



THE TWO WORLDS.

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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. 1711—Vol. XXXIII.

FRIDAY, AUGUST 27, 1920.

PRICE TWOPENCE.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1711—VOL. XXXIII.

FRIDAY, AUGUST 27, 1920

PRICE TWOPENCE.

Original Poetry.

Plans.

I THOUGHT to make a peaceful home—
Earth's sweetest gift and best ;
But Fate said sternly, "Go and roam
On highways of unrest."

I planned to help a soul in need
With open heart and purse ;
It only woke ignoble greed
And proved the mortal's curse.

I tried to cast a radiant way
On Sorrow's shadow path ;
But Sorrow turned her face away
And cursed me in her wrath.

I said "I will walk on alone
In ways toil fills with flowers."
Fate answered in an undertone,
"Nay, you shall walk in ours."

Quoth I, "In service all attain
Contentment, I am sure."
Fate flung me on a bed of pain,
And simply said, "Endure."

Though all my plans have been laid low,
The choicest and most dear
Will yet be realised, I know ;
Fate CANNOT interfere.

I shall meet Death adown the road,
That wise and glorious one
Who tells us, as he lifts our load,
That life has just begun.

I shall go with him to the place
Where spirit comrades wait ;
Again shall I behold the face
Of my eternal mate.
Yea, Death and I shall win the race,
O impotent, stern Fate !

ELLA WHEELER WILCOX,

Jangled Voices.

E. J. Osborn (Chairman, Spiritualists' Rendezvous, London).

"THE eyes of a fool are in the ends of the earth." So said the ultra-wise man of ancient days ; but like some other dogmatic aphorisms, this one is more sententious than true. Modern means of travel, to say nothing of the conquest of the air—I saw, in flight, a few days ago, the first airplane to cross the North Sea from England to Denmark—have brought the ends of the earth together. And as iron sharpeneth iron," so travel, and contact with peoples differing from one's own,

BROADENS THE MIND,

stimulates the observation, and sharpens the intellect. Recently in THE TWO WORLDS, I gave a brief and rapid survey of "International Spiritualism," as it had been presented to my view within a community drawn, literally, from the ends of the earth. There is another view, which seems to me to be worth while to record—that of some "jangled voices" heard in the same company ; and this not perhaps to be wondered at, when the cosmopolite character of that company is considered. In the Good Templars' World Congress were represented, actually, the

FIVE QUARTERS OF THE GLOBE—

Europe, Asia, Africa, America, and Australasia, and also the "Islands of the Seas." Represented too, by a great variety of personality, men and women, young and old, of varied station, of most diverse views on every subject under the sun, and speaking languages so many and different that translation into three tongues was necessary in the conduct of debate.

The one range of agreement which bound these widely differing peoples together in one harmonious whole, was found in the ideas of world-wide Temperance, Prohibition, and Brotherhood—a range of topics not lacking in interest or in attraction for one's pen, but possibly not wholly appropriate for this column.

In view of such obvious diversity—of country, race, tongue, outlook, thought, and training—it is not matter for wonder that, so far as it entered into the orbit of vision, Spiritualism should be the subject of diversified view, and that, when regarded at all, it should be from varying angles, and when spoken of, in jangled voices.

"I hear, sir," wrote the famous Lord Chesterfield, in one of his inimitable letters to his son, "I hear, sir, that you propose to travel and that you begin by Holland." So I

"BEGIN BY HOLLAND"—

the first jangled voice, that of a Dutch doctor—young, alert, talented ; keen in reform sentiment. He confided to me that he thought "life a vast and ghastly mistake." He could find no reason for life at all ; believed no one ever really attained happiness, did any good, was of any use ; he saw no sign of pre-existence, and could not reconcile with reason any idea of a future state.

"I say not this to HIM," he said, indicating a German Lutheran pastor by his side, but speaking in a tongue his neighbour did not understand.

"Has, then, the Church no help for you ?" I asked.

"NONE," he replied. "I have studied them all. Their teaching is empty of meaning."

"Have you given any attention to Spiritualism ?" I asked again.

"Yes," he said. "A comforting idea for those that receive it—but I cannot. I have tried. But to me a man dies, and it is as though a candle flame had been blown out. It is not !"

A jangle with something of the startling. For here was no materialistic bombast. All was said with a tone of sadness and resignation and regret. There was more talk, and hope would whisper, possibly a glimmer of light.

IN THE FAR EAST, TOO.

"There are very many people who think like that," said to me a Doctor of Science from India—an Englishman long resident among the teeming peoples of India. "And," he added, "there's a lot to be said for it too."

"But," I asked, "surely you don't think man a log, to lie as he falls—no future, no life but this ?"

"No," he said, "but a vastly increasing number of people do think it. And I find the reason in the colossal failure of the Churches."

"Then," said I, "surely here is a vast field for Spiritualism to prove the continuity of life by the assurance of spirit return."

The Doctor of Science agreed, but feared even Spiritualism would not escape the fate of the Churches. A long talk branched out into questions of Church polity and failure ; of the need of a new Messiah ; of the prospect of the early advent of a yet other great teacher—his mission and possible reception. Jangle number two.

ORTHODOX—AND POOR.

"Man giveth up the ghost, and where is he ?" This as the text of the English Chaplain in Copenhagen, preach-

ing in the English Church on one of the Sundays I was there. My mind conjured up the possibilities of such a theme. But, alas! nothing more commonplace could be imagined than the treatment—brief and perfunctory—the preacher gave his subject. He made three points: (1) The man who has "given up the ghost" is still in the world, the good or bad influence of his deeds remains; (2) he is, as regards his body, in the grave, there to remain till the last day; (3) his soul is "with God who gave it"—for the same period! Not a word about this life in its bearing on the future life; nor of the nature of that future life; nor of any difference in that life as affected by good or bad living here; nor of any proof of its existence.

A jangle with nothing to relieve it. I thought of some of our speakers, and of what certain of them would have made of the theme!

CRITICAL—BUT NARROW.

"The poorest stuff I ever heard from a pulpit," said to me a Scotch Presbyterian preacher—"and only twelve minutes at that!" The measure, I thought, and said, was its only virtue. But when I filled in some of the omissions I speedily found, without surprise, that my Spiritualist exposition was anathema! Jangle!

Here, in Esbjerg, I inquired of one of my Templar friends for one who shares in the spiritual work of two societies in the town.

"He belongs to our Order," he replied, "but I'd no idea he believed in THAT. Dear, dear!" And the tone implied "That's a nice thing," as the old lady in a new playlet says of every ancient scandal she reads or hears!

Jangle!

"LIGHT, MORE LIGHT."

A curious letter reached me by post at Copenhagen. "First," it said, "many thanks for your most interesting lectures, which I wish I often could get opportunity to hear. Then allow me to ask you one question: Considering the life so often is sorrow and trouble, really a war, is it not then a sin to seek connection with those that are dead? Some of them deserve peace of their struggles here. Excuse me if I ask too much. Myself is not a Spiritualist; in fact, I am sorry to say I do not understand it; but I love to listen to all those better gifted than I in that matter. The Spiritisme is so pleasing, and comforted so many sad and sorrowing hearts. . . . Hoping you, dear sir, in many years yet may be able to do your blessed work of life."

A jangled view for want of fuller knowledge. My correspondent gave no address, and I could not reply. But at a previous meeting I had a very similar question, and replied to it in the sense that there could be no sin in the case; that we do not and cannot "call up" the spirits of the departed; that they can and do seek to communicate with us; and in many cases are most anxious to do so before we are ready or able to respond. My questioner seemed satisfied, and I hope my correspondent will also see the light.

RESEARCH AND INQUIRY.

"No, I am not a Spiritualist, but I am very interested in the research side of it," a Swedish delegate told me, and he went on to confide to me some difficulties, put some questions, and seemed to assimilate the answers. And so, also, with others, for like King Charles's head in the Dickens story, Spiritualism would get itself continually into conversation. Jangles! but with a better tone.

NORTHERN LIGHTS.

I have told elsewhere of the Spiritualist delegates from Finland and from Iceland. The former was a "Rector," which is the head of an Educational Institution or College; the latter an author and journalist. With both I had much talk, and gathered much of the movement in these far northern regions; of the great interest in psychic subjects; and of the warm welcome assured to such lectures (both gentlemen were kind enough to say) as those I had given in Copenhagen. Voices differing from the others, these—but no jangle.

"INDIA'S CORAL STRAND."

"Oh, yes—thoroughly, of course," brightly and definitely spoken, was the reply of a picturesque young Hindoo, elaborately be-turbaned, when I asked him "Are you interested in Spiritualism?" A psychic scion of a psychic

people. And a reminder at once gratifying and significant that no charge of undermining the native religions of India can be levelled at Spiritualists. It is the reproach of Christianity that its system breaks down the ancient faiths but cannot replace them; and the more Western education progresses, the less religious the people become.

Spiritualism does not rob them of anything good in their religious systems. So at length, not jangle but harmony.

Esbjerg, Denmark.

Bilson Airs an "Opinion."

John G. Wood.

TURNING a street corner somewhat hurriedly I ran cannoned into my friend Bilson.

"Well," said he, "you're looking better."

"Thanks," I replied, "I believe that's about how I feel, and you're not looking amiss."

"Well, I've been away for a few days in a nice quiet part of the country, far from the madding crowd, but a little too remote for a discussion regarding Spiritualism to be indulged in."

"You surprise me!"

"Now," said Bilson, "you needn't become sarcastic. We are for once nearer my house than your own, so come along for a few minutes."

When we were comfortably seated, and Bilson had lit up and was offering his usual incense, he proceeded.

"We went away for ten days to some relatives who had not been seen for two or three years, and enjoyed ourselves thoroughly. On the Sunday afternoon some people dropped in and, believe me, they had not been in the house above a quarter of an hour when one lady introduced the subject of Spiritualism. The 'Weekly Dispatch' and the 'Vale Owen' started matters, and we had quite a long discussion, though it was rather a one-sided affair."

"In what respect was it one-sided?"

"Why," said Bilson, "while most of them felt there must be something in it, and whilst they referred to Sir Oliver Lodge, Sir Arthur Conan Doyle and others, yet the general opinion of those present was that there must be some mistake as the teachings concerning the next state were hardly acceptable. It is all so different from what they had supposed, and they could not think life in heaven was, as some of them expressed it, so little different to the conditions we know here, houses, smoking, occupations, food, scenery; and, therefore, their opinion was that in many respects your standpoint and teachings were not acceptable."

"Dear me, that is all very sad!"

"Never mind your banter," said Bilson, "let us see what you have to say."

"Well, in the first place, I suppose I am not far wrong in supposing that their views in a large measure are of your own?"

"Yes, I must admit that they are, and I suppose you will agree with me that one is entitled to one's own opinion on these points."

"I quite agree to that, providing, Bilson, you keep in mind two things: first, that though it is perfectly true that everyone is entitled to the holding of their own view, they are only entitled to those views that ARE their own reality. That is, or should be, patent to everyone. Frequently it happens that those who are loudest in claiming the right to their own opinions haven't got any."

"How do you make that out?"

"Why, Bilson, simply this. The majority of folk are content to be echoes of other people. Most of the loudest voiced exponents of the political creeds would be in a minority if their particular paper were to suspend publication for a few days. To them it is too often less a question of what thing under discussion being right or wrong than of what side approves or disapproves of it. No doubt also it is a fact that until the Lambeth Conference has issued its report as regards Spiritualism many Anglicans will not possess a decided opinion one way or the other."

"What a comfort and blessing, therefore, that the conference will be to those dear souls. And as regards

Romanist friends, how convenient it must be for them to spare the trouble of thinking it out for themselves. The Archbishops and Bishops, not to mention the Cardinals and that notable authority upon all subjects, the Reverend Father Vaughan, have saved them the trouble of using their own brain powers. Still I am glad to say Spiritualism is not unknown to some Romanists. One of the best of our local mediums a few years ago was an ex-Roman Catholic, and the majority of good religious folk—those, I mean, who still attend their churches and chapels—would dream, in many instances, of holding views contrary to those they imbibed in the Sunday school. The teaching of the past, the interpretation of their ministers of religion, represent for many the acme of revealed truth. These people, Bilson, and the friends you heard discussing Spiritualism, and yourself too, are not entitled to label as things your views—your opinions—until you have made them yours by investigation, by earnest thought, and by studying the particular subject thoroughly. Make it yours, and it is yours in reality, and then after a few months' years, as the case may be, it will be indeed yours."

"And then—what!" enquired Bilson.

"Why, we now come to the second point that I said should bear in mind: if the matter in question after investigation I have recommended are still your opinions, then scrap them."

"What! Scrap them after all that trouble?"

"Certainly, if they are still opinions only. Make them your opinions first, but then pass on to the point where you see that opinions as opinions are not worth a brass farthing. Facts are the only things that really matter. Opinions in many instances are theories purely. Opinions are necessary in certain circumstances. The detective takes off, it may be, with a theory, but when that theory is needed with in time it ceases to have any value as a theory, for it has either led to facts, or is recognised as without value. A scientist may have in his own mind a valuable theory, but he is all the time seeking to establish facts, not theories."

"What I am trying to point out to you, Bilson, my boy, is: Opinions as to what constitutes the conditions of life in the next state of being do not lead us anywhere. It is quite obvious that if I were to suppose this, that, the other, and you were to do likewise, as also those who at Spiritualism morning, noon and night add likewise contributions, we should still remain, and could only remain where we were when we began. Your opinion or mine cannot alter facts. The revelation of spirit visitants in this sphere are either true or untrue in spite of any number of opinions that are advanced to explain or to denounce them. And yet we get people who piously say in Church after Sunday, 'I believe in the Communion of Saints' and never have had that communion, and who have no intention of attempting that communion. We have people like Father Vaughan denouncing Spiritualism at the very time his Church was canonising Joan of Arc and adding her to the roll of Saints, after burning her in Rouen market-place as a witch."

"Bilson, my boy, believe me. When you have reached the point when you begin to scrap your opinions you have then learnt something. No man or woman is a Spiritualist because they believe it to be true. They are, however, entitled to be regarded as Spiritualists when they regard Spiritualism to be true. We stand not on opinion, but on facts, and those who are privileged to have found facts can laugh at the puny efforts of those who are trying to revive the use of Mrs. Partington's mop to drive back the oncoming tide of that which is destined to sweep the greatest force on the side of progress and humanity and truth this old world of ours has ever known."

✦
Mr. C. COOPER, late of Leicester, has written us from Hamilton, Canada, where he is settling down, and speaks highly of the state of the Movement there. He says, "The Spiritualist Movement is going strong in Canada. In Hamilton there are some 30 denominations, and the Spiritualists are recognised as one of the largest and most important. There are three strong Societies in the town, and several workers from the home country are doing their utmost in fostering the Cause."

Halifax & Huddersfield District Committee.

THE annual conference and election of officers was held on Sunday, June 27th. Mr. Rastall presided over a good attendance of delegates and friends, Mr. Stabler offering up the invocation. The fifteen minutes spirit communion again proved the presence of our arisen friends, and laid the foundation for another spiritual feast. A lengthy agenda was gone through in admirable style, some good business being done.

The election of officers resulted in returning the whole en bloc, viz., President, Mr. Rastall; vice-president, Mr. G. Stabler; treasurer, Mrs. Wright; secretary, Mr. A. E. Kershaw; S.N.U. delegate, Mr. Stabler; Y.C.C. delegate, Mr. S. Ackroyd; L.D.C. delegate, Mr. Bramall. Mr. Stabler occupied the chair at the afternoon meeting, being ably assisted by Messrs. Conway, Quarmby, and Taylor.

Mr. Rastall presided at the evening meeting, when Messrs. Stabler, Bramall and Ackroyd all testified to the truths and beauties of Spiritualism to a good congregation. A vote of thanks was returned to the Martin-street friends who had provided a splendid dinner and tea for the D.C. and friends, which was greatly appreciated. Another good day was added to the number; a good start for the new year.

PRESIDENT'S ADDRESS.

MY DEAR FRIENDS AND COMRADES.—Once again it gives me great pleasure to stand before you, and I must congratulate you all for the admirable way in which you have supported me during the last twelve months, and I sincerely hope you will extend it into the future.

It is difficult for most of us to realise in the midst of life's changes and unrest that all things are working together for good, but if we think deeply we shall see that all these things are manifestations of consciousness of the divine life of humanity. To some it is given to understand the inner urge of the spirit, and understand and recognise that this outward flow of the life forces, its slashing upon the shores of material existence, is co-existent with a corresponding inward flow. Not many, perhaps, are conscious of this. "Be still and know that I am God," sings the mystic. That stillness does not mean the cessation from duties, but a conscious holding of the mind and a dwelling upon the thought of God in it, so that one becomes aware of that divine peace which passes the understanding of the outer world.

And this calm realisation brings an intensification of life which springs from the perfect rest and peace in the heart of the Eternal, for a vivid realisation of at-one-ment with God does not mean oblivion but an increase of consciousness, and integration of all our finest characteristics fitting the soul for its manifold duties, and raising it above the stress and turmoil of life.

There is nothing in the world so sweet as this definite assurance within the soul that "All's well." It springs from the true meekness that is adamant in the face of wrong, a humility that crowns life with true understanding. But one must get back to the inner life, to the heart of the Eternal One, must hold the mind still and calm, having poise, for thus only can we gain power in righteousness, and wield the strength of the spirit in the midst of temptation and wrong.

"Thou wilt keep him in perfect peace, whose mind is staid on Thee, for in God is everlasting strength." The difficulty with many is that they want a sign of this inner kingdom of the soul. They expect its manifestations to be in outer phenomena, wondrous and striking, but not so does the spirit manifest to us. It comes by growth in the understanding. Our difficulty is in realising that all power is within, that we are linked up with the source of power in the universe, and that this power really flows through us, and that we may use it if we will. That is what is meant by the words of the text: "Get back to the Eternal," and by the words, "There is no oblivion there."

It means that the rest and peace we shall find there will create in us a consciousness of power which we shall be able to use. This "rest and peace" does not mean stillness in the physical sense, but a consciousness of creative power, a power whereby we may reconstruct our life.

It is the condition or state of soul to which we may turn from the stress of outer life, so that we may gain refreshment of body, for this awareness will re-act upon the physical and raise it to higher levels, thereby making our bodies finer instruments to manifest through.

I can do no better than close these few thoughts by giving a further extract from that beautiful little book, "Spiritual Reconstruction," a book which should be read and meditated upon by all seekers for the light. Become universal in your love and interests, looking upon all men as your father and mother, lover and child, seeing all relationships in God, and not building a wall about yourselves or your thoughts. Do not remain long in one place, but make all places your own. This is true simplicity: to love all in One, and to see only the One in the all. To have one home, one abiding place in God. Be free from the chains that bind and fetter the spirit; be simple in your creed; know only that God is Love, and that the Divine Giver sends love for the benefit of humanity. The whole purpose of life is to express God. Be simple in your homes, taking no anxious thought. Let the wing of simplicity be outspread without anything to impede it.

Purity, the right wing of the soul, depends on simplicity, together lifting the soul, they give her swiftness of flight and lofty vision, whereby she may carry light unto them that sit in darkness, and in shadow of death, guiding their feet into the way of peace.

The clear light of heavenly radiance, the ecstasy of the spirit, belongs to the pure in heart. Let us work together for the purification of this earth. Be ye holy, be ye pure in thought this day. Live simply, and to-morrow your wings will stir to lift you to higher sources of heavenly wisdom and light. This contains the philosophy of life, and if we apply it, looking neither to the right nor the left, but going straight forward, continuing steadfastly in the good life, seeing underneath the changes of matter, the one abiding Spirit of God, we shall realise that sense of union with Him which can only come when we have unified all outward and diverse manifestations in our own consciousness. This message I conclude with, "Go forward, ever onward, striving for the goal towards which we all are working, and you will be sowing a harvest which will yield forth golden fruit."

SECRETARY'S REPORT.

LADIES AND GENTLEMEN,—Once more it is a pleasure to look back upon the work of the past year, and again report progress in many directions, although we have not been without little setbacks and difficulties to surmount.

MEMBERSHIP: We have twelve Societies affiliated to this D.C. and 116 associate members, an increase of 18 associates. Mrs. Harvey, of Halifax, and Mr. J. Sutcliffe, of Slaithwaite, have joined the friends of the higher life.

SPIRIT COMMUNION: The value of commencing our business meetings with fifteen minutes with our arisen friends and leaders has been proved to us times innumerable and whilst we have missed the physical presence of a true friend and brother, Mr. John Sutcliffe, he is present in spirit, his sweet influence and spiritual power being felt by all present. For this glorious truth alone fifteen minutes is well-spent. Other stalwarts of previous years join us, and we gladly welcome them.

CONFERENCES: On the fourth Sunday of each month we have held conferences at various Societies in the district, which have been well attended by Associates, but the Societies have not been as fully represented as we desire. Very important business is to be dealt with in the near future, and the Society anxious for progress will be represented at every conference. In the afternoon, at alternate conferences (when this can be arranged) a paper is given dealing with subjects relative to Spiritualism, and the D.C. have been very grateful to the following for the help which has been given in this direction: Mr. W. Gush, D.N.U., "Some Problems of Psychic Phenomena"; Mr. S. Ackroyd, D.N.U., "Mediumship"; Miss M. Rastall, "The Religion of Music." Great interest has been exhibited, and the abilities of the above have been displayed to advantage by the appreciation shown at each meeting. In the future we hope to secure more speakers to take up this work. The evening meetings are always well equipped with good

speakers, and I would be glad to record the help given by associates, delegates, officers and friends, but space is limited and I know those who have served would not desire publicity for the sake of it. No less than fifty disappointments or vacancies have been filled by speakers connected with the D.C. The testimony of the Societies served speaks volumes for the utility of the D.C. Conference day passes quickly, but the experiences and the memory of it remain for all time.

SPECIAL PROPAGANDA MEETINGS: Successful meetings have been held at Sunny Vale in July, good audiences attending and appreciating the highly intellectual addresses by Mr. G. F. Berry, D.N.U., Vice-president, S.N.U. In February at Brighouse, Albert Theatre, Mr. B. Member gave powerful educational addresses to good audiences, local Societies closing their churches and supporting providing joint choir and stewards. The ten days' mission arranged with Mrs. Alice Harper was a distinct success spiritually, but was a great financial strain on the resources of the D.C., owing to various unforeseen circumstances, viz. very bad weather and tramway strike in Huddersfield, but good seed has been sown, and Societies are desiring the best speakers more and more; those who did put forth extra energy into the campaign reaped the reward. We are still pulling through and continuing to carry our banner fearlessly, assisted by faithful supporters.

BALANCE SHEET: To those who have an opportunity of glancing at the Balance Sheet, you will see that it is still growing. Income for the year, £131 5s. 6d.; Expenses, £129 11s. 3d.; Cash Balance, £1 14s. 3d. If special work to be done in the future special funds must be forthcoming to meet the growing needs.

EASTER CELEBRATION: This was held on Monday, Parochial Hall, Huddersfield. The tramway strike affected the attendance, but even so, a splendid Lyceum session was held in the morning, conducted by Mr. Wright, D.N.U., treasurer, B.S.L.U. Every Lyceum represented in the Halifax and Huddersfield areas. Stabler, Vice-president, D.C., occupied the chair at the afternoon and evening meetings, a splendid array of speakers being present who gave bright and breezy speeches. Dinner and tea had been provided for a much larger number than was present, and we invited those visitors to Huddersfield who were waiting in queues outside the cafes to come and help us to finish the provisions, and they did. We actually had to obtain more, and close the doors to the crowds who came.

SOCIETY REPORTS: These have not come in so well but on the whole progress is being made. New churches are being desired, and good work is being done to obtain them. Educational facilities are increased in many ways. The best speakers are engaged. Elland, James-street, has closed down for various reasons, the furnishing to some extent being transferred to West Vale Society near it, and the membership also transferred. The cash in hand has been equally divided, and handed to the S.N.U. of Benevolence and Mr. H. G. Hey.

THE SPEAKERS' GUILD: After a short spell of good work in this direction, it is deemed necessary to reorganise the constitution, and in future this will consist of two sections, one at Huddersfield and another at Halifax embracing the surrounding districts respectively.

LITERATURE: We have a fairly large stock of literature in the hands of Mr. S. Ackroyd, and he never loses an opportunity of placing this before the inquirer at all our meetings.

In our relations to other councils and committees we are kept in close touch with their work through an interchange of delegates to the Lyceum District Council. Mr. Clarke, now removed to Rochdale, Mr. Conway and Mr. H. Clay. The S.N.U. constitution is under reconstruction, and we are kept well informed by our delegate, Mr. Ackroyd, who presents to us very full and interesting reports from the conferences of the S.N.U. and Y.S.C.C.

In conclusion, I desire to express my gratitude to all officers, delegates, associates and friends of the D.C. for the help which has been given to me whilst in the office of secretary, especially to Mr. A. E. Kershaw, who has carried the greater part of the year actually carried out the secretarial work. It has been a pleasure to work with

harmonious Executive, and owing to other work in the Y.S.C.C. I lay down my pen after over four years, so that even greater things will be accomplished by my successor and a noble band of supporters.

A successful organisation is built by the rank and file working harmoniously, and in co-operation with those whom they elect to carry out their wishes. A field of labour is before you. Workers are needed in our Movement, and I am more convinced than ever before that only full-time workers will meet the needs of the future. The question before us is "How shall we raise the money necessary, and will it be worth the effort?"

My conclusions are that with a special united effort and consolidation of all our forces, these things can be accomplished.

A Murdered King's Request.

Strange Stories.

Count's Address to City Gathering.

How the spirit of the Czar of Serbia, who lived in the Middle Ages, directed the search for some of the tokens of his greatness, how a Serbian Queen caused a bunch of narcissus to be materialised in a London sitting-room, and how he saw and conversed with the spirit of Mr. W. T. Stead, the famous journalist a month after the latter was drowned in the "Titanic," were some of the extraordinary happenings described to a Nottingham gathering at the Mechanics' Hall, by a former member of the Serbian Government, Count Miyatovich.

HIDDEN FAMILY TREASURE.

At the first seance he ever attended, he was astonished, he said, to see the face appear of a man he had known in Serbia. He recognised it beyond doubt as that of a man who had appealed to him for assistance in securing a family treasure which had been hidden. He had wanted a company of soldiers to protect him in the enterprise, but owing to a change of government, the speaker had been unable to help him, and later he had died from poison.

IN THE SERBIAN LANGUAGE.

Later, said the count, his mother's spirit spoke to him. "She spoke clearly, plainly in the Serbian language. That convinced me. The American medium could not have shown her, what she looked like. That was true, genuine phenomena. It could not be gainsaid. It was not humbug. It was not fraud."

Describing the appearance of the spirit of a beautiful woman at a seance he attended, Count Miyatovich declared, "I have seen in my life many beautiful women, not only in London, but in Constantinople, in Bucharest, in Vienna. I have seen, from the positions I have occupied, all the most beautiful women of Europe, but the most beautiful of these could not be compared with this most beautiful woman whose spirit came to me. I was fascinated by her wonderful eyes."

INTO VAPOUR.

"We Serbians are a very affectionate people, a caressing people," observed the speaker in parentheses. "I said, 'Oh, my darling, who are you?' (Laughter.) She came and knelt before me. Suddenly she transformed herself into vapour. I have always been wondering if I should meet that face again, but I never have."

After describing the last conversation he had with King Alexander of Serbia (who, with Queen Draga, was afterwards assassinated), in which, he reproved him for his treatment of his mother, Count Miyatovich spoke of a letter he received from three Spiritualists in Hungary who had got into communication with the spirit of Czar Dushan, a ruler of Serbia who lived in the 13th century.

They told him that the spirit had said that his sceptre and other articles were buried in a certain place in Serbia, and instructed them to write to him (the Count), who was then in London, asking for his assistance in their search.

DEAD KING'S MESSAGE.

Soon afterwards he attended a service in London, and endeavoured himself to get into communication with Czar

Dushan's spirit, but the medium said that a young man wished to speak to him urgently and was pushing aside the other spirit.

It was the spirit of the murdered King Alexander who, speaking in Serbian, said, "I beg you to write to my mother Natalie to forgive me."

"He came," said the speaker, "in London, when I was not thinking of him. It was one of the greatest proofs that there is life after death, and that spirits can really talk to us and tell us what they want."

His final story concerned Queen Draga of Serbia, who, he declared, appeared at a seance and brought him a bunch of narcissus, which were found on his knee at the end of the sitting. He had them still.

At the conclusion of the service a member of the audience asked whether by any possibility any of the mediums through whom the spirits spoke could have known Serbian.

The Count answered that the medium had never heard the language before, and afterwards asked what language it was.—"NOTTINGHAM JOURNAL."

Photographs of Human Rays.

LADY GLENCONNER had a letter in the "Westminster Gazette" (July 26th) giving an account of a highly interesting psychic photograph she saw recently in New York. It was taken by Dr. Titus Bull, a well-known physician and a friend of Dr. Hyslop. It was obtained by strapping a photographic plate against the bare skin in a darkened room, the patient being lightly hypnotised. After two hours the plate was developed. A surprising result was obtained. A picture of the internal organs was disclosed, showing a complication which had been previously diagnosed.

This photograph, Dr. Bull said, must have been obtained by the inner light of the body, for it had never been normally exposed. This light, he said, was probably what was called by some people the aura, and by Theosophists the astral light. Lady Glenconner adds, "One thing became apparent in comparing this photograph with those we have obtained at Crewe, and this was that everywhere in this photograph, floating here and there, with the appearance of white scarves, or veils like mist over the view, was the same white, filmy, tenuous material that nearly always accompanies the spirit faces. This is the ectoplasm Dr. Schrenck-Notzing writes of, and of which Spiritualists have knowledge. It is, no doubt, the origin of the common tradition that ghosts are clothed in white."

A correspondent, A. L., in the "Westminster," writes to ask "Has Doctor Bull communicated the particulars of the case, together with the photograph, to any reputable medical journal? It ought to revolutionise abdominal surgery." To this Lady Glenconner replies, "My answer to the first part of the question is 'I do not know,' but were he to do so, he would very certainly encounter the same antagonism as did Doctor Mesmer. Yet hypnotism is now established. To A. L.'s final remarks, that such a thing, if true, should revolutionise abdominal surgery, my reply is that, in time, it probably will. Excellent work is being done in the matter."—"LIGHT."

WE hear that the Bros. Thomas will shortly visit the neighbourhood of Manchester, and great interest is being taken in the event.

A FRIEND wishes to know whether there are any Spiritualists in High Wycombe who would like to meet a fellow Spiritualist. Address letters to "Forward," c/o. Editor, THE TWO WORLDS.

MR. J. GRATTON, late of Nottingham, also writes us from 463, West 43rd Street, New York City, telling us of the forward state of the Movement there. As in a good many places in England, meetings seldom start to time, but the tone of the meetings seems good. Our friend finds a difference in the phenomena given at meetings, most clairvoyants are in the habit of giving "messages" which seldom contain evidential matter, rather than descriptions which offer evidence of identity, but parlour seances are very popular.

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FRIDAY, AUGUST 27, 1920.

The Lambeth Conference.

THE veil which hid the deliberations of the 250 Bishops is at last drawn aside, and we are presented with the matured findings of the Conference. As was to be expected, it blows neither hot nor cold. We dare say the majority of Churchmen had made up their minds that Spiritualism was on its trial. The fact emerges, and is made very plain in the findings that it is the Church which is arraigned.

The Conference had appointed a sub-committee of thirty-seven Bishops to investigate and report on Spiritualism. The tribunal is a particularly bad one for the purpose; in fact we cannot imagine a worse. The Bishops, by their very office, are appointed to maintain a certain form of faith—right or wrong—and consequently their examination of any system which they imagined was in opposition thereto would be biased by preconception as to whether it would help or hinder their particular set of ideas. The end to be aimed at in any such investigation should be whether Spiritualism is true in itself, and if so, whether it is advisable in practice, and we view with grave doubts the setting up of a committee whose first consideration would be how its growth would affect themselves and their system. However, such as it was we have no doubt that the committee of Bishops appointed honestly strove as far as was humanly possible to cultivate an attitude of detachment, and their report is at any rate free from hysterics or venom. They find that, generally speaking, under the stress of war the belief in the nearness of the other world has been deepened, and the bereaved heart of mankind is straining earnestly (if not always wisely) to bridge the space which lies between. All this is to the good. Spiritualism, it finds, has affected in some instances even regular churchgoers, and withdrawn them from the churches, and consequently the committee advises that the preachers and teachers in the service of the churches should so present the truth of the Communion of Saints as to make it a satisfying force in the life of mourners. This, we think, is equal to saying that the Church's advocates have neglected one of the fundamental truths of church teaching. But, perhaps, some of the clergy do not believe the great fact embodied in what is termed "the Communion of Saints." One clergyman told us very plainly that the doctrine simply expressed the oneness of the mortal members of the Church gathered at a communion service. Such communion could only be between Almighty God and His Christ and His flock on earth, since all others were in their graves, till the resurrection morn. The Church, therefore, might instruct its instructors, and wean them from their materialistic limitations.

The report expresses the possibility that we may be on the threshold of a new science which will, by another method of approach, confirm us in the assurance of another world, and of something in us which relates us thereto, and

adds, "We could never presume to set a limit to means which God may use to bring man to the realisation of a spiritual life." This is an important change of front, and we give the committee credit for having the boldness to make such a statement. We have heard so much of the texts "There is no other name under heaven whereby we may be saved," and "He that climbeth up some other way the same is a thief and a robber," that it is a relief to find the Bishops admitting the breadth of Eternal Love, and recognise that psychic investigation has thrown a new light upon the problem of consciousness, and thus added to the sum of human knowledge, even though the researches have not reached an advanced stage, and, therefore, offer a note of warning against the acceptance as final of theories which further knowledge may disprove. This, of course, is very ingenious, since it is exactly the attitude which we advise people to adopt towards the claims of the Churches. Many articles of belief once held sacrosanct have been abandoned or modified that we view with trepidation the acceptance as final of many of the creeds of Christendom. A few years ago the man who questioned the Church's pictures of heaven or hell, who doubted the fact of a final resurrection, or of the doctrine of eternal punishment would have been pronounced to be in a bad case. To-day such teachings have been modified or abandoned, and that without in any way weakening the structure of true Christianity. Hence, we are at one with the Bishops on this point. It is unwise to pronounce finality upon any measure of human knowledge or opinion. Fresh light is continuously coming, and we only ask the Bishops to apply to their own system the standard which they wisely would apply to us.

Another warning offered too is distinctly good, viz. against the indiscriminate and undisciplined exercise of psychic powers, and the habit of indiscriminate recourse to seances, seers and mediums. We agree that care and order should be exercised in the use of psychic gifts, the sitters should be careful in the choice of mediums, and (though the Bishops do not say so) we also think the mediums should be far more careful in their choice of sitters, and in our opinion guarantees should be required as to the sincerity and earnestness of inquirers ere they are introduced to the seance room.

One other point is emphasised, and we can only express our regrets that hasty generalisation and superficial consideration, we can put it down to nothing else, has prompted the committee (probably in the defence of its own position) to make a dogmatic statement when we think a larger experience would have considerably modified their opinions. They say, "The practice of Spiritualism as a cult involves the subordination of the intelligence and the will to unknown forces or personalities, and to that extent, an abdication of self-control." The Bishops could probably find a number of cases to support their view, but we should have no difficulty in finding quite as many where the exercise of trance mediumship had the effect of strengthening the will, developing the spirit of independence, and promoting self control. The fact that an individual lends his body and brain to an employer for 48 hours per week does not imply the abdication of his rights as the controller of that body. The fact that a Member of Parliament allows his vote to be commandeered by a party whip does not of itself make him a political cipher, or weaken his thinking power—he merely co-operates as far as he approves, and pledges himself for a certain time or measure to direct his energies for the common good.

Long experience as a trance medium has taught us that after the trance state there is the inevitable reaction, and a few very simple precautions enable the psychic to get through and by his trance states to develop a larger measure of self control and independence than the same person would be likely to exhibit otherwise. The weakness of mediums where it does exist is far more attributable to the desire to please sitters and accommodate critics than to control "de facto."

Altogether we are pleased with the findings of the Lambeth Conference, not because they have taught us anything, but rather because they show an improved and more charitable approach than we had dared to hope, and offer some indications of the breakdown of that assertive

superiority which we have so often encountered amongst the Church's lesser lights. The attempt to adopt the judicial attitude is hastening the time when we shall learn from each other, and ignoring the petty details on which we differ, help us to united labour for spiritual ideals and the common good.

CURRENT TOPICS.

WE regret to have to report no change in the condition of Mr. Hanson G. Hey. He still lies in a semi-helpless condition, faithfully attended by his devoted wife. We understand the fund on his behalf is growing steadily. Have you sent your contribution to Mr. T. H. Wright, 25, Victoria Avenue, Sowerby Bridge, Yorkshire?

A LENGTHY correspondence arose in the "County Express," Stourbridge, out of a scurrilous sermon preached by Rev. Canon E. Brewer, in which Spiritualism was stigmatised as "demonism." The rev. gentleman (?) with true "christian charity" regards us as "a pernicious system, founded by purely immoral men" and calls Spiritualism "a system of seductive teaching against Christianity." Oh, dear! oh, dear!! and we are expected to respect a system of theology which turns out such intemperate representations as this.

MR. WALTER JONES and others have secured the publication of stinging replies to this hysterical effusion, but we are not surprised at churches being empty when this class of drivel is put forth as a sermon. Mr. E. Brewer may do well to examine his Bible and look for a text which reads, "Thou shalt not bear false witness against thy neighbour." But perhaps that is only supposed to be binding upon his opponents. We are pleased to find it is a "farewell" sermon, and we congratulate the gentleman's late parishioners.

IT is quite amusing, however, to find how quickly Spiritualists are taken to task if they offer one word of criticism against the obsolete and degrading creeds of Christendom, but they are expected to sit down quietly under the lash of intemperate vituperation such as this, or at least are permitted to quote a few inapplicable and irrelevant texts, since those who make such vile charges from the pulpit in order to be exempt from criticism, and to face the music on the open platform.

AT last we get some news of the deliberations of this important body, and are pleased to note that concerning Spiritualism its first care is to call attention to the dereliction of duty on the part of the churches. The Conference urges the churches to give a larger place to Christian belief in eternal life and immortality and in the communion of saints as involving real fellowship with departed through the love of God in Christ Jesus. That is good. Spiritualism is sufficiently strong to-day to draw the attention of the Church to its neglect of its fundamental basis. "If Christ be not risen from the dead, then our faith vain." How the spirit people must rejoice.

AN addendum, of course, follows to the effect that the practice of Spiritualism involves the surrender of the intelligence and the will to unknown forces or personalities, and an abdication of self-control. This is excellent humour on the part of a church which for centuries has encouraged the public to surrender on the altar of priest-made creeds, and given rise to the flood of credulity which handicaps modern psychic investigation. The church still asks for blind belief under the supervision of its clergy, and out of a long experience we are persuaded that what the bishops call unknown personalities are the more reliable.

The Greatest of these is Spiritualism.

WE are pleased to note, however, that Spiritualism has come through the ordeal of the Bishops' examination far better than Christian Science or Theosophy, but probably that is accounted for far more by our numerical strength and constant growth than by any other cause. Dealing as we do with veridical evidences we were the difficult nut to crack. The findings of the Conference please us, and only paucity of evidence, we are persuaded, caused the Bishops to fall into the palpable error expressed in their addendum.

Our Irish Letter.

Jas. P. Skelton.

NEVER in the history of my beloved country have things looked so black as to-day. Political and sectarian strife is rending her from north to south. Indeed, the outlook is such that one almost despairs of a solution. The recent Restoration of Order Bill (Ireland) will, I am afraid, only aggravate the situation, adding fuel to the flame, and making a settlement more difficult.

In my own opinion the root of the whole trouble is a revolt against England and her method of government, and much suspicion has been bred as to whether English legislators have been or are really anxious to settle the whole question, and it is quite evident that until the government of Ireland is given into the hands of the Irish people there will be no peace. I say this deliberately, knowing full well that many of my colleagues think otherwise.

Seventy-five per cent. of her population are Roman Catholics, making her mainly a Roman Catholic country, and the great fear of the Protestant minority is that of civil and religious oppression by the majority. If the Roman Catholic hierarchy was true to its traditions, then certainly this fear is justifiable, as above all things we must fight for and maintain freedom of conscience.

At the same time I am inclined to think that, in spite of all the recent terrible happenings which one is bound to abhor, Ireland has advanced in thought and education, and what was possible in the past would not be tolerated to-day. Irishmen are not fools, and if they had to shoulder the responsibility of government, this fear on the part of the minority would to a greater extent now than before be groundless.

After all the strenuous efforts of years for political freedom, their ideals realised and their future dependant upon their own efforts, can one imagine for a moment that Irishmen would allow clerical influence to so dominate their deliberations as to make them oppress their fellow-countrymen and bring upon themselves the contempt of the whole civilised world? Consequently, if the Irish people are to govern themselves, it is logical to demand that they should determine the measure of freedom required to carry on, subject, of course, to Imperial reservations, as complete separation is unthinkable. If representatives of all shades of opinion in Ireland met in conference, without any kind of outside influence whatsoever, I firmly believe a solution would be found in settling a problem that has ever been a thorn in the side of England.

One cannot touch every phase of this problem in a short article in a non-political paper, and I will conclude with saying that until the world realises that spiritual forces are stronger and more potent in settling the difficulties of mankind than are the forces of materialism, that kingdom of love and brotherhood taught by the Nazarene can never be reached.

The value and importance of our movement is becoming more apparent as we are being known and recognised, and it does not require much prophetic vision to see that ere many years elapse we will have to be reckoned with as a very great power. To prepare for this eventuality is incumbent upon every Spiritualist. One of the first essentials is not to underrate or ignore the dangers that are growing up to prevent us attaining the distinct recognition our philosophy demands. I would refer to two. The advent of so much interest being evinced by the clerical profession is not the least of the dangers we are now heir to. The philosophy of Spiritualism contains many principles in

common with the churches, but their theology, methods of government or attitude towards democracy can never be ours. In the religious or social reform of the human race they have never led; they have mainly brought up the rear, and adapted themselves to the trend of current necessity; consequently the admission to our front ranks of men who continue to be slavishly held to a creed can only result in our work being delayed, and to an extent nullified. Generally speaking, clerics are conservative and stationary, but we must be progressive, or better still aggressive, when we know we have a philosophy that contains the germ that will eventually grow until its ramifications will be world-wide in bringing consolation to the bereaved, balm to the weary, and the realisation of all the aims and hopes to better conditions of life of all the world's sufferers.

The other difficulty of recent growth is a tendency towards "toadyism" to the aristocracy. We report with great satisfaction that Lord ——— took the chair at one of our meetings, Lady ——— was present at another, and some other titled person had a sitting with such-and-such medium—all very gratifying from some points of view, but we must not forget that what is being disbursed to-day was made possible by those in humbler walks of life, and in thus catering for our more favoured brethren we should remember that the spirit world is no respecter of social distinctions, and their example is worth following if we do not want to destroy the democratic ideals of our philosophy. This philosophy is distinct and ever expanding; its principles are all-embracing. How we interpret them to-day must be different to-morrow, otherwise with the advent of clericalism, toadyism, etc., to our ranks, we are apt to settle down into the narrow groove and the lessons of the past be lost, and our influence for good stultified or merged into the stationary and conservative environment of the churches.

Under the new scheme of District Councils of the S.N.U. Ltd., Belfast has affiliated with the Scottish section, and I have had the pleasant experience of exchanging greetings with our comrades there. It was delightful to mark the shrewdness and ability with which they dealt with the initial difficulties of the formation of the Council, and the appointment of Mr. J. B. McIndoe to be its secretary was a very wise step. I am confident that under his guidance and experience it will develop into an efficient body of workers, whose ideals are the upliftment and growth of our cause to its fullest extent and possibilities.

The arrangement for tours of different workers under the auspices of the Council will be of great value to the different Societies affiliated, and it is to be hoped every Society in Scotland will come in and participate, as it will help their platform and improve the status of the movement.

Activity in Belfast is hindered by the lack of good housing accommodation, but hope is still strong, and ere long I am quite sure we will be in a position to make ourselves better felt in the city.

Our platform has been graced by many excellent workers since I last wrote to our paper. Mrs. Alice Harper has done us signal service, and it is to be regretted that circumstances have compelled her to domicile in another country. Also Mr. W. Rex Sowden, Mrs. E. Robertshaw and Mr. F. T. Blake, the latter gentleman's services being given without fee or reward, his excellent addresses and clairvoyance leaving a deep impression.

The visit of the Crewe Circle during July was found to be extremely interesting to those who sat with them. One prominent gentleman declared that the photographing of spirit people was impossible, and he got the surprise of his life when under the strictest conditions he secured a splendid "extra" on the plate beside his own form. He did not recognise it, but admitted it left him mystified. There were 32 sittings altogether, and not a blank amongst them. Some were better than others, but this is readily understood. This Circle is doing a good work. May they ever be blessed therein.

Mrs. Ruth Darby has just completed a very successful series of meetings amongst us. Her addresses were full of power and practical commonsense, and her earnestness and ability helped many, bringing hope and consolation into their lives.

To all the friends who are working to draw aside the veil I send greetings. The work is divine when it enables

us to greet those whom we thought gone for ever, so bringing a contentment and joy into our lives which nothing else could do.

The Re-Union of Christendom.

Horace Leaf.

THE publication of "An appeal to all Christian people from the Bishops assembled in the Lambeth Conference of 1920" is no doubt intended to make a deep impression on all Christians. It will be interesting to watch its effect on Nonconformists. For the man in the street it will be without any significance, since he is entirely unattracted by any endeavour to revive Christianity. To him Prelacy and Nonconformity are alike without meaning.

The appeal is full of hope, although a somewhat dreary atmosphere pervades it, no doubt caused largely by the theological language in which it is couched. The theological style is wearisome and calculated to spoil any appeal made to the average layman. It is confessedly written for those worthy of "membership in the universal church." They are described as believing in the "Lord Jesus Christ" and have been baptised into the name of the Holy Trinity. This is not a very comprehensive conception of what should constitute a universal church, but it is obviously as far as bishops can be expected to go. It leaves outside not only the believers in other religions, but a great many professing Christians, who, whilst they believe in Christ, will have nothing to do with baptism. I remember the late General Booth publicly laughing baptism to scorn. If the members of the universal "church" are the only candidates for heaven, General Booth will have no one but himself to blame for being left outside!

During the last few years we have become familiar with clergymen of all denominations denouncing publicly their own shortcomings and those of the body to which they belong. The Lambeth Conference is no exception. In the appeal they assure the reader, "We believe that the Holy Spirit has called us in a very solemn and special manner to associate ourselves in penitence and prayer with all those who deplore the division of Christian people, and are inspired by the vision and hope of a visible unity of the whole Church." We can only hope that this is really meant, as the attitude of the Anglican Church during the last few years towards those of its members who have ventured to make practical efforts towards unity has been anything but commendable. The principal weakness it has shown in this direction has been to intimate to Nonconformists that any re-union must take place within its fold. It has not gone so far as to suggest that no minister can be ordained without the blessing of a bishop.

The appeal shows no modification of this point of view. After explaining what the Conference considers to be a necessary ministry for the future, it goes on to say, "May we not reasonably claim that the Episcopate is the one means of providing such a ministry?" Here the term episcopate means the bishops as a body, and from what is known of the outlook of the average bishop, this is likely to be their last word upon this aspect of the subject. Of course, they assure the Nonconformist that they do not call in question for a moment the spiritual reality of their ministries, the only fault is their ministers have not been ordained. They endeavour to show what this grand desideratum means by submitting that "considerations alike of history and of present experience justify the claim which we make on behalf of the Episcopate."

One may be tempted to view both these important factors in quite another light. History shows that episcopacy so little supplied the spiritual demands of many of the people that Nonconformity came into existence. Nonconformity was more than a protest against the despotism of a proud, conservative and aristocratic church; it was an effort to find a larger spiritual life than Episcopacy could supply. As for present experience, it goes a long way towards showing that neither episcopacy nor any other form of church government is desired by the great mass of people.

One of the most interesting parts of the appeal is that which explains the fundamental doctrines upon which the Bishops believe that reunion depends. They include the "whole-hearted acceptance of"—

(a) The Holy Scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the Creed commonly called Nicene.

(b) The divinely instituted sacraments of Baptism and the Holy Communion, and

(c) A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.

Nothing whatever is said about the possession of evidence that there is a spiritual world, and that they are in touch with it. This at least would seem to be one of the commissions of Christ to any church founded upon his name. An impartial review of the position as outlined by the Lambeth Conference in relation to the temper of many Christians to-day, leads one to the conclusion that whatever may be the hope of the leaders of the Anglican Church, the reunion of Christendom is still a great way off; indeed, their appeal seems to point to one paramount fact, namely, that they are so far out of touch with the spiritual requirement of the present age, that some of the fundamental beliefs they lay down are alone sufficient to keep the various Christian sects apart.



Relation, Religion, Righteousness.

John Willis Ring (EDITOR "HARMONIAL PHILOSOPHY.")

"Man, know thyself, presume not God to scan,
The proper study of mankind is man.
All are but parts of one stupendous whole,
Whose body Nature is, and God, the soul."—POPE.

ALL conditions in life are relative. We trace the golden thread of similarity, and discover that all expressions of life are akin. The recognised kingdoms of Nature mingle in evidence of their relation; leaf prints appearing in stones, while trees turn to stone. In extended degrees the animal and human blend, the animal often portraying human traits, while the human displays animal instincts. The expressions of life indicating such certainty of relation leads us to conclude that there is but one life. Life breathes in the stone, speaks in the flower, aspires in the song of the bird—and leaps into being. His physical relationship is certain, for in the analysis of his body we find contributions from Nature's every element. Instinct has involved, man is intuitive, and is assured of an inner relation.

The finite reaches toward the Infinite, and as the river is traced to its source in the mountain springs which bubble from the mystical Somewhere, so the finite traces its relationship to the Infinite, which, were it defined or encompassed would cease to be Infinite.

Through the dim past, life has moved, at every opportunity giving forth expression. Certain we are that from the past we came, and though conscious memory bears us scanty fruitage, whenever a cessation of expression is threatened, a throbbing sense of continuity indicates that we have been.

The mystical veils between the conscious and sub-conscious—twixt waking and sleeping—are as little understood as that separating us from the future. Our physical relations change with the passing years, our mental relations alter with manifold experiences, but these are expressions of the ONE LIFE.

Our relation to the immortal is conceived through perception, but not comprehended. Millions of individuals have been convinced of a continued life by those phenomena which the ages record, and which we to-day enjoy, but immortality, with its relation to the past as necessarily as to the future—being eternal—expresses itself within through perception and reflection, through Faith, Hope and Love. The fulfilment of the law which will reveal our relations is love. In its action love sways with attraction and repulsion, thus sustaining equilibrium. Often congenial relationships between individuals are discovered outside of

blood ties, and free from physical attraction, in the glory or friendship.

"Now abideth Faith, Hope and Love, but the greatest of these is Love."

"To love abundantly is to live abundantly; and to love forever is to live forever."

Religion is a study and practice of right-relation in life. The wonders of the bodies in which we live, through the senses, reflect the even greater wonders of the mind with its far-reaching possibilities. A proper study and application of the physical laws by which we exist, is as much religion as is that superstition which often perverts the natural development necessary in our present sphere of expression.

Religion is expressed through action, and should begin its accomplishments by sanctifying every impulse and passion we possess. To a truly religious individual all days are holy days wherein to do helpful deeds; all places are sacred, wherein to live truly; and all life is divine, whatever its means of expression. Physical life is ours for achievement.

Hold lofty ideals always before you, and be encouraged with the progress which you make toward them, remembering that the great individual is not he who never falls, but he who insists upon rising again and again.

In the scale of life's harmony each tone is necessary. The physical expression, with every energy directed in its proper channel, is as divine as any spiritual state which ecstasy may create. The impersonal principle produces the melody of being upon the scale of life. Catastrophies, for which we finite creatures mourn, are but minor strains in the magnificent anthem. To worship the highest, serve the lowest. Call it Pantheism if you wish; but the Infinite is comprehended only by a study of relation among the finite manifestations.

The varied forms of religion express the varied stages of development in the human family. The present age, with its multiplying forms of religion, indicates that mankind is climbing. Creeds, dogmas and forms are expanding to express religion, which is daily living the highest and best. Each individual assorts the relations which he meets in life—the physical, that which readily appeals to the senses; the mental, the realm of the ideal—air castles for which no permit for construction is secured, and on which no taxes or insurance is paid, which we are learning to live. As the mental manifests through the physical, the spiritual permeates the mental. Genius is ever in touch with the spiritual, and into every life has come such a mingling of the spiritual at one time or another that we know they are closely related.

Righteousness is the proper mode of conduct; an active rather than a passive state. Health, and a proper use of our physical faculties, is righteousness on the physical plane. To hold courageous inspiring thoughts, patiently directing them for growth and development, is righteousness on the mental plane. A clean healthy body and a clear pure mind are the avenues through which spiritual righteousness may be attained.

The place to study relations, practice religion, and be righteous, is here, and the time is now. Avoid being goody goody; be thoroughly natural. Enjoy every physical relation, knowing that properly applied, it is righteous. Claim, hold and appropriate the BEST. As you are proud of your family ancestry, hail with delight your heritage as a mentality capable of touching with mastery the world of sense; and with exceeding joy, realise that you receive the inflow of the spiritual or intangible which you know—by intuition or spiritual discernment—even better than you know the so-called tangible. The temporal will pass, the physical vanish, but the spiritual remains. Oh, joy that is strength, oh, delight that is courage. To feel assured that, when life's discipline has wrought its intended growth and unfoldment, the images of our love (aye, our own loves, whom we thought, like stars, had gone down) will be found waiting for us in the realm of the eternal. Religion in its fulness adjusts all things, and from the relations of man—which often seem unsatisfactory—brings forth righteousness.



THERE are some mystic keys among these aphorisms that not one in one million will be able to turn; I give them as they are given to me.

CORRESPONDENCE.

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

"MULTIPLE PERSONALITY."

SIR,—I note in your issue of the 6th inst., in article "Multiple Personality," that Dr. William McDougall asserts that multiple personality is a fact, and that he is convinced that he himself consists of several personalities or egos. I would, however, suggest to him that he is in fact a single personality, and that where a claim is made by different egos to be the same entity, it is a claim that may be bona fide and yet quite erroneous. We who are Spiritualists should be chary of kow-towing either to doctors or men of science. They in the past have treated us with indifference and disdain, and I suggest that we on our part should hold out to them the right hand of fellowship and say, "Hail, brother! You like ourselves are fallible."

W. GREGORY.

"RITUAL."

SIR,—I read with great surprise the article on "Ritual" in your issue of August 6th. It seemed to point to a recrudescence of that narrow "pumpuritanism" of the last century, a state of mind which regarded æstheticism in religion as incompatible with piety.

No intelligent Ritualist would for one moment suppose that the ceremonies he performed had the effect either of gratifying or propitiating the Divine Power, nor would he even regard it as essential that God should be cognisant of his service! The whole raison d'être of Ritualism both ancient and modern is that through the glory and beauty with which it embellishes the worship of the Most High, the souls of the participants may be so elated that they may be brought to a realisation of their own divinity. Such a result is not likely to be achieved by divesting religion of everything artistic and beautiful.

In the days of old Chaldea, when Spiritualism was the national religion, it was practised in a most ornate form. So high was the devotional standard reached, that on solemn occasions angels are said to have materialised and led the worship. What an opportunity for the future!

PERCY MILLS.

MARS.

SIR,—In your issue of the 6th inst. Mr. W. Gregory asks my opinion concerning the heat, etc., of Mars. This planet receives an average intensity of light and heat equal to about 43-100ths, or rather more than two-fifths of that which the earth receives. The disc of the sun would appear about two thirds of the size it exhibits to us. As the orbit of Mars is very eccentric, the amount of heat received from the sun during the Martian year varies considerably. The planet, on an average, has less than one half the light and heat that we receive. The atmosphere on Mars is far more rarefied than the earth, and heat would radiate more rapidly and greater extremes of cold could be endured. Mr. Gregory is correct in supposing that owing to its smaller size, Mars would have cooled more rapidly than the earth.

From an astronomical and scientific point of view, the inhabitants of Mars (if there be any) would probably be of considerably larger build than ourselves, owing to the diminished attraction of gravity, which would enable a man fifteen feet high to be as agile and light as a man of six feet upon earth. They would also have larger eyes, capable of seeing in a duller light. The so-called "canals" are now recognised by astronomers to be of natural and not artificial origin. It is only their vast distance from us that makes them appear so very regular and straight as some of the drawings show. Their great width would alone go to prove their natural origin.

I make these remarks merely as an astronomer dealing only with ordinary telescopic and spectroscopic discoveries,

and not to provoke controversy as to automatic or other psychic information.

I. TOYE WARNER-STAPLES, F.R.S.

AN OPEN LETTER TO SIR W. F. BARRETT, F.R.S.

SIR,—I note in your book "On the Threshold of the Unseen," you take exception to the use of the word "medium," and prefer either automatist or psychic. I myself have no objection to the word psychic, nor practically to the word medium, but the word automatist can be fairly stigmatised as "a barbarous and question-begging term" (with apologies to Myers).

As regards "fraud," I have been associated with Spiritualism for probably fifteen to twenty years, and have never come across to my knowledge a case of fraud, beyond, in one instance, a non-professional medium "chiming in" with a movement, and, in another instance, a medium, also non-professional, referring, in relation to his own clairvoyance, to "filling in."

I note, too, your wholesale depreciation of the value of the medium's opinion in relation to the phenomena. Even where there is complete trance the opinion of the medium may not be without value, in so far as that opinion is founded on testimony or actual knowledge of other similar phenomena. For instance, you express an opinion on many things that have not come within your own cognisance. But anyone who is associated with the Spiritualist movement knows that mediumship is by no means generally exercised either in a state of trance or semi-trance. And who can be more fitted to express an opinion than the person who is actually conscious?

To many a Spiritualist your view of "double consciousness" (apparently the same as "multiple personality" in the case of the son of the London clergyman that you cite (page 135) must appear remarkable. We, if I may write for others as well as for myself, take it to be undoubtedly a case of control by a separate and distinct spirit entity, though you are, of course, entitled to your own view.

In conclusion, might I suggest that the scientist even to-day is engaged more or less in obscuring the obvious in psychic or spiritual matters.

W. GREGORY.

Instruct the Children.

SPIRITUALISM is something more than phenomena—it is educational and reformatory. The truest and best reformation is that which is laid in the hearts and minds of the children. Therefore, Spiritualists should instruct the children. This can best be done by forming Lyceums in connection with every Society. A Society that has a Lyceum is as incomplete as a church or chapel without its Sunday school, thereby forcing its members' children to attend other places of worship. The children of Spiritualists who have to attend orthodox Sunday schools are taught that which their parents do not believe. This is a serious defect in the Society, and an injustice to the children, which Spiritualists should no longer tolerate. The remedy is in forming Lyceums. Information concerning the same will gladly be supplied by

G. F. KNOTT, Secretary,
British Spiritualists' Lyceum Union,
39, Regent Street, Rochdale.

IGNORANCE condemns what it does not understand. Wisdom never merely criticises.

"TRUE dignity abides with him alone, who, in the silent hour of inward thought, can still suspect, and still revere himself, in lowliness of heart."—WORDSWORTH.

NOTE.—Will friends who write us for information kindly have the courtesy to enclose a stamped, addressed envelope for reply. We are at all times willing to render every assistance in our power to those requiring information, but it is hardly fair to expect us to pay postages. Some thoughtless inquirers even omit to prepay postages on their own letters.

REPORTS OF SOCIETARY WORK.

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

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

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

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

* * 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.

DEWSBURY, BRADFORD, KEIGHLEY & SKIPTON DISTRICT COMMITTEE.

THE monthly conference of the above District Committee was held in the Spiritualist Church, Town Hall, Bradford. Owing to the Bradford holidays, only a small number were present at the beginning, but that number was increased later by representatives from Batley, Dewsbury, Ossett and Morley, Cross Church-st. The President of the D.C. was not present, and the secretary requested the conference to appoint one of their number to act until the vice-president or treasurer arrived by a later train. Mr. Leng was appointed. Invocation by Mr. Pike, after which 10 minutes was devoted to spirit communion. Mr. Leng and Mr. Williamson took part in the same. The local president, in a few appropriate words, extended a hearty welcome to the conference at Bradford. Mr. Williamson was elected teller. The minutes of the last conference were read and confirmed. The financial statement was accepted as a correct record. Correspondence of a varied nature was read and discussed, and the secretary was instructed how to deal with same. The secretary gave a detailed report of Mrs. Alice Harper's three weeks' tour of this area, and although as a propagandist she was a success, financially the visit was a failure.

At this juncture Mr. Holdsworth, the treasurer of the D.C., arrived and took charge of the conference. The secretary's report of Mrs. Alice Harper's visit was discussed. Finally the report was adopted. The report of the S.N.U. meeting at Reading could not be given owing to the delegate not being present to give same. Several matters of vital importance were discussed. Finally the meeting concluded at 1 p.m., good work having been done.

Propaganda meetings were held in the afternoon and evening. In the afternoon a good number was present. Mr. Roberts, of Batley, presided. Invocation by Mrs. Thornes. Short addresses by Mrs. Thornes (Dewsbury) and Mr. Taylor (Bradford). Spirit delineations were given by Mrs. Thornes, all being acknowledged. The meeting closed by Mr. Roberts with prayer.

In the evening a very nice audience was present. Mr. Cloughton presiding. Mrs. Thornes, Mr. Roberts, Mr. Jones (Grimsby) and Mr. Williamson (Brad-

ford) were the speakers. Short breezy addresses were given by all, after which Mr. Williamson gave proof of the continuity of life by describing the loved ones, and in each case giving both names. The President thanked the Yeadon officers and workers for a splendid day, and also for the ample provision which had been made for the inner man. The meeting was concluded with prayer.

HIRST.

THE Hirst Society opened their new church on August 31st, the opening ceremony being performed by Mr. A. H. Bain, of Newcastle. Before calling upon Mr. Bain, our chairman, Mr. S. Shears, in a few exceedingly well-chosen remarks, explained the purpose of the new church. Mr. Bain said August 21st would be a red letter day in the history of Spiritualism. He wished the Society every success in their effort to spread the great truths and principles of Spiritualism, and hoped the people of Hirst would rally round them and give them every support. There was no doubt the new church would be a great boon and blessing to the district. He then declared the building open for public worship.

A splendid tea was then partaken of by the company. Great credit is due to those who catered. Despite great difficulties, Mrs. Dance, Miss Shears, Mrs. McDonald, Mrs. Hutchison and Mrs. Chapman cheerfully and very efficiently performed their duties at the tables. Mr. Ernest Shears, Mrs. Harrison, Mrs. Elliott, Mrs. Sterling, Mrs. Norton, Mr. Corpor and Miss Stafford took good care that the tables were abundantly supplied.

In the evening a special propaganda meeting was held. Mr. Bain gave a powerful address in which he portrayed the progress of Spiritualism. Despite bitter oppression it held the proud position of being the only religion which was gaining new supporters every day. Madame Stone gave a short address. Mrs. Graham Walker congratulated the Hirst Society on their new church, and said that Hirst Society held very many dear memories for her. She afterwards gave very convincing clairvoyance. Mr. Read, of Wallsend, wound up a very successful day with an earnest appeal for unity and said religious instruction was of very little use unless it was accompanied by the very highest ideals of social reform. It would not do to tell people about the happy homes beyond the veil if they were living in slums and lives of degradation here.

This church has not been erected without great difficulties having to be overcome. I must mention the untiring efforts of Mr. A. Norton, Mr. S. Shears, Mr. N. Shears, Mr. A. Crooks, Mr. Purvis, Mr. Crozer, Mr. E. Elliott and Mr. Holland. These gentlemen have worked nearly the whole of their spare time the last few months in helping to build the church, cheered by the knowledge of the good purpose of the work they have patiently plodded on, and it is hoped their efforts will be rewarded by many profitable meetings in their new building.

On Sunday, August 22nd, special propaganda meetings were held. Mr. S. Shears presiding. Mrs. Graham took as her subject "Spiritualism the light of the world." She said Spiritualism had always been the light of the world, but only by the application of the Christ principle of self-sacrifice could it become a living reality. Mr. Reed then gave several clairvoyant descriptions, most of which were recognised.

In the evening Mr. Reed spoke on "The life worth living." He clearly demonstrated that a life of love and devotion to the service of humanity was

only the means of developing our spiritual natures, and making life really worth living.

Mrs. Grahame then named the child of Mr. and Mrs. Robinson in a manner which deeply impressed the many strangers present. Our church has had a most successful opening.

ROTHERHAM.

WE had our platform occupied on Sunday, August 14th, by Mr. Harrison, of Bradford. It being our church anniversary, our expectations of a well-filled hall were fully justified. In the afternoon the service took the form of a homely talk bearing on suggestive thoughts, given by the speaker. In the evening an address on "The balance of power" was ably delivered by Mr. Harrison, in all its phases: political, social, material and spiritual.

LONDON: CENTRAL.

FRIDAY'S meeting was in every way up to the high record of the Rendezvous. The regular feature of visitors from afar was maintained by representatives of India and Australia—members of an audience that displayed deep interest. Mrs. Waring gave a reading from "Aquarian Gospels" and a brief address; and for a full hour, under one control, Mrs. Hammerton gave trance clairvoyance of a searching, definite kind. Mr. H. J. Osborn, from the chair, cordially returned thanks, with the evident consent of the meeting, and remarked upon the lucidity and precision of the messages, pointing to these as encouragements to further personal investigation.

MEETINGS HELD ON SUNDAY, AUGUST 22, 1920.

ABERAVON and PORT VALE. — Morning, a Lyceum was formed by our resident speaker, Mrs. Briggs, late of Radcliffe, and about 30 children responded. Afternoon, Mrs. Briggs spoke on "Lead, spirits bright." Evening, she spoke on "Faith." Good audience.

BARROW-IN-FURNESS. — Mrs. Hoyle, of Oldham, speaker and clairvoyant, took both services.

BARRY, Atlantic Hall. — Mr. A. Shark gave an interesting address on "Spiritualism," followed by good clairvoyant descriptions. Mr. Copeland presided.

BEDWORTH. — Mr. G. Passant gave addresses on "Forgive us our trespasses as we forgive them that trespass against us" and "I was in the spirit on the Lord's day, and I heard a voice." Mr. Rowe presided.

BIRKENHEAD, Hamilton. — Address by Mrs. Mossop on "She is not dead but sleepeth." Touching remarks were made on the transition to the higher life of one of our members. Clairvoyance was also given.

BIRMINGHAM, Aston. — Mrs. Taylor-Woodall gave addresses and clairvoyance to good audiences. Mr. Tozer presided.

Small Heath: Mrs. A. Sharpe lectured on "Out of the mists of ignorance," which was very interesting. She also convinced many by her clairvoyant messages. Miss Moore and Mr. T. Sharpe rendered a duet which was most impressive. Miss Rogers officiated at the piano. Mr. J. H. Sharpe presided.

BRIGHTON, Athenæum Hall. — Mrs. Jennie Walker (on tour) conducted a special week of meetings, circles, etc., taking both services. She gave address on "Spiritual restfulness," and also one on "Bible Spiritualism." Good audiences.

BRISTOL, Dighton Hall. — Service conducted by the president, Mr. J. M. Eddy. Evening, address and clairvoyance by Mr. W. Price. Splendid address and convincing tests. Good audience. Mr. H. E. Oaten presided.

United: Morning service conducted by Mr. Price. Evening, Mr. Pritchard gave an address on "The Bible." Mrs. Brown gave clairvoyance. Mrs. Hoskins presided.

Clifton: An address was given followed by clairvoyance.

BURTON-ON-TRENT, Star of Progress: Services conducted by Mr. Chambers. of the North Midlands District Union. Addresses and clairvoyance to good audiences.

EARLESTOWN. — Mrs. Peers gave an address and clairvoyant descriptions. Mr. Atherton presided.

EASINGTON LANE. — Mr. Best gave an address on "The scientific basis of Spiritualism." Mr. Kenedy gave clairvoyance which was mostly recognised. Soloist, Mrs. Lark. Mr. Jones presided.

EASTBOURNE. — Mr. F. Mohammad Sayal gave addresses, Mrs. Mansell gave clairvoyance, and Mr. Frise presided.

KIRKCALDY. — Return visit of Mrs. Porter, of Glasgow, who gave addresses and clairvoyance at both meetings. Mr. Seath presided. Good attendance.

LIVERPOOL, Daulby Hall. — Mr. E. S. G. Mayo in the evening spoke on "How to be happy though buried." Mr. Keeling presided.

LINCOLN, Coultham-st. — Miss Fitzpatrick, the girl medium, gave us a highly satisfactory week-end. Propaganda resulted, uplifting spiritual conditions prevailed. Crowded hall. We wish her God speed.

LONDON. — Brixton: Mrs. Neville gave an address and convincing clairvoyance.

Clapham: Mrs. Clempson gave a trance address on "The path of attainment," also clairvoyance.

Croydon, Harewood Hall: Address by Mrs. Worthington.—Pros.: Sunday next, at 11, Mr. Ella. At 6-30, Mr. H. Leaf.

Ealing: Address by Mrs. Ensor. Mrs. Holloway gave clairvoyant descriptions.—Pros.: Sunday next, Mr. R. Boddington. Wednesday, Mr. Butler. Sunday, Sept. 5th, Mr. and Mrs. Connor.

Fulham: Morning, circle. Evening, Mr. Ella gave a trance address. Good attendances.—Pros.: Sunday next, at 7, Mrs. Maunders. Thursday, Mrs. J. Walker.

Hackney: Mr. H. Boddington gave an address and Mrs. Brookman gave clairvoyant descriptions.

Hounslow: Mr. Arthur Lawrence gave a most interesting address on "The open road."

Lewisham: Mrs. Maunders gave an address and clairvoyance.

Little Ilford: Rev. G. Ward gave an address on "Does Modern Spiritualism supplant Christianity?" to a large audience. Questions were answered.

Spiritual Mission: Morning, Mr. G. Prior spoke on "Spiritual co-operation." Evening, Mr. P. E. Beard gave a trance address.

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, Lyceum. Evening, Mr. G. T. Gwinn gave an address and answered questions.

Marylebone: Address by Mr. P. Smythe. Good attendance.

N.L.S.A.: Mrs. S. G. Heath, of Brighton, gave trance addresses and some wonderful spirit delineations. Our hall was packed to overflowing. Many failed to gain admittance.

South London: Morning circle conducted by Mr. Richards. Evening, Mrs. A. Boddington gave an address followed by clairvoyance.

Tottenham: A crowded hall listened intently to Mrs. Edith Marriott's address on "Our true selves." She led

us from pre-historic times to up-to-date man.

LOUGHBOROUGH. — Mrs. S. Rose conducted our services, and also gave tests. A good time.

NEWPORT, Central. — Services by Mrs. T. Tims, of Cardiff. Address on "Is Spiritualism visionary?" followed by clairvoyant descriptions.

PAIGNTON. — Morning, address and clairvoyance by Miss Wisby. Evening, address and clairvoyance by Mrs. Trueman, of Plymouth.

PETERBOROUGH. — Addresses by Mr. H. Stimson, of Wisbech, also clairvoyance to good audiences. Mrs. Last sang "England, arise!"

PLYMOUTH, Morley-st. — Mrs. Croft, of America, gave an address on "The gates of paradise." The clairvoyance was of a marked character, and well recognised. Mr. Day gave a violin solo.

PORTSMOUTH, Temple. — Mrs. Jamrach gave helpful addresses and clairvoyance.

RUSHDEN (Northants). — Special services conducted by Mrs. Garner, of Peterborough. Address very uplifting followed by convincing clairvoyance.

SUNDERLAND, Monkwearmouth. — Mr. W. Redford addressed a large congregation. Mrs. Abbott followed with well-recognised clairvoyance. Mr. J. D. Bellett presided.

SWADLINCORE. — Mrs. Butcher, of Kettering, gave addresses on "Is Spiritualism a religion?" and "Where are the world's great heroes gone?" Good attendance. Mr. J. W. Sharpe presided.

TREDEGAR. — Morning, Mrs. MacPherson gave an address on "Glory to God." Mr. E. Jones presided. Discussion afterwards. Evening, Mr. A. Badwin gave an address on "Street of life." Mrs. Halestrap presided and gave clairvoyance.

WISBECH. — Address by Mr. W. Taylor and convincing delineations were demonstrated by Mrs. Taylor. Mr. Hugh Racey presided.

YORK, St. Saviourgate. — Mr. Burrow's evening subject was "The past, present and future." Discarnate friends were also described and messages conveyed.

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.

HALIFAX. — Mr. E. L. COLLIER, 408, Burnley-rd., King Cross, Halifax.

LINCOLN, Coultham-st. Spiritualist Society.—Mrs. E. SWABY, 115, Portland st., Lincoln.

MRS. JENNIE WALKER's early fixtures as below. Address, 12, Oakley Square, London, N.W.1.—Aug. 28th, North London; 29th, Kingston; 30th, Lewisham; Sept. 1st, Wimbledon; 2nd, Fulham; 3rd, London, Central; 4th to 9th, London District; 10th, Pembroke Place; 12th to 20th, Liverpool; 21st and 22nd, Warrington; 25th and 26th, Chorley; 29th, Pembroke Place; 30th, Battersea.

WORK TWO HOURS DAILY AT HOME. —Several pounds weekly easily earned by simply following "The Silver Star Money Maker." Contains genuine offers of profitable home employment suitable for all. Business chances and propositions. How to start Mail Order business without any capital. Excellent money-making plans, schemes, ideas, methods, hints and tips. Practical home industries and manufacturing processes. Priceless trade secrets and formulas revealed. 1/3, post paid—ALBERT FEATHER, Publisher, "The Silver Star Money-Maker" (A Dept.), 93, White Abbey-road, Manningham, Bradford, Yorks.

Births, Marriages and Transitions.

Ordinary intimations when printed under this heading, will be inserted as follows: Six lines. Above six lines, 8d. per line. Payment must be made with the intimation. Poetry not accepted.

TRANSITION.

WILKINSON.—On August 9th, after 9 weeks' illness, Mr. JOHN WILKINSON passed to the higher life. He was very old and esteemed worker in the Cause, and one of the pioneers of the Marylebone Association. Deeply mourned and sadly missed by his numerous friends. He has gone to a well-earned rest.

"Now the labourer's task is over."

Society Advertisements.

South Manchester Spiritualist Church
PRINCESS HALL, MOSS SIDE.

SUNDAY, AUG. 29TH, at 2-30, LECTURE
At 6-30 and 8-15, Mr. GILLMAN
MONDAY and TUESDAY, MEMBERS'
DEVELOPING CLASS.
THURSDAY, at 3 and 8-15,
MRS. CROMPTON.

Manchester Central Spiritualist Church
ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30.
AUG. 29.—Circle for Members Open
SEPT. 5.—MR. R. H. YATES.
Collections for Hospitals.
„ 12.—Circle for Members Open
„ 19.—MRS. MARCROFT.

Manchester Society of Spiritualists
38, MASKELL STREET, ARDWICK.

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

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

SUNDAY, AUG. 29TH, at 6-45 and 8-15,
MRS. RICHARDS.
TUESDAY, at 8-15, Mrs. WILSON.
THURSDAY, at 8-15, Mrs. REESE.

Milton Spiritualist Church
BOOTH STREET, ECCLES CHASE.

SATURDAY, AUG. 28TH, at 7-15,
OPEN CIRCLE.
SUNDAY, AUG. 29TH, at 3 and 8-15,
MRS. PILKINGTON.
MONDAY, at 3 and 7-45, Mrs. JONES.
WEDNESDAY, at 7-45, OPEN CIRCLE.

Openshaw Spiritualist Society
LOCAL BOARD BUILDINGS.

SUNDAY, AUG. 29TH, at 6-30 and 8-15,
MR. TIMMS.

Pendleton Spiritualist Church
FORD LANE.

SUNDAY, AUGUST 29TH,
MR. W. ROOKE.
WEDNESDAY, at 3, Mrs. NORRIS.
THURSDAY, at 8, Miss COTTERELL.
Look out for Harvest Festival
SEPTEMBER 19TH.

Bury Spiritualist Society
44, KING STREET.

SUNDAY, AUG. 29TH, at 3, 6, and 7-15,
MRS. FARRER.
WEDNESDAY, at 3 and 7-45,
MRS. PEARSON.
THURSDAY, at 7-30, MEMBERS' CIRCLE.

HOLLINWOOD SPIRITUALIST CHURCH
Byron-st.—Will all mediums wishing
to book with the above church in
1921 send their dates to Mrs. PARKER,
574, Oldham-rd., Failsworth, Manchester.