that truth home.

MRS. JENNIE WALKER'S FAREWELL VISIT TO BOURNEMOUTH.

MRS. JENNIE WALKER, who is on tour for the Southern Counties' Union, reached Bournemouth recently, and held many public and private meetings once again giving striking evidence of her knowledge of our subject, and demonstrating its facts with ability and conviction. On the Thursday evening, this being the last of her public meetings, the members and friends presented her with a leather travelling case filled with toilet requisites as a token of the great esteem in which she is held by the local friends, and in recognition of her many services rendered so truly during the past years, at the same time expressing the hope that her mission to Canada would bring her a rich blessing in spiritual values, thus allowing her the strength and inspiration to continue her mission of hope and comfort.

MEETINGS HELD ON SUNDAY, AUGUST 13th, 1920.

BARRY, Atlantic Hall. — Mrs. E. Hughes, of Pontypridd, gave an address on "The day of reckoning," followed by good clairvoyant descriptions. Mrs. Taylor presided over a good audience.

BEDWORTH. — Mr. Rowe gave addresses on "God of the living" and "Spirit return," also clairvoyance. Mr. Lee presided.

BIRKENHEAD, Hamilton. — Mrs. Leighton gave an address and clairvoyant descriptions.

BIRMINGHAM, Aston. — Our President (Mr. J. G. Wood) delivered good addresses and clairvoyance to appreciative audiences. Mr. Tozer occupied the chair.

BRIGHTON, Athenaeum Hall. — Mr. Ernest W. Oaten in the morning gave a stirring address on "When man awakes" and in the evening he spoke on "The essentials of a world religion." Mrs. Ormerod gave clairvoyance.

BRISTOL, Dighton Hall. — Services conducted by Mrs. Lewis, of Cardiff. Evening subject, "How to live." She also gave convincing clairvoyance. Miss Yates presided. Good attendance. Her services greatly appreciated by all present.

Providence Hall. : Morning, open circle led by Mr. Hoskins, with address by Mr. Pritchard. Evening, Mr. Huggins gave an address. Mr. Price presided and gave clairvoyance.

Universal: Mrs. E. Neville, of London, gave excellent addresses. At each service Mrs. Neville gave most convincing clairvoyance, which was in nearly every case recognised. Mr. A. E. Lewis presided.

Clifton: Miss Mary Mills delivered an address and clairvoyance.

CHESTER, Brook-street. — Mr. Wilcock spoke on "What is Spiritualism to you?" Clairvoyance by Mrs. Dodd. Good audience.

DUNFERMLINE. — Mr. Reekie, of Rochdale, took both services, giving addresses and clairvoyance to large and attentive audiences. Mr. Burgoyne presided.

EARLESTOWN. — Mrs. Cocker gave a most instructive address, also clairvoy-

ant descriptions, which were fully recognised. Mr. Lord presided over good audiences.

EASINGTON LANE. — An address and clairvoyance was given by Mrs. Turner, of Darlington. Mrs. Stewart rendered a solo and Mr. Jones presided.

EASTBOURNE. — Morning, Mrs. M. A. Mansell. Evening, trance address and clairvoyance by Mrs. S. G. Heath. Good congregation.

EXETER, Market Hall. — Mr. J. Eddy, of Bristol, discoursed on "The Divine purpose of life" and "The spiritual body," and also gave clairvoyance.

HIRST. — Mrs. Brewins, of Seaton Delaval, took as her subject "Mine eyes have been opened," afterwards giving very convincing clairvoyance.

KIRKCALDY. — Mr. D. McPherson, of Glasgow, paid us a visit for the first time, giving addresses and clairvoyance. Good attendance, Mr. Seath presiding.

LIVERPOOL, Dauby Hall. — Mrs. A. Jamrach, of London, conducted the services, giving addresses on "Psychic and spiritual development" and "Fear of death and the hereafter." Both congregations were good. Mr. Scotland rendered two fine solos. Mr. R. A. Owen presided.

LONDON. — Battersea: Uplifting morning circle. Evening addresses by the L.L.D.C.

Brixton: Mrs. Imison gave an address on "The healing power of love" followed by convincing clairvoyant descriptions.

Clapham: Mrs. Harvey gave a trance address on "Prove all things, hold fast that which is good, and all will be well." Also clairvoyance which was well recognised.

Croydon: Address by Mr. George Prior.—Pros.: Sunday next at 11, Mr. P. Scholey. At 6-30, Mrs. Worthington.

Ealing: Address by Mr. Smith, followed by clairvoyant descriptions by Mrs. Smith.—Pros.: Sunday, Aug. 22nd, Mrs. Holloway. Wednesday, Aug. 25th, Mrs. Imison (Nurse Graham). Sunday, Aug. 29th, Mr. R. Boddington.

Fulham: Good morning circle. Evening, Mrs. Stratton gave an address and psychometry.—Pros.: Sunday next at 7, Mr. T. W. Ella, trance address.

Hounslow: Mr. W. Ford gave a lecture on "Health and religion" to an interested audience.

Little Ilford: Mr. H. Bryceson gave an interesting address on "The great master teacher," which was enjoyed by all.

Spiritual Mission: Morning, Mr. T. Ella lectured on "The power of thought." Evening, Rev. Beatrice Mytton lectured on "Four of Christ's promises."

Marylebone: Dr. W. J. Vanstone spoke on "The negative value of clairvoyance." Crowded hall.

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, Lyceum session. Evening, Mr. Walter gave an address on "The resurrection" and clairvoyance.

N.L.S.A.: Rev. G. Ward gave addresses on "The secret of successful services" and "The Spiritualist church of the future." He also gave an address to the Lyceum.

S.L.S.M.: Morning circle conducted by Mr. Richards. Evening, Mrs. Bell gave an address, and afterwards answered questions.

Tottenham: Mrs. Clara O. Hadly gave us a very interesting talk about "Nature and its working." We all enjoyed it very much. She also gave clairvoyant descriptions.

LOUGHBOROUGH. — Mrs. G. Hall gave addresses on "The greatest of gifts, charity," and "The second birth," also gave tests. A good time.

MEXBOROUGH. — Miss Longcake gave addresses and clairvoyance, and also named a child, whose spirit names were "Justice" and "Harmony."

NEWPORT. — Mrs. Gordon Thomas, before a good attendance, gave a trance address on "The limitation of man," followed by clairvoyant descriptions.

NORTHAMPTON. — Addresses and clairvoyance by Miss Coddington, of Leicester. Well appreciated. Good audience.

PETERBOROUGH. — Addresses and clairvoyance by Mrs. Butcher, of Kettering. Mr. E. Last recited "The Water Mill." Large audiences.

PLYMOUTH, Morley-street. — Mr. W. H. Watkins, C.C. gave a most interesting discourse on "The new world." Miss G. Farley sang a solo. Mrs. Trueman gave clairvoyance. Good attendance.

Stonehouse: Meeting conducted by Mr. Prout. Soloists, Mrs. H. Pearce and Miss Harris. Address by Mr. H. Pearce on "The divinity of man." Spiritual vision by the President, Mrs. Joachim Dennis. Hall crowded.

SHEFFIELD, Attercliffe. — The Lyceumists took the evening service. Master Ballard, Quickley, Goodall and Messrs. Smith and Guy gave remarks to an appreciative congregation. Miss Wigfull favoured with a solo, and Mrs. Groval a recitation. Mr. J. K. Jones, presiding, conveyed the sincere desire to our church members for success to coming workers.

SUNDERLAND, Monkwearmouth. — Mrs. Aird, Tyne Dock, gave an address and clairvoyance to a large congregation in the Co-operative Hall, Green-street. Mr. Wm. Redford presided.

SWADLINCOTE. — Services conducted by Mrs. Smith, of London. Good attendance at Bath meeting. Mr. S. Sharpe presided.

TREDEGAR. — Morning, Mr. W. H. Adlam gave an address and Mr. M. Thomas clairvoyance. Evening, Mr. J. J. Powell gave address on "Come and see." Mrs. Halestrape gave clairvoyance.

YORK, St. Saviourgate. — Week-end meetings conducted by Mrs. Marshall-Hancock whose Sunday night subject was "The Lord is gracious." Spirit people were described and messages given.

NEW SECRETARIES.

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

DARWEN. — Mr. JAMES SHUTTLEWORTH, 8, Shaftesbury-rd., Darwen.

EARBY. — Mrs. ALDRED, 22, Arthur-st., Sough Bridge, Kellbrook, nr. Colne.

SWADLINCOTE. — Mr. J. SHARPE, 7, George-st., Church Gresley, near Burton-on-Trent.

Births, Marriages and Transitions.

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

IN MEMORIAM.

WORTH. — In loving remembrance of a dear wife and mother, Annie Worth, who died August 24th, 1919.—From HUSBAND and FAMILY, 31, Battye-st., Laisterdyke. Worthy of everlasting love.

MRS. JENNIE WALKER, 12, Oakley Square, London, N.W.1., on tour for the Southern Counties' Union. Having completed a weeks' visit each at Merthyr Tydfil and Bournemouth, the rest of the tour comprises Portsmouth, Aug. 15th to 21st; Brighton, Aug. 22nd to 26th. Mrs. Walker's next engagements are: Aug. 28th, North London; 29th, Kingston; 30th, Lewisham; Sept. 1st, Wimbledon; 3rd, London Central; 4th to 10th, London District; 12th to 20th, Liverpool; 21st and 22nd, Warrington, 25th and 26th, Chorley.

Society Advertisements.

South Manchester Spiritualist Church,
PRINCESS HALL, MOSS SIDE.

SUNDAY, AUG. 22ND, at 2-30, LYCEUM.
At 6-30 and 8-15, Miss BARTON.

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

TUESDAY, at 8, Public Development Circle, Mrs. FOREST.

THURSDAY, at 3 and 8-15, Mr. SHAKESHAFT.

Manchester Central Spiritualist Church
ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30.

AUG. 22.—Mr. E. W. OATEN.

Collection for Mr. Hanson G. Hay.

„ 29.—Circle for Members Only.

SEPT. 5.—Mr. R. H. YATES.

Collections for Hospitals.

„ 12.—Circle for Members Only.

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

OPEN CIRCLES

will be held in the Rooms of the above

Society every Sunday Afternoon at 3

o'clock prompt.

Doors closed at ten past. All invited.

Longsight Spiritualist Society,
SHEPLEY ST., OPPOSITE PIT ENTRANCE,

KING'S THEATRE.

SUNDAY, AUG. 22ND, 6-45 and 8-15.

Mrs. SHAKESHAFT.

TUESDAY, at 8-15, Mrs. THORNTON.

THURSDAY, at 8-15, Mrs. OLIVER.

Milton Spiritualist Church,
BOOTH STREET, ECCLES CROSS.

SATURDAY, AUGUST 21ST, at 7-30,

OPEN CIRCLE.

SUNDAY, AUG. 22ND, at 3 and 6-30.

Mrs. VERITY.

MONDAY, at 3 & 7-45, Miss SANDIFORD.

WEDNESDAY, OPEN CIRCLE.

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.

Chairman: Mr. E. W. OATEN.

SPECIAL INVITATION TO SCPTISTS

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, AUG. 22ND, at 6-30 and 8.

MR. BACON.

TUESDAY, at 3 and 8, Mrs. LOMAS.

THURSDAY, Mrs. IRONS.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, AUG. 22ND, Mr. J. KAY.

WEDNESDAY, at 3, Mrs. ANDERSON.

THURSDAY, at 8, Miss DEVONPORT.

SUNDAY, AUGUST 29TH, at 6-30,

Mr. W. ROOKE.

Bristol Spiritualist Temple,
16, BERKELEY SQUARE, CLIFTON.

SUNDAY, AUGUST 22ND, at 6-30,

Address and Clairvoyance.

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.