



THE TWO WORLDS.

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

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

No. 1736—Vol. XXXIV.

FRIDAY, FEBRUARY 18, 1921.

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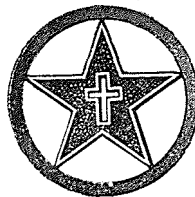
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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,736—VOL. XXXIV.

FRIDAY, FEBRUARY 18, 1921

PRICE TWOPENCE

Original Poetry.

Evolution.

MANKIND, throughout the ages,
The upward path has trod,
The thorny path of progress,
The path that leads to God.

The course of Evolution
Has painful been, and long ;
Each step is marked with suff'ring,
Tears, agony and wrong.

It seems upon the surface
That evil rules the earth,
But from the body's suffering
Results the spirit's birth.

Development of body ?
No ! Progress of the soul
Has all along the ages
Been evolution's goal.

—H. BARLOW.

Some Hypnotic Dreams.

R. B. Ince.

ARE the dreams of the hypnotised subject similar in character and origin to the dreams of the ordinary sleeper? The psycho-analysts of the materialistic school would probably answer that they are. But the psycho-analysts of the spiritualistic tendency have not yet proved all their contentions, and it appears extremely doubtful if they ever will.

However, for the humble seeker after knowledge the dogmatic finalities of contending schools have little concern. I have no theory of hypnotic dreams, but my interest in this subject has been recently deepened by some experiments (if I may call them experiments) I have made in the induction of hypnosis and allied states.

Whether I have more than the average hypnotic or magnetic power I do not know. For upwards of a year I have practised frequently on such relatives and friends as would allow me. And, I think, with some interesting results.

My method is the usual one. The subject reclines in comfortable arm-chair, with muscles relaxed and eyes closed. I then make suggestions of sleep accompanied by slow rhythmic downward passes with both hands from forehead to the waist. While this does not always induce sleep (or the hypnotic condition popularly referred to as sleep) it almost invariably induces a condition of extreme drowsiness.

My first experiments in this direction were made upon dog—a daschund. He was suffering from paralysis the hind quarters and gave much trouble at night owing his ability to sleep. The daschund, as every dog-lover knows, is probably the most intelligent of all our four-footed friends. I found that by making passes (with contact) from the back of his head along the course of his spine could induce in him a drowsiness akin to sleep. I then gave verbal suggestions that he should sleep well at night. That he perfectly understood the meaning of the term sleep could tell from the way he settled himself, nose between paws, at the first mention of the word. Almost immediately he began to sleep better and after a few weeks of

treatment he gave very little trouble at night. Unfortunately the suggestions that he should regain the use of his limbs proved ineffective. And he has now gone to those happy hunting grounds where earthly disabilities no longer hamper the free spirit.

My experiments with K. (a sister) have been similar in character and in results.

She reclines comfortably in a chair and I make passes (with little or no contact) and give sleep suggestions, throwing a considerable amount of will power into the process. She goes to sleep only on an average of about three times out of ten, but invariably becomes very drowsy. Told to wake up she regains her normal consciousness almost immediately. At the time of our first trial she had been sleeping poorly. I gave suggestions that she should sleep well throughout the night and since that time her sleep has been of far deeper and better quality with a resultant benefit to health. On those occasions when she falls asleep during treatment she occasionally dreams. But her dreams are not in any way out of the ordinary. They are usually static in character. That is to say, she is not conscious of movement, nor does she shift her limbs. Frequently her dream impression on waking is vague. She can recall nothing beyond the feeling that she was "somewhere else."

With J. the results are entirely different. J. would appear to be extremely sensitive to hypnotic influence. She invariably falls into a more or less deep sleep when I treat her. On the first occasion she was fast asleep within a few minutes and she usually falls asleep within two or three minutes. Always, in the hypnotic state, she dreams, and her dreams appear to me of so remarkable a nature in their sense of colour, their freedom of movement and a certain indefinable impression of being in a world of different values that I have prevailed on her to write down some of the best for insertion in this article.

J. shows a marked propensity to act her dreams. While sleeping her hands and her feet seldom remain still for long. On one occasion, during a dream in which she believed herself to be a student in an art school, she took a pencil from her pocket while asleep and was (on waking) entirely unconscious of having done so. On another she flung herself so violently on her side in the chair that I imagined she had awakened. Yet such was not the case. On waking and telling her dream, I always find that the movement of head, hands or feet is accounted for by something that happened in her dream. She frequently mutters in sleep and will usually reply to the question "Where are you?" by a brief description of the locality in which she believes herself to be. Such replies are always extremely hurried and abrupt and given with a suggestion of annoyance at the interruption. They are usually confined to two or three words such as "on the cliffs," "in a cave," "mountains and sea."

The sense of colour evinced by J. in her dreams is possessed by her in her waking state. She is a skilful painter in water-colour although she has received little or no training. Some of her drawings, though marred by technical imperfections, show an almost Blake-like sense of vision. She "gets an impression" without knowing exactly how she does it.

I may add that her horoscope shows six planets (\odot , ♂ , ♂ , ♂ , Ψ) in the 8th house. I am not a sufficiently good astrologer to be able to gauge the bearing of these positions upon character. But I understand that the 8th House is, in its influence, mystic and occult. Would the position of these planets account for J.'s extreme sensibility to hypnotic influence?

The following selection from J.'s dreams (all experienced during hypnosis) have been written out, with very little revision, from rough notes made by her on waking.

THE FAIRY FOREST.

I was a child playing in a forest of pine trees. I was acutely conscious of the colour and scent of the pines. Feeling that I wanted their closer companionship I put out my hands to touch their bark. The colour on their boles varied from crimson to tawny brown. Invisible birds sang in the branches. Squirrels were skipping in the patches of sunlight, playing among the pine needles and fircones that were strewn over the brown earth.

A few bracken fronds grew near the pine trees. Further up the slope the bracken grew luxuriantly, varying in colour from freshest green to golden brown. This mingling of Spring and Autumn tints puzzled me, and in the effort to solve the riddle I partially awoke but immediately sank to sleep again.

I then found myself walking up an avenue. In front of me a child was moving sedately, always keeping the same distance ahead, although my desire was to overtake her.

Suddenly the impression came to me that I was in Fairyland, and in the presence of several fairies. They were all about me, but I could only see one distinctly. Her dress was of hairbell blue of an exquisite lightness of texture and delicacy of outline.

While I stood gazing upon her with wonder and delight a number of fairy balls drifted towards me. The impression came to me that these were fairy playthings and that they were made up of particles of the elements out of which all the loveliness that surrounded me was composed. In them was gathered up the singing of the invisible birds, the clean smell of the pines, the colours and forms of the forest, and the exquisite happiness from which they sprang. I fell to wondering how sound and scent and colour could take form. . . . In my delight at playing with these rainbow-tinted balls I clasped one in my hands and pressed it to my lips, wishing that it might become part of me. Then your voice came asking "Where are you?" and I awoke.

(A special interest attaches to this dream because I attempted to suggest a locality to J. while she slept. I told her she was in the village church at R. and that exquisite music was being played on the organ. As will be seen in her narrative this suggestion troubled her and modified her dream, without to any extent altering it.)

[TO BE CONCLUDED.]

Evil Spirits.

I WOULD like to propound a conundrum, if the Editor will kindly permit me.

The Church, which at present has all the power, including its concomitants, in its hands, are pleased to say that the apparitions and communications that we get are from evil spirits. I cannot understand this—I may be very dense—considering they deny the evidence of spirit visits at all, and strongly repudiate all chance of inter-communication between this world and the next. And again, even if they have to give way over this denial, how can their "evil spirits," which in their arrogance they have put under lock and key in a fiery hell, visit us at all? They seem to me to be on the horns of a dilemma, and thoroughly mixed in their logic—probably it is with deliberation—as Spiritualism, they think, may break down the power of the priesthood, and their calling is then gone.

We Spiritualists, of course, believe in evil as well as good spirits, but when the subject is approached in the proper frame of mind the good always predominates, it is the law of nature. Evil must have a favourable field to work in, and it is curious that the Church has come across no other class of spirits.—CROM. H. WARREN.

AN error once inculcated cannot be destroyed. It must be taken up, argued, debated, and contended with, until it is gradually driven out of our condition.

Soul Science.

A. L. Wareham.

IV.—SENSATION.

SENSATIONS of sight are of two kinds, the first being directly due to the rays of light on the retina of the eye and the second to the muscular movements of the eye. The first, or purely optical sensations, include those of brightness and colour, light and shade. They are caused by certain vibrations of the ether, which are more rapid than the heat vibrations. To produce light rays, the ether vibrates from 450 billions to 800 billions of times per second. The rays falling on the retina of the eye set up a nervous action, that is conveyed to certain centres of the brain, producing the sensations of sight. Similar sensations, however, may be produced by other means. A blow on the eye causes one to "see stars." When a weak current of electricity is sent through the eye a flash of light is seen.

From this it is apparent that the sensation of light derives its character, not so much from the nature of the stimuli, as from the mental powers associated with the nervous mechanism of the eye and brain. Light and colour, as we know them mentally, are, therefore, quite different from the light and colour described by the physicist as being produced by the ether vibrating at a certain rapidity. In some cases the vibration that, falling on the retina, produces a sensation of light, when falling on the skin produces a sensation of heat.

Sensations, then, do not convey to us directly the truth about the external world, although perhaps it may be the common opinion that they do. The human retina, with its nervous connections, has the power of translating rays of a certain rate of rapidity into sensations, occasioning mental facts of a wonderful nature and diversity. It is quite conceivable that other animals possess organs which respond to vibrations either more rapid or less rapid than those affecting the human eye.

The eye resembles in its principle of construction a photographic camera. The lenses focus the rays of light so that an image of the object seen is thrown on to a screen at the back of the eye. The iris, acting automatically, opens or closes to admit more or less light as required. The principal lens also automatically adjusts its curvature according to the distance of the object. The screen, which the image falls is a highly complex structure consisting of several layers. In the centre of the retina is a little depression, about $\frac{1}{16}$ th of an inch long, in which all the layers except one disappear or become very thin. This is the yellow spot, and when the light falls on this the sensation is very distinct. Less than a quarter of an inch from the yellow spot, i.e., nearer to the nose, is the blind spot, through which the optic nerve passes. This spot is not sensitive to light.

When a ray of physical light consists of vibrations of which are the same rapidity, it produces a sensation of colour. The lowest rate, 450 billions per second, produces a red sensation. When the vibrations are increased to about 520 billions per second the sensation becomes yellow; at about 590 billions it is green; at about 650 billions it is blue; at about 790 billions it is violet. If the speed be increased much beyond this rate, the eye is no longer sensitive to any impressions, although the rays (which are then called ultra-violet rays) are very active in producing chemical changes, as in connection with photography.

If a ray of white light be passed through a prism it will be broken up into a beautiful band of colours, called a spectrum. Beginning always at one end with red, it passes by finely graduated shades to yellow, green, blue and violet. If all the colours be mixed together they shall get white. The same will result if certain pairs of colours are mixed, such as orange and blue; green and yellow and violet, or red and greenish blue; these are called complementary colours.

Although white light is physically of a more complex nature than coloured, yet the sensation is quite as simple. The action on the retina and its associated nerves produces

more complex in the case of white light, but we are not conscious of it; the mental impression is as simple in one case as in the other. The various shades of grey are produced like white by a mixture of all colours; but the rays are of less intensity, according to the darkness of the shade, until black is reached. Some persons are totally colour blind, and have no sensation of colour at all; others are partially so, and cannot distinguish certain colours from certain other colours. This is probably due to some defect in the retina, optic nerve or brain centres.

The centre of the retina is more susceptible to impressions than are other parts. When the intensity of light is either very high or very low colours become less apparent, and disappear. When complementary colours are placed together, each colour becomes more pronounced, as in the case of red and green. Also, a white spot in the middle of a large patch of green tends to look red. This is probably due to the tiredness of the nerves receiving so much green that they fail to respond to them in the white, leaving the complementary colour of red as the sensation produced.

Sensations of sight in addition to those of colour include most important muscular sensations. The various movements of the eyes are performed by the aid of different muscles, which convey, more or less subconsciously, sensations in connection with their activity. Our judgment of the position and distance of objects results largely from the motor sensations in connection with the eye.

SINGLE AND DOUBLE VISION.

Although a picture is formed in each eye, normally we see not two but one. In the case of a drunken person, however, this does not always hold good, for he often sees two objects when there is actually only one. If a person holds a small object at arm's length, and looks at it, the eyes naturally converge, and he sees the one object, but if he keeps one eye on the object and looks with the other eye a distance beyond, two images of the object appear. The single vision occurs when the images fall on corresponding parts of the two eyes, and double vision occurs when the two images fall on parts not corresponding. If the two images both fall on the yellow spots, the vision perceived is one; if, however, one falls on the yellow spot and the other on another part of the retina of the other eye, double vision results.

Young children have to learn to adjust their eyes in order to get clear single vision; by constant use certain parts of the two retinas become related, so that when a similar image falls on both, only one object is seen. This follows the same principle that operates when the two hands are handling the same object; the child learns by experience that there are not two objects, but only one. Two sets of sensations are so combined that, normally, we are not aware of them being two sets, and in fact we do not think of the sensations, but of the external object from which, we believe, they arise.

ERECT VISION.

In passing through the lenses of the eye the rays of light become inverted, and the image of an object appears upside down on the retina. In spite of this, however, we perceive things in the erect position which touch and experience tell us is correct. Our perceptions are really the result of more or less complex sensations and inferences. The image on the retina is not really perceived, it merely starts a chain of sensations (unnoticed) which are combined with a mass of memories of sight, touch and movement, and all these are recognised as a certain sort of thing in certain surroundings. Objects are seen in the position in which our experiences of movement and touch tell us they are. To touch the top of an object we have to raise our hand; to touch the bottom we lower our hand. To see the top of an object I use certain muscles to move the eyes in a particular direction; to see the bottom of the object I use muscles to move the eyes in the opposite direction. It has been found by experiment that if double convex lenses be used over the eyes the image is doubly inverted, and consequently appears erect on the retina. Everything now appears upside-down, but as time goes on the mind begins to accommodate itself, so that eventually the perceptions would be similar to those under natural conditions.

[TO BE CONTINUED.]

What the Newspapers Are Saying.

A Glance Through the Press.

James Lawrence.

CIRCUMSTANCES have prevented, these past few months, the preparation of the usual "Cuttings" contributions, but the reading and noting of them have not been neglected, and, if possible, the interest of those engaged in propaganda and defence work has increased, so far as applications for specified items are concerned. None have been turned empty away, and if some have not received just the precise cutting requested, will they believe me that in every case the best has been done for them. The bulk of borrowers honourably return them when finished with, but a few have been forgetful. Will these kindly take the hint, as by retention they are debarring some other eager worker from getting the "ammunition" required.

Events are striding along more rapidly than uncritical onlookers imagine. As months go it is only a short hail back to Lambeth, but a deal of energy has been put into the subject by certain adaptable clerics, and since the Scottish Presbyterian Assembly broke up Caledonian professors and ministers have "ta'en a tho'cht an' mendit."

On the whole the Press is behaving generously. In a measure they have little choice to-day, so popular and representative is the pressure, fed by the clamour; yet, if minded, they might be less liberal in their attitudes, so we have much to thank them for. Certainly the contrast with the unfair presentations of not so long ago are most pleasant. The publication of the Vale Owen and Dr. Powell testimonies by leading journals may have helped to mould the courses of those who follow, but, whatever the inciting impulse, the fact of modified antagonism remains.

Lady Glenconner's book, "The Earthen Vessel," has received most reasonable and deferential attention in quarters erstwhile otherwise disposed. "The Pall Mall Gazette" of January 14th has this very pleasing admission: "Their evidential value is certainly deserving of analysis." Replying to one critic through "Lloyd's Weekly News," the authoress adopts an attitude at once crushing to the carping sceptic, and gratifying to the logical well-meaning investigator. She wrote, "The Psychological Research Society does not work to console the bereaved, it exists in the service of truth." Reading the scores of criticisms re "The Doyle Fairies," one is pained at the cheap wit exhibited and almost wishes that some of those self-elected, superior persons would receive an ever-to-be-remembered lesson when, in scoffing mood, they visit the woodland green.

Interest abounds in the automatic drawings of Mrs. Fields, Chicago, and certainly those with the proclivities, time and opportunities to investigate do well to do so. Amongst many other journals the "Evening Standard" is favourably disposed towards the phenomena. The lady is reported as being a non-Spiritualist, an attitude to be appreciated. Eminent Egyptologists like Professor Patrice Flinders should welcome direct native information upon Nile-side arts in the days when Rameses ruled in those parts. With the close of 1920 the "Glasgow Evening Citizen" put "finis" to a disappointing controversy on Spiritualism. One of the winding up correspondents makes one despair of the admission of fair play, and the success of education. Dr. Schofield is credited with the 100,000 lunatics fable, while the bogies of Dr. Haslyn and Colonel Elliott are trotted out to frighten would-be inquirers.

Mr. McCabe receives some plain hints as to unreasonable prejudice from the "Yorkshire Post" in a review of his book, "Spiritualism, a Popular History from 1847." Perhaps rebuke from so important a lay source may assist the author of "Sir Oliver Lodge and his Religion" to realise that he has not a monopoly of analytical acumen. The "Pall Mall Gazette" has been giving generous space to writers on both sides of the question. Mr. Gow, of "Light," was trenchant in his castigations, and lucid in his citations. Mr. Arthur Lynch forgot good manners altogether when in the issue of December 28th, he characterised the statements of one writer as "tosh." One tit-bit of Mr. Lynch's

is amusing, his obtaining a free advertisement for his book on Psychology.

The "Pall Mall Gazette" of December 22nd bears witness to the dexterity of the Rev. A. E. Clarke, of Oakdene, Annerly Park, as a collector of picturesque imprecations and pious irrelevancies. A couple of quotations are "this 'hugger-mugger atmosphere'" and this "fooling imbecility." I would suggest that this minister, Mr. Lynch and company, continue the competition in creating descriptive monstrosities.

Contrasted with such gutter-like expectorations it was soothing to read in the "Church Gazette" the modest notice of Dr. Meyer's book, "The Modern Craze of Spiritualism." The strongest epithet applied is "mischievous craze," and, of course, the reviewer is entitled to his opinion, i.e., if he has knowledge behind his description, which I very much question. The "Jewish Guardian" of January 11th, has a rather naive little critique of a book by Millais Culpin, entitled "Spiritualism and the New Psychology." It condones fraud by feelingly suggesting that "the producers of these phenomena show a simple faith," and are possessed of "such apparent honesty and simplicity as to make disbelief in them almost a sacrilege." What a left-handed compliment to those hard-headed, clear brained men who have applied tests and conditions not to be checkmated by common deception.

Our old friend, the Rev. C. H. Rouse, continues his peregrinations, but somehow receives a very poor press. His essay Northwards was semi-secret, but I find that "Meyers Enfield Observer" of January 21st gives him nine lines of an advertisement. Dr. Frank Ballard has little to thank the Newcastle press for. A couple of months ago he held forth on his favourite theme "Spiritism," but scarce a notice was given. My little gossip-gathering "bird" told me that this silence was consequent upon the somewhat humiliating heckling the Wesleyan veteran suffered from a well-known Tyneside Spiritualist. They could not very well report the Doctor's diatribes without exposing his crass ignorance of his subject.

In the "Saturday Review" of January 8th, T. B. Blathwayt, Capetown, returns to the played-out conjurer's theory. When will such critics realise that to entertain people expecting to, and willing to be hoaxed, from a prepared stage, surrounded by assistants, is one thing; and to produce phenomena in a bare room, with all present agog to detect imposture, quite another. In 1897 I invited Stuart Cumberland to my own little parlour, therein to present what he was pleased to call his "evidence which could rout the Spiritualists," but, sage that he is, he ignored my appeal.

In the "Sunday Pictorial" of January 16th, Mr. W. Monrowe indulged in some truly startling convulsions when he treated readers to a description of an imaginary Spiritualistically governed material State. Flights like this make catchy copy, but surely the percentage of readers who would accept them seriously is small. His principal mistake lies in the assumption that Spiritualism would create a "nation of marionettes." This, too, after all our care to place "personal responsibility" and initiative in the van of our principles. The article is well worth reading, if for nothing else but to recognise the danger existing in over-indulgence of morbid, ignorant criticism.

There was a pithy little article—accompanied by a portrait—by Canon Adderley, in the "Sunday Express" of the same date, dealing with superstitions, and, no doubt about it, he scored a few bulls' eyes. However, he was just a little too generously sarcastic regarding Spiritualism. Spiritualism does not favour "mascots," "lucky Fridays," etc., rather does it endeavour to show the futility and weakness attaching to such ideas.

According to the "Daily Sketch" the Walsall Photographic Society "has demonstrated how easy it is to fake 'spook' faces." Their Mr. Atcherley may produce photographs that "mystify skilled photographers," but in so doing does not prove that all similar productions are due to trickery. Too many able, busy men have given their guarantee of good faith for us to be unduly disturbed at this late day by such presentations. Nevertheless, it behoves to, as sailors say, "keep our weather eye open."

Several newspapers gave readable reports of Canon Barnes' recent sermon on the "Ascent of Man." The

worthy cleric, although disclaiming any sympathy with Spiritualism, dealt with many items in a way quite at variance with us. He disagrees with much of the Genesis story, with those who regard Jesus teaching as opposed to Modern Science. His belief that man was not originally endowed with a soul, but acquired it "through the processes of biological evolution," will set many to think furiously, and, in many instances, to their benefit.

General press interest has been aroused by the formation in Glasgow of a Psychical Research Society, but its depths may be gauged from the fact that "The Times" has given the venture a favourable sponsoring. Blithely under such auspices, should foreshadow a vigorous young movement and a full satisfied maturity. May St. Murgo's own men attend the enthusiasts. The "Bournemouth Visitor and Directory" has an uncalled-for sneer at Spiritualism when it tries to reconcile the growth of our Movement with the decline in "fashionable fortune-telling." Perhaps Mr. Blake has, ere now, shown the Editor the error of his conceptions.

Ever since the little circles were held in Crown Street, Aberdeen, interest in Spiritualism has waxed and waned. I could name a round dozen of the brave, leal men and women who fostered the Cause, but refrain, in case I might be misunderstood. Suffice it to know that their actions and sacrifices bear fruit to-day, and the newspapers of the "Braif Toon" are quite willing to assist in making the fact clear.

The "Evening Express" has devoted a deal of space both for and against the subject, and deserves our appreciation. In his current (Jan. 30th) contribution to the "National News," Dr. Ellis Powell makes a much needed statement as to 'summoning' spirits. He is dealing with the Eastbourne tragedy and says, "No experienced or serious Spiritualists would claim for an instant the power to 'summon' Irene Munro to a seance. Such an idea is utterly repugnant to the true spirit of psychic research as well as to the benign and salutary influences which we know as dominating conditions in the Summerland."

The "Manchester Evening News" is publishing a series of articles relative to Spiritualism in the city, and informs its readers that there are now over 40 churches in the district. As I preserve all cuttings I invite lecturers and Group leaders to write for items re whatever aspect of the subject they may be dealing with. Will they kindly enclose postage and plainly written address?

Interment of Mrs. Lavinia Lilliot, of Pendleton.

THE interment took place at Weaste Cemetery, Manchester, of the mortal remains of Mrs. Lavinia Lilliot, who for many years worked with the Ford St. Society, Pendleton, and was also active in the Socialist and women's movement. She had suffered a painful illness from cancer, and her release was a happy one. Mr. Lilliot and two sons, with three sisters of the deceased, were chief mourners. Many beautiful floral tributes were sent from Societies with which she was connected and by private friends. A large company of some 200 people assembled and sang at the graveside. Mr. Ernest Oaten conducted service at the house and the cemetery in a most impressive manner. Gloom and undue sorrow was entirely absent, and many strangers were impressed by the simplicity and beauty of the service. The family thank all friends for their kindly remembrance. "O, death, where is thy victory?"

No man can become a master until he first becomes servant to servants.

EVERY material creation is a symbol of a higher and better life in the spirit realm.

THE unequal distribution of atmospheric forces produces our storms and calms. The same occult forces produce the virtues and vices in the human family.

REPOSE and activity are the two creative principles of nature. Man is a chemical compound, and as he takes one or the other of these principles he becomes a saint or devil.

A Good Clairvoyant Description.

Maurice Blanstein, Jewish Spiritualist Society.

THE following clairvoyant vision, given to me by Mrs. Graddon Kent about a year ago at the London Central Spiritual Society, Furnival Hall, London, may interest some of your readers. May I first state that I was not desiring a message at the time, and most certainly not thinking of any of the persons involved in the vision, and as a matter of fact, one was entirely unknown to me, which I think is very good evidence of identity. Mrs. Kent started something like this (here I am giving the words spoken as far as I can remember).

"With you, young man, I see a spirit form of a man, rather on the short side, dark and thick set, short beard and wavy hair, passed over many years ago. He says 'Father!' Is your father on the earth-plane?"

"Yes, Mrs. Kent, and I cannot recognise the man, but I shall remember the description. Thanks."

"Wait, he says you will soon understand. There builds up with him now another short man, also dark, with pointed beard, has a habit of walking in rather quick short steps. He wears a long black gown and funny flat hat. He has not long passed over. Do you follow the description?"

I nodded assent, and said "Go on, please."

"Now, these two men are connected with each other very closely. There now builds up with the other two an old lady, tall and thin, very spiritual, has a beautiful aura. She passed over many years ago. Seems in some way to be connected by a psychic link with your mother. Says she will help other man to communicate."

"They now take me away from here and show me a small place which looks like a place of worship. The country is not England, but somewhere on the continent. There are small forms to sit on and an aisle. The altar differs from ours. It has no glass round it, but surrounded by red velvet. There are letters worked out in gold. I cannot read them. They look like hieroglyphics. The man with the gown indicates to me he is a Reader or Priest in connection with the place of worship. I cannot understand their names. I hear noises which are foreign to me, therefore, I cannot give them off. They say 'God bless you, you are doing the right work,' and they are pleased."

"Thanks very much, Mrs. Kent," I said, "I now understand every word you have said, and will you please thank the friends."

The vision was rather lengthy, and I think very remarkable. The three spirits were father, son and daughter. They were my father's father, brother and sister. My grandfather died 62 years ago, a few weeks before my father's birth. That explains the difficulty in not at first recognising him. As a matter of fact my own father, of course, never knew him, being born an orphan. The second man described gave me the key to the first.

When seven years of age (I am now 22) I was taken to Galicia, Austrian Poland. I stayed there a year with my people, and then returned to England. During my stay in the little village of Lbraraz, I lived next door to my uncle, the very man whom Mrs. Kent described, with the quick walk. He was a Reader in the little synagogue of the village, the very place of worship Mrs. Kent gave in her description. Readers who are familiar with Hebrew places of worship will recognise the red velvet and gold "hieroglyphics" (which are, of course, Hebrew characters). The "funny flat hat" referred to is worn only in Galicia by very orthodox Jews. This man died two years ago (one year when the vision was given). The lady, tall and thin, was my father's only sister. She died about 20 years ago. I never knew her, but my mother who had visited Galicia before my birth, was very friendly with her. In fact, they were very much attached to each other. The psychic link spoken of by Mrs. Kent connecting the lady and my mother is also very significant. My mother is a trance-medium, and at that time the lady used to come to the home circle and speak to me and some other friends present through my mother's organism, and she did help the other to communicate.

Now comes a rather surprising sequel. When I returned home from Furnival Hall, I at once told my father the whole vision in detail and asked him to describe his father to me. He could not, especially as he had lost his mother when he was twelve years of age, and after that he drifted away from his family who were of poor circumstances. Here he reminded himself that an old friend of the family, an old lady living in Clissold-road, Stoke Newington, might recollect how his father looked. The following week I visited the lady. During the conversation I asked the lady if she remembered my grandfather. She gave me an exact description, even to the very wavy dark hair of the first spirit Mrs. Kent described. It is a well-known fact that old people very often remember things of their childhood days more clearly and lucidly than they can of things happening within a recent period. Here the whole vision was as clear as a bell. What have those people who talk glibly of coincidence or telepathy to say?

Ascension of Sister E. L. C. Wilson.

FAITHIST SCIENCE has lost a very great supporter and ardent worker in the person of one of the noblest women it has been my good fortune to come in contact with during my 45 years' experiences in proclaiming angel communion.

Our sister, Emily Lucy Carruthers Wilson, late of Eastbourne, Westcliff-on-Sea, residing at Balham, passed from her earthly sphere of labour to her heavenly rest and more extended service on Friday, February 4th, 1921. Sister Wilson, the treasurer of the Faithist Scientists' Church of Kosmon, and one of its most important founders, sacrificed the greater comforts of seaside life to strenuously work with brain, hands and pen to bring the knowledge, truth and light to an almost despairing world.

Sister Wilson's personality was extraordinary. Tall and of commanding presence, with eyes full of love-beaming with cheerfulness, she was an inspiration to all those who gathered together in her beloved life's work. Wet or fine, ill or well, she endeavoured to be amongst the first in the mighty work of bringing the truth of angel communion to the people of earth. She was instrumental in sending through the post tens of thousands of pamphlets. Sister Wilson's heart was in the great Movement. We might say her very soul, for she spent a great deal more in the Faithist Scientist Movement than on living and luxuries.

The earthly remains were removed by motor hearse to Eastbourne and placed in the family grave at one o'clock on Wednesday, February 9th, whilst the funeral service, with full Faithist Rites, was held at Balham, London.—F. T. A. DAVIES, 40, Balham Grove, London, S.W.12.

JAPAN SPIRITUALLY ALIVE!—A despatch from Tokio recently says that the elder statesman prayed at the tomb of the late Emperor, whose spirit appeared saying that the Crown Prince should marry Princess Nagako. [Note—The Crown Prince's betrothed is the Princess Nagako, the 18-year-old daughter of Prince Kunovishi. The Satsuma and Choshu clans are two of the most powerful of the feudal families of Japan and have frequently been in rivalry.]

LONDON, LITTLE ILFORD. — ON Saturday, Feb. 12th, it was the occasion for another social and dance in aid of the new church funds, which is a very prominent feature with members and associates of this organisation. There was a capital attendance of members and their friends, and music and dancing was indulged in until midnight, happy smiles and beaming countenances bespeaking the thoroughly enjoyable time together. A full programme was excellently carried through by the organiser, Mrs. A. Jamrach, and mention must be made of the following artistes who gave their services: Miss Winnie Moore, Miss B. Banfield, Mr. L. Barton, Mr. S. Bowsher (cornet) and Mr. Pack. Mr. Hayden, as usual, was excellent as accompanist, and towards the close a hearty vote of thanks was proposed by Mr. W. A. Watson to artistes and helpers and all who had contributed towards another successful and enjoyable evening.

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FRIDAY, FEBRUARY 18, 1921.

Spontaneous Mediumship.**The Necessity of Order and Regularity.**

WE are continuously receiving accounts from many correspondents of spontaneous psychic phenomena occurring to people who have no knowledge of, and little interest in Spiritualism. Our correspondents generally ask us "what these things mean?" They request information on the matter, which information we are generally unable to give because we are not sure that we are in possession of the WHOLE of the facts. We have just had sent us a photographic print showing a flower-covered grave with a clearly defined face and head (hat and all complete) looking down upon the floral tributes.

The story is simple, as related to us. A certain man died and was interred in this particular grave. Some few hours after the interment his daughter, aged about 16 years, returned to the cemetery and took a snapshot of the flower-bedecked grave. She knows so little of photography that she had to get the film developed and printed by a local chemist. The print, however, shows clearly a face which is claimed to be that of the deceased looking down passively upon his own grave. The girl knows nothing of Spiritualism and has no interest therein. Granted the bona fides of our correspondent, what is the explanation?

Another correspondent writes to tell us that she frequently hears recognisable voices of deceased persons, often conveying veridical information. These come unasked and unsought. She is terribly frightened at such happenings, and has not the slightest desire for them, yet they continue to come to her and no effort on her part is successful in shutting them out. This person is not a Spiritualist and knows nothing of the subject, but she demands that we explain the incident, and requests us to stop it or give her instructions to that end.

Another correspondent assures us that when sitting passively at home his hand is sometimes seized "with a kind of frenzy," and he is compelled to write long dissertations which frequently contain words above his educational standard and beyond his comprehension. Such script concerns subjects of religious and philosophical type in which he has not the slightest interest, and they are most unwelcome. He, too, asks for an explanation.

When we are assured by such correspondents that they have no interest in Spiritualism and no desire for such phenomena, we hesitate to say all we think, but we are of the opinion that in many such cases the controlling entities have been connected in some way with the recipient, and that before their decease they (the controllers) had an interest in the subject. This seems to be admittedly the fact in two of the three cases mentioned.

On the other hand we also get letters from another class of correspondent who would give a few years of life to obtain at first-hand phenomena of this description. The fact appears to be that psychic faculty inheres in human beings, but that it varies both in type and degree. With some it is so weak or latent that it is incapable of being excited by the active intelligences operating from the unseen. With others it simply overflows and exists in such abundance that it sometimes automatically bursts its bonds, producing chaotic results for which no one in particular is responsible. Between these two extremes there exists another class of individual in whom the psychic faculty exists in such quantity that it is easily directed to some end determinable more or less by an unseen operator.

There is a probability, too, that in the natural evolution of the race psychic susceptibility is increasing. This is most decidedly our opinion, and we think the time will come, even though it may be generations ahead, when the same pity will be felt towards the non-psychic as is now directed to the blind or the deaf. We think it is useless endeavour to stem the tide of humanity's increasing psychic susceptibility, the sensible and natural method of dealing with it is to control it and direct its flow into legitimate and useful channels. Such methods will, we think, bring untold blessings in its train.

The person with a superabundance of psychic power should be taught that the suppression of such power will lead to an accumulation which will burst its bonds. Hence a regular and systematic outlet should be found for it. Where chaotic, disorderly and unwanted results, such as we have mentioned, are forthcoming, we have generally found that regular sitting once or twice each week—not often—soon reduces chaos to order, and paves a way for communication between two states of being which is helpful to both.

The early investigator often finds that his communications are uncertain and unreliable. This is the very thing he ought to expect. He himself knows nothing of the nature of spirit communion, and often enough the communicator knows just about as much. Success generally comes to the person who has some dear friend in the unseen, who takes it upon himself to regulate from the inner side the work which comes through. The investigator then would do well, who, in his initial efforts at communication, selects the strongest and wisest amongst those who first come to him, and endeavours to establish a pact with such an one. He should agree to sit at a regular and convenient time, under conditions which are as constant as possible in the same room, with the same sitters, and for communion by the same method or methods at each sitting. This enables the spirit co-operator to understand the requirements of the sitting, and exercise control. To this "guide" should be given the responsibility of "keeping the gate," and introducing such communicators as are approved by him. Such orderly methods usually lead to orderly and useful results.

There is a tremendous quantity of unknown mediumship of a high and powerful order scattered throughout the country, and there are individuals on the inner side of the veil searching for its possessors in order that a strong and permanent contact shall be established between the two planes.

The regular and orderly use of psychic faculty, wherever it exists in any quantity invariably means improved health and the general brightening of the disposition of the mediumistic person. We are satisfied that the suppression of psychic power by those who have it in abundance is bound to react adversely on health, and just in the same manner the foolish over-indulgence in mediumship is bound to lead to nervous depletion and ill health.

We call to mind one instance of the former type. A young lady of our acquaintance was often overcome by fainting fits. She knew nothing of psychic matters, but at irregular intervals she was overcome (sometimes in the street or workshop) with a sleepy, dizzy feeling, which after only a few minutes warning ere she lost consciousness and lay like a log for a period varying from 20 minutes to an hour. This continued for some years. The medical faculty gave the malady many names, but failed to successfully treat it. We one day saw her in one of her swoons and diagnosed the case as due to an accumulation of psychic force, which automatically burst its bonds and

whelmed the consciousness. We talked to her, got her to join a circle; she developed a little mediumship, and for the last dozen years has never had a single fit—never, in fact, since sitting in her first circle. She has enjoyed robust and perfect health.

There are many such cases, we believe. The remedy is orderly, regular and moderate development. The most beneficent forces known to man are the most destructive if ill-used, or when they escape control. The human race is a psychological race, and as physical exercise is essential to correct control of the body, so psychic exercise sanely and moderately taken does and will lead to the proper control and direction of the wondrous powers of the psychic body, its senses and faculties.

Spontaneous mediumship steadily and gradually developed and strengthened will presently be fraught with benefits both to its possessor and humanity generally. There is nothing to fear but ignorance. Knowledge born of experience and rational use of one's faculties and powers will turn a howling wilderness into a garden of delight.

CURRENT TOPICS.

The I.B.S.A.

As a successor to Mr. J. F. Rutherford, the International Bible Students have sent on tour Mr. A. H. Macmillan, who is telling us that "millions now living will never die." This looks like a small fragment of our gospel. We proclaim the same tidings for all who now occupy the earth and all who have done so. In the words of Maeterlinck, "There are no dead." Of course this is not what Mr. Macmillan means. He is looking forward to the "second coming of Christ" and the establishment on earth of the "Kingdom." Some few poor creed-bound souls have been looking for this for nearly two thousand years, and we expect Mr. Macmillan's fate will be the same as theirs. Even the twelve apostles were expecting their beloved leader back in fleshly form, and when his spiritual form appeared to them their joy was complete until he disappeared out of their sight. They still waited until heart-sick, and then, in the order of things, were translated to the realm where our dreams come true.

Oh! These Literalists!

Mr. MACMILLAN's fate will, of course, be the same. Only when his body lies mouldering in the tomb will his spiritual senses open to him that larger world where the Eternal Christ awaits those who grow and unfold towards him. Incidentally, of course, an onslaught is made upon Spiritualism, which is characterised as Satanic demonism, and is a "menace to mankind." Large meetings are being held, and we can but admire the cuteness of our Yankee friend who, realising the growing interest in Spiritualism, endeavours to exploit its light to give lustre to his candle flame. But the world is sick tired and weary of this hair-splitting over obsolete texts of Scripture.

New Wine in Old Bottles.

ALL the clerics are recognising that the attempted explanation (?) of Scriptural texts has served merely to befog and bewilder men's minds. The endeavour to interpret old phrases in the terms of modern thought is strangling public interest in the ancient records. Those records meant certain things to ancient and medieval peoples, whatever they meant to their writers, and it is folly to pretend they meant something other than was apparent to their contemporaries when such contemporaries could not have possibly had the knowledge necessary to the understanding of them in that light.

The Early Versions.

OUR Scriptures bear no exact relationship to the originals or early versions, since these were handed down to and translated by men who had no knowledge of psychic laws. Whatever may be the value of the study of original texts, the time spent on English translations only serves in the main to confuse us. Every good Jew laughs at our translations. It must follow that any

attempt at a literal application of isolated texts leads to a morass of confusion.

The Gloomy Dean.

A MOST amusing article by Dean Inge recently appeared in the "London Evening Standard" on the "Future of the Clergy." We say amusing because we are satisfied that the future of religion itself is in no danger. The Dean tells us that in the choice of our clergy "little or no sifting is possible—the Bishops have to take what they can get, and . . . the standard is deplorably low." This is largely true, but it is due to the fact that the standard is one of education and means rather than (as it should be) of psychic power, spiritual insight and a fervour of love for humanity. There are too many of the clergy who are in their positions for their own good rather than the good of others, this despite many brilliant exceptions. Jesus called his twelve for their psychic power, not for their position, educational advantages or personal beauty, though none of these would be a barrier in itself.

An Honourable Profession.

THE average man to-day doesn't believe that a clergyman is "called of God," though some few parsons prove it by their work. He—the British citizen—looks upon the Church as a profession, for which a certain training is necessary. The fire of inspiration which fell upon Luther and Wycliffe, Wesley and Booth, was its own justification, but the clergy have put themselves upon a spiritual pedestal, and their power is a constantly decreasing quantity. Well might "the gloomy one" say, "Modern civilisation no longer needs a clerical profession," that the clergy "can only bid for popularity by allying themselves with those who reject the fundamental principles and methods of Christianity."

The Church and Labour.

HE talks about the clergy trying whether anything can be got out of the Labour Party by blacklegging against their own class." That's the point. The British citizen feels that the clergy belong to one class—the intellectual—and are apart from them. Dean Inge is brutal in his frankness. We are not here merely to criticise. There is a remedy. The strength of the early Church was mediumship. The "call of God" and the spiritual world was evidenced by the gifts of the spirit. The strength of Jesus and the apostles was not a narrow creed, but the consciousness and manifested evidence of the co-operation of the spirit world. We tell Dean Inge and the Church that salvation lies not in the capture of this party or that, but in getting back to the practice (not theory) of Jesus and the Apostles. And Spiritualism is the only active present-day attempt within our knowledge to get back there. Scrap the thirty-nine articles and the thousand interpretations of them, and get back to the simple realisation of the spiritual presence and the open vision and sweet simplicity of 1,900 years ago. If he did this the Dean's gloom would soon give place to the sunshine of renewed hope.

THE virgin born God was tacked on to Christianity, the pagan priests believing that they could not hold the ignorant masses without it.

It is contemplated to build a pagan temple in New York to cost 5,000,000 dollars, while millions of human temples in which God should worship are starving for food and clothes.

WE are in receipt of the annual report of the Southampton Church, which is good reading. The platform has been well maintained; the building fund has increased, whilst over £50 has been devoted to charitable purposes. The workers may well pride themselves upon a successful year's work.

THE annual report and balance sheet of the Little Ilford Society, London, E., is to hand. It is well and simply drawn up, and shows general income which balances expenditure, whilst the building fund has appreciated by nearly £100. Someone has been working well and deserves our congratulations.

On the Reality of Control.

A. Vout Peters.

ONE of the many problems which confront the investigator of Spiritualism is that of control, and every medium that I know is confronted by one difficulty: Where does the exterior impulse commence and the normal consciousness end? I have endeavoured to study this problem from the two sides, being a medium myself, analysing my own feelings and critically watching other mediums.

The first great proof I had of an exterior consciousness was with our arisen friend, J. J. Morse. I had been privileged to meet him socially. The normal J. J. Morse and Mr. Morse under control were entirely two different persons. In my very early days (I had not yet reached the deep trance state) I was very troubled as I heard every thing that was said through me, yet I knew that I was not saying it. I could not get a proof that would satisfy me.

One night a strange spirit controlled me who hesitated and stuttered, claiming that he knew my friend who is a doctor who was sitting with us, and had met him before in another seance. It appeared that my friend had been to another medium when I had not been present and his spirit had controlled the medium, had given some medical advice to another sitter, and had appealed to my friend to confirm his statement. The spirit through me appealed to my doctor friend to help the other medium as she was soon to pass over, and needed his help.

Full of curiosity I journeyed across London on the following Sunday, attending the seance which this old lady held. She said I was a medium, predicted I should do big work, this same control influencing her in the same manner as he had done me the night before. This was a proof to me of an exterior consciousness conveying information which was provable. I might add, this self-same spirit has been able to help many who are readers of THE TWO WORLDS.

A party of us at one time attended Mr. Husk's. On the night before going we had a little sitting amongst ourselves, my control "Red Feather" saying that he would try to manifest, that he wanted me, his medium, to see him. At Mr. Husk's the seance was drawing to a close when the illuminated state was picked up from the table and taken towards the ceiling. We all looked up, but could not distinguish the face clearly. We then asked who it was; when a voice said, "Red Feather." "Look, three red feathers." We all saw him quite clearly and plainly. I need hardly add that Mr. Husk knew nothing of the promise given us the night before. He had never sat with me when I was medium, nor did he know any one of my controls. My spirit friend, "Moonstone," has also materialised with Husk, Williams, and Mrs. Conner.

One of the greatest proofs of the reality of control came to me last year in Holland. A friend of mine, Mrs. Koopman, is a non-professional medium. For diagnosing disease she has had no medical training, and gives the remedy under influence. She could not tell where the information came from. In a little seance which we held in her house my control, "Moonstone," described to her the spirit of a doctor, who had known her as a child, who had attended her father when suffering from a bad leg. He, the doctor, had a name which commenced with the letter "S." The difficulty was to prove this, as Mrs. Koopman's family do not believe in Spiritualism, but an opportunity came.

One day, when making a call on her family who live in Amsterdam, the question of Spiritualism arose, and Mr. Koopman had an opportunity of reading to his wife's father the description of this doctor, when they confirmed every detail even to the spelling of the name which, when the "S" was given the Koopman's thought was wrong.

I am not at liberty to give the name. Here was a test to us both that this spirit was a reality, a personality who is helping humanity through his medium. This opens up a large field for investigation, and my advice is first, to all mediums, make your controls prove their reality. To non-mediums, but to investigators into Spiritualism, treat the controls of your mediums in a loving, respectful manner, accepting their advice and help as you would from an elder brother or sister. They are not Gods, but

men and women like ourselves, subject to the limitations of humanity.

World Mystics: Christ and Buddha.

W. George Wheeler, L.P.I.

CHRIST was the greatest soul of the ages, the revealer of the Father, "filled with all the fulness of the Godhead" so far as could be contained in a material organism. Buddha was another of the mighty world mystics. The one proclaimed the way of the cross, the other the pathway of self-sacrifice and self-denial; both of which converged into the divinest channels of life.

These world-teachers taught evolution. Christ said little about "the home for little children" and "the happy land far away," but he did say to the dying thief, "To-day thou shalt be with me in Paradise." It was not the central sphere of God he referred to, for he would not then have ascended to his Father; it was evidently an evolutionary stage of psychic development.

Mr. A. P. Sinnett, in his masterly production, "Esoteric Buddhism," refers to his contact with the Mahatmas, the great souls of the East, and describes the evolutionary progress of the soul through ages; the mystic chain of worlds, the soul cycles, the vast unfoldings, reincarnations in many realms. Darwinism revealed evolution in part on a material basis only; in Buddhism is perceived the whole.

Christ proclaimed the evolution within, the psychic kingdom in man. What is called conversion is not revolutionary, but evolutionary. Children frequently did not need to become converted; the child grows into the Christ, the Christ into the child. The evil man converted is no revolutionary process, it is the result of psychic unfoldings within himself, evolutionary.

Man is a thought of God, a flash, a spark from Immortal Mind. The mind and the brain are not one and the same. The brain is simply the tool of the mind, the instrument upon which the mind plays—it is the organ of the mind. The brain returns to mother earth with the body of which it is a part; the mind travels on its way. The mind is the immortal part. The wonderful power of the mind is perceived, for instance, in the very remarkable things undertaken through sleep-walking.

The pathways both of Christ and Buddha Gautama were rough ways. It is not customary for men and women to choose the hard way, they generally prefer the easy. Thus, for a study of Shakespeare, how many are content with reading Lamb's "Tales from Shakespeare" rather than a perusal of the great master himself? Was it not Madame Blavatsky who said, "By none other way than that of self-sacrifice and self-denial shall men and women secure for themselves bodies and brains of a higher type." The way of self-sacrifice has been the way of all the noblest souls of the past; consciously or unconsciously, they have come into line with the greatest masters of the ages. It was true of Agnes Jones, the famous nurse, who gave her life for the people of the great Liverpool Workhouse Hospital; it was true of David Livingstone, who endured untold hardship in Africa; and of Fidelia Fiske, who uplifted and ennobled the lowest types in Persia. "And all through life I see a cross where sons of God yield up their breath."

In Christ and Buddha Gautama there is perfection of character. Most people will recall the beautiful Wild Swan story, in which Gautama healed and protected the wounded bird. Also, the tender heart of the great beggar prince carrying the bleeding lamb on his neck and preaching before a king on the joy of life.

Finally there are striking resemblances between the two great world teachers. They both threw life back into the long past; both spent their lives in poverty; both bore stainless characters; both spent long periods in solitude; both were greatly tempted; both blessed little children; both were humanitarians in its divinest sense; both presented esoteric and exoteric teachings; and both forgot their bodies in thinking of their souls.

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.

"CAN SPIRIT PHOTOGRAPHY BE DUPLICATED BY TRICKS."

SIR,—I note article "Can Spirit Photography be Duplicated by Tricks?" and the account of what is called "remarkable demonstrations" engineered by a Mr. Atcherley. The "demonstrations" appear to myself to be most unsatisfactory. The explanation I suggest simply lies in collusion between Mr. Atcherley and the two members of the Society, one of whom purchased plates at Walsall and the other at Birmingham. Both were probably photographers, being members of a photographic society, and it would be quite easy for them to purchase plates as stated, break off the enclosing wrappers with a little care, expose certain plates, re-wrap, seal with 12 seals (very convenient for covering up breakage of cover) and throughout for the plates not to be out of their possession. The holding of one package of plates in water and the covering of the other with a developing dish, and Mr. Atcherley holding his hands over same, being simply stage setting. That Mr. Atcherley should undertake to produce the same with plates provided by any member of his Society is, I suggest, worthless, on the ground that he would ensure that it would be under similar conditions, i.e., conditions of collusion. That he has succeeded in bamboozling some, including the "Walsall Pioneer" and members of the Photographic Society to which he belongs, is, I take it, no tribute to their intelligence. Their weakness lies, I suggest, in their being so childishly convinced that Spiritualists are so easily misled.

W. GREGORY.

WHY WE ARE SPIRITUALISTS.

SIR,—The letter from Mr. G. F. Berry in the issue of February 4th is deserving of the attention of every earnest worker and Spiritualist in the country. Why we are Spiritualists and why we are, or should be, workers for the Cause, is a question or questions each should put to themselves, and fearlessly from their own consciousness demand a real point to point answer.

Mr. Berry refers rather particularly to the younger workers in our ranks—don't blame them for their youth, that is a fault they will grow out of in time. I have been wondering whether I may consider myself amongst the young workers since I am only—(hush! not a word, Mister Editor!)

The President of the S.N.U. also refers to the question of whole time workers if our Movement is to make the progress it should accomplish. May I say a word as to why I am a Spiritualist and why I am a worker for the cause of Spiritualism. I am a Spiritualist, as I have said scores of times on our platforms, not because I believe Spiritualism to be true, but because I know it to be true, and there is no need for me to rest on belief alone when I have had facts galore. I am a worker for Spiritualism simply because I received a call from the spirit world to work for it. I did not ask to be called, I did not desire at that time to be called, it was about the last thing I expected or contemplated. "Unsought of us they found us, unseen of us they led." Very true are the opening words of my specially favourite hymn.

Many of the orthodox claim to have had a call. I wonder how many of them could take you to the place in a public street where the call actually came—mine came to me in New John Street West—and how many of them, when "called" could claim to have received inside three minutes five sermons with headings and method of treating each complete; and to be told to go and deliver those for a start? The young curate who left his sermon in his study one Sunday morning told his people he would have to trust to Providence that morning, but he assured them he would come "better prepared at night."

Sometimes I know months ahead the message I have to take to a certain place; sometimes I know when I am rising to my feet to deliver it. But if ever I am tempted to prepare notes and to speak with my eyes as well as my mouth open, it is a marvel if I don't close the eyes of my listeners.

As regards whole time workers, that will have to come. District organisers who know how to organise will come and must come, and when appointed to that work you will have to trust them to do their work, wait a reasonable time before criticising their efforts, and do not ask for a balance sheet on the subject of a penny stamp. Oh, dear, Mr. Editor, some of us could say something if it were advisable for us young folks to let off steam by way of a relief to our feelings. Whole time work for the cause of Spiritualism! May I say that I know of one who would gladly and unreservedly give up everything else for that purpose providing the material needs could be guaranteed. He, on his part, is not quite an untried worker in the Movement, the call of the "invisibles" (to use your own expressive term, sir) has been well justified for many years. There has come to him many more requests for platform service than he has been able to accept, and they have come without his seeking for them. At times he has offered his services when passing through a district, but the booked dates have always come unsought of him.

For some time he distrusted his clairvoyant gifts, till a day came when a certain chairman apologised after an address that the speaker could not give clairvoyance. His friend, Mrs. E. A. Cannock, who was present, astonished the chairman and bowled over the speaker completely by publicly asserting that he could do so. Excuse these digressions, but when we young people look back there is no going forward.

J. G. WOOD.

49, Gerrard St., Birmingham.

IN DEFENCE OF COLONEL INGERSOLL.

SIR,—Some weeks ago Mrs. Alice Harper made a statement in one of her addresses to the effect that Ingersoll believed in a God, which caused someone to reply to this statement. I cannot give the person's name, as I have mislaid my copy of THE TWO WORLDS for that week, but as I have always been a great admirer of Ingersoll and defended him many times, and in THE TWO WORLDS on one or two occasions, now I wish to do him justice once more by giving his exact words with regard to his belief in a God. Here they are.

In his reply to Dr. Field he says, "I do not say that a God does not exist, neither do I say a God does exist, but I say that I do not know, that there can be no evidence, to my mind, of the existence of such a being, and that my mind is so that it is incapable of even thinking of an infinite personality."

In another place he says, "There may be, for aught I know, upon the shores of the eternal vast, some being whose thought is the constellation of those numberless stars, but if there be he has never written a bible, he has never been in favour of slavery, he has never advocated polygamy, and he has never told the murderer to sheath his dagger in the dimpled breast of a babe."

WILLIAM SIMPSON.

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 no 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.

REPORTS OF SOCIETARY WORK.

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

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

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

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

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

Special Reports.

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

ABERDEEN.

SPIRITUALISM in the Granite city is an important factor in the religious atmosphere of this northern town. Being on holiday tour, I paid a visit to both Halls, and found here a very deep fervour of true worship, which made me feel I was amongst a body of men and women whose demeanour testified to the knowledge they possessed of the great truths of the continuity of life and the sweetness of knowing the nearness of the greater life beyond the veil.

An eloquent address was given by Mr. Duncan, President of the Bon Accord Society, and in the Psychological Hall the services were conducted by Mr. Hendry, of Kirkcaldy, whose earnest, straight-forward addresses were much appreciated, and the clairvoyant readings were in every detail remarkable.

My visit to this great town gave me a wonderful impression of the solidity of the Scottish character as to the earnest labours put forth in what brings satisfaction in spiritual thought.—J.L.B.

SALE.

THE Sale Spiritualist Church held their annual general meeting on Saturday, Jan. 22nd, in the Technical School, Sale. Many friends and members gathered together. Mr. J. Dawson took the chair, supported by officers of the church. The financial statement was read by the Secretary, and notwithstanding the heavy expenses which are incurred weekly by having to rent the above room, we are in the happy position of having a balance of £21. Mr. Dawson was again elected President; Messrs. Shaw and Edwards, Vice-Presidents; Mr. Bennett, Cor. Secretary; Mr. Ingham, Fin. Secretary. Committee: Mesdames Fleet, Jackson, King, Shaw and Skelton, Miss Plant, and Messrs. Platt and Roberts.

At the close of the meeting tea was served, followed in the evening by a social and dance. A pleasant time was spent together, thanks to those who catered for our wants and enjoyment.

Special efforts are being made towards a sale of work, that we may soon be able to purchase a building of our own. Friends interested who are willing to help us financially or otherwise, please communicate with our Secretary, Mr. Bennett, 42, Waverley road, Sale.

DOWLAIS.

ON Sunday, Jan. 30th, special services were conducted by Mrs. J. Miles-Ord, of Bristol. At night the hall was overcrowded, Mrs. Ord dealing with Whittier's "Trinity." Convincing clairvoyance was also given at each service. Our President, Mr. D. Williams, presided.

On Monday, Jan. 31st, the hall was again crowded to hear Mrs. Ord's crowning achievement. She dealt in a truly marvellous way upon "Four things that never return," viz., the spoken word, the sped arrow, the past life, and neglected opportunities.

People who had never previously attended a Spiritualistic meeting asserted that the address alone had gripped and held them as their Christian minister had failed to do. Our speaker again gave convincing evidence of spirit return. Mrs. Ben Jones presided.

MOSTON.

ON Sunday, Feb. 6th, the above church was re-opened, the Lyceum being ably conducted by Mrs. Cooper. Our speaker, Mrs. Irons, gave a very interesting address to a large and attentive congregation. Miss Elliott presided and spoke of the work done in the district during the past four years, which truly proved the workers win.

NUNEATON.

MR. WHYMAN, of Hanley, delighted large audiences at the above Spiritualist Church on Sunday, Feb. 6th. His subject on the afternoon was, "Is Spiritualism a Godless religion?" and in the evening his guide gave an inspiring and soul-stirring address on "Who are the heathens?" We sincerely hope Mr. Whyman will not be long before he visits us again. His clairvoyance caused many to think very deeply, while it delighted all Spiritualists present; every description was recognised.

PAISLEY.

ON Sunday, Feb. 6th, we had the services of Prof. Coates, F.A.S. It is the first time we have had him in Paisley. At the morning service he lectured on "Psychical experiences," which were very interesting and instructive. In the evening the address was entitled "Ships that pass in the night," in which many instances short messages were given, each one proving convincing and evidential. We had the largest audience which has ever attended a Spiritualist meeting in Paisley.

SPIRITUALISM IN EAST ANGLIA.

THERE has just concluded a fortnight's Spiritualistic mission in Great Yarmouth and Norwich. Mrs. Gladys Davies, of Johannesburg, was offered as the medium by the S.N.U. Altogether thirteen meetings were held, nine in Great Yarmouth and four in Norwich. Large and enthusiastic congregations at each meeting.

Four of the Great Yarmouth meetings were held in the Unitarian Church, which was crowded, especially on the two Sunday evenings. As was expressed by the President of the Norwich Society, she has given the Cause a real lift up in both places.

A number of persons joined the newly founded Spiritualist Societies. We are looking forward to an early visit from Mrs. A. Jamrach, and should like to appeal to any Spiritualists or

Societies who have books on Spiritualism they can spare to help towards a library for our members who are forming in Great Yarmouth.—Geo. T. BROWN, President, Great Yarmouth Spiritualist Society.

ROYTON.

ON Saturday, Jan. 29th, a gentlemen's tea party was held, a large number sitting down to tea. Afterwards an entertainment was given by the "Royton Jazz Band Entertainers." Songs were sung by George Wild, Harry Clegg, John Tomlinson, and Mr. Denton, of Hollinwood, recitation by H. Clegg, and a Scotch dance by John Dickinson. The band played selections during the evening. Mr. George Wild acted as chairman, the musical entertainer being Herbert Buckley, of Royton. We are working together to raise money for a new church, and the proceeds realised over £5, which is very creditable.

SKIPTON.

WE held our 25th Anniversary on Sunday, Jan. 30th, in the Co-operative Hall, every seat being occupied by a most intellectual audience. Mr. Lomas delivered addresses in fine style, and was much appreciated. The phenomena was most astounding, both names being given in most cases. Anthems were rendered by the choir, and a duet by other friends. An overflying after-circle was conducted by Mesdames Lomas, Sutcliffe and Darnbrook.

WALSALL.

It was very opportune that Miss Coleman, of Birmingham, during her visit to Walsall Spiritualist Church on Sunday, Feb. 6th, spoke on the subject, "Is Spiritualism true?" because of the recent lecture against Spiritualism by a Wesleyan minister. It was a very fine address which she gave, and was followed by convincing clairvoyance. Her morning address on "Symbolism" was also good.

WISBECH.

ON Sunday, Jan. 30th, the services were taken by Mr. Arthur Clayton, the young blind seer of Nottingham. The hall was crowded, and the addresses of Mr. Clayton were full of pathos and enlightenment upon the great truths of Spiritualism. His clairvoyance was also most remarkable and accurate, giving both Christian and surnames which were all recognised. On Monday Mr. Clayton dealt with some of his experiences in spirit photography and also gave delineations.

Craghead.

THE Craghead Progressive Spiritualist Society celebrated the first anniversary of their opening on Saturday, Feb. 5th, by holding a public tea and lecture in the Co-op Hall, Craghead, when a lecture of a very interesting nature was delivered by Miss Amy Fitzpatrick, the girl medium of Yorkshire, and was continued on Sunday evening and Monday evening by lectures on "Spiritualism: What of its future," also by Miss Fitzpatrick which was much appreciated by Spiritualists. Solos were rendered on the Saturday lecture by Mr. A. Greenwell, and on the Monday Mr. G. Little. May all good be to our young speaker in her efforts put forward the principles of glorious faith is the earnest desire of all Craghead Spiritualists.

BEDWORTH.

On Tuesday evening, Feb. 8th, Master Arthur Clayton took for his subject "Life after death," and his clairvoyance was remarkable and most convincing. Mr. Rowe presided over a crowded audience.

On Sunday last Mrs. Evans gave addresses on "Spiritualism" and "The gratitude of the world," also clairvoyance. Mr. Rowe presided.

BRISTOL : UNITED.

On Sunday, Feb. 6th, we had with us Mrs. Bailey, of Wolverhampton. On Tuesday she gave a special service for the members, and all who were privileged to be present will not quickly forget. They were indeed in close touch with the spiritual forces. We were told the guardian of the church and the motto and his name, and we are going to have them placed in the church in tangible form. Thanks are due to Mr. Ayliffe and Mr. Pyne, whose playing of the violin lent beauty to the services.

BARROW-IN-FURNESS : DALKEITH STREET.

We had with us on Sunday, Feb. 6th, Miss Anderton, a local medium, who gave an address on "The need of the hour," followed by clairvoyance, full names being given. The following day her guides gave a demonstration of healing.

On Sunday last Mr. Gilling, of Manchester, gave a trance address on "Spiritual phenomena," and another on "Arise and shine for the light has come." This was followed by clairvoyance and messages. Good audiences. Mr. Fowler presided.

LONDON : LEWISHAM.

A MOST successful social was held at Lime's Hall on Saturday, Feb. 12th, there being not a dull moment from start to finish, and it was a tired but happy party which dispersed after the hearty singing of "Auld Lang Syne."

Miss Ida Young and Miss Waghorn contributed recitations, Miss Lily Jones, Mr. H. Darcy and Mr. Tomblin sang whilst Mrs. Leechman and Miss Besan officiated at the piano. All these artistes gave of their best and the applause that greeted their efforts showed how much all were appreciated. Time did not permit of many encores, but it is hoped to meet them again soon under similar enjoyable conditions.

LONDON DISTRICT COUNCIL.

THE annual social and dance of the above took place on Tuesday, Feb. 8th, at Holborn Hall, Gray's Inn-rd., London, E.C. There was a very representative gathering of over 300 people, and Mr. R. Boddington, President of the Council, acting as musical director, welcomed the company in the name of the Council.

An enjoyable programme included songs by Miss Gladys Cason and Miss Doris Goode, humorous recitations by Mr. H. A. Cowlam, and monologues by Mr. Will Simmonds. The Committee feel that they are greatly indebted to these artistes for their kind and generous services, and also to the orchestra, Miss E. Ensor and Messrs. J. A. and A. J. Ensor, to whom not a little of the success of the evening was due. Such reunions as this are valuable not only in their social aspects, but because they provide a common meeting ground for Spiritualists all over

the London area, and help to foster the feeling that the individual churches are not working alone, but are part of an ever-growing and ever-strengthening movement.

LONDON : E.L.S.A.

A MEETING of the East London Propaganda Committee was held on Feb. 8th, when the balance sheet was submitted, covering the whole of the series of meetings held in the Town Halls. The auditors also presented their report to the effect that all accounts were found to be correct as per balance sheet, which shows a deficit of £2 15s. 3d., inclusive of two outstanding printers' bills and expenses amounting to £2 0s. 6d.

MRS. JENNIE WALKER IN CANADA.

FOR six week-ends up to the end of February Mrs. Jennie Walker is the special lecturer for the Association for Psychical Research of Canada at a series of public meetings held on Saturday nights in the Oddfellows' Temple, Toronto. Large audiences are being attracted, and great interest is shown both in Mrs. Walker's trenchant addresses and in the spirit messages with which she concludes. The first lecture of the series was on "Personal Psychic Verities," and included, besides a lofty view of psychic research, couched in choice language, some remarkable occurrences within the range of Mrs. Walker's own mediumship. The spiritual hidden mysteries, she said, were really links between the known and the unknown, linking soul and mind with higher powers and forces in the unseen.

The Sundays and Mondays of the same six weeks are given to a special propaganda campaign at Hamilton (Ontario) for the service of the Movement. This series includes Sunday evening services, Monday afternoon health talks, and Monday evening illustrated lectures, in which Mrs. Walker has the help of Mr. H. J. Osborn, while at every meeting she gives spirit messages. The campaign opened satisfactorily and bade fair to be a success.

SHEFFIELD DISTRICT COMMITTEE.

THE monthly conference of the above was held on Sunday, Feb. 6th, in Spring Gardens, Doncaster. A very good representative gathering, twelve Societies being represented and a good number of associates. A welcome was given by Mr. Crowcroft, which was replied to by the vice-president.

Minutes and lengthy correspondence were dealt with. Reports of meetings held at Leeds and Attercliffe were given. Constitution of subsidiary groups was the chief item, particularly that part dealing with Associate fees. It is claimed that 4s. is too much, and by way of protest some of our oldest members have ceased to be members from that date, and others will terminate in twelve months' time if this is not remedied. We have passed a resolution on this matter and sent it to the D.C. to act at the opportune time. A letter of sympathy was to be sent to our treasurer, Mrs. Hunt, on the very sudden transition of her husband. Good propaganda meetings were held in the afternoon and night. Messrs. Jones and Oates took part in the afternoon service, and Miss Dixon, Mrs. Chapman, Messrs. Rawlinson, Kinning, Ben Davis took part in the evening meeting. Mrs. Thickett occupied the chair throughout the whole of the day.

ROTHERHAM : PERCY ST.

On Sunday, Feb. 6th, Mr. N. Barnes, of Colne, occupied our platform for the afternoon and night services. Two stirring addresses were given, and some remarkable descriptions of loved ones were also given. Owing to Mrs. Gibson, of Manchester, being unable to fulfil her appointment with us on Feb. 13th, our platform was occupied by our President, Mr. T. Hossell, Mrs. Ainsworth fulfilling the duties of the chair. In the evening the subject dealt with was "The Trinity," in a very comprehensive style, followed by clairvoyance.

MANCHESTER : MOSS SIDE.

On Sunday, Feb. 13th, we held our second Musical and Shakespearean festival, which was again crowned with success. The singing of Madam McFarlane, Miss Davis and Mr. Furnish was splendid, as was the playing of Miss Baker, who accompanied the singers.

The Shakespearean players excelled all previous efforts. Ralph A. Gilbert, Douglas Burgess and Mabel Baker in the leading parts were received with great ovations, also the acting of Roy Morgan, Gertie Hyland, Gertie Bell, Florrie Foster, Fred Clark and Stanley Woodfine was simply excellent.

In the evening Miss C. E. Andrews, of the New Thought School, spoke on "The magic power of thought," which was beyond all praise. Her masterful dealing with so vast a subject was most heartily received by a thinking congregation. Collections were very good, the retiring collection for the Hospital Sunday Fund amounting to £1 4s. 1d.

PLYMOUTH : STONEHOUSE.

On Wednesday at the above Spiritualists' Church, Devon, Mrs. Joachim Dennis, President, it being her birthday, entertained her officers, committee and workers to a high tea. About 40 were present, and much appreciated her kindness. After a concert was given, the following taking part: Misses Cook, Whitmore and Sobey, Master Sleeman, violin selections: Mesdames Prout, Arnold and West. Speeches were given by Messrs. Hean, Webb, H. Pearce and Sleeman. Each wished Mrs. Dennis many long years of work for the cause of Spiritualism, and paid a tribute to her for still being among them after so many years.

Mr. Slee was the chairman for the occasion. Mr. Pearce, vice-president, in proposing a vote of thanks to all who had in any way assisted, hoped that the day was not far off when we should all be able to worship in a church of our own, as the building fund was gradually rising. To this the President responded by thanking Mr. and Mrs. Pearce for their willing work and help which they had rendered to the church.

NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries of Societies can be intimated under this heading, and to the value of 5d. be forwarded with the information.

MANCHESTER, CENTRAL. — MR. JOHN DUNN, 4, Sandown-st., Abbeyhey, Manchester.

MANCHESTER, NEWTON HEATH. — MRS. BARLOW, 64, Atterboro rd., Moston.

TOPMORDEN. — MR. WM. DAWSON, 39, Knolls rd., Dyldgate, Topmorden.

WEST HARTLEPOOL. — MRS. STAMP, 6, Caroline-st., West Hartlepool.

WIGAN. — MRS. SMYTH, 2, Clifton-st., Wigan.

MEETINGS HELD ON SUNDAY, FEBRUARY 13, 1921.

BARRY, Atlantic Hall. — Mr. Alexander gave an address on "Spiritualism: Its aims and object." Mrs. Alexander gave clairvoyance.

BIRKENHEAD, Hamilton. — Mrs. F. Taylor gave an address on "A voyage of discovery," and also gave clairvoyance. Mrs. Thompson officiated at the organ.

BIRMINGHAM. — Mrs. Taylor Woodall, of Walsall, gave an address in the morning at 1, Loveday-st., also in the evening at Bristol-st. Council School. She also gave clairvoyance. Mr. Croshaw conducted the evening service.

Aston. — Mr. Kirkham gave a good address and clairvoyance.

Small Heath. — Mr. Atkinson gave address and clairvoyance. Mr. W. Sharpe presided.

BRIGHTON. — Morning, open circle conducted by Mr. Curry. Evening, lecture on "Spiritual alchemy," by Mr. Swainson.

BRISTOL, United. — Mr. Hicks gave addresses. Evening subject, "The soul's awakening." Mr. Taylor presided.

Dighton Hall. — Morning and evening services conducted by Mrs. M. Gordon.

BULWELL. — Mr. and Mrs. Hertz, blind mediums, of Nottingham, were welcomed by crowded audiences and gave very appropriate addresses. Touching reference was made to the passing into the higher life of the son of Mr. and Mrs. Pearl. Splendid tests of spirit return.

CARPIS, Central. — Miss Rogers, of Newport, gave an address on "If a man die shall he live again?" Collection was given to the distress fund.

COVENTRY, Lockhurst Lane. — Our services were conducted by Mrs. Ayriss. Mr. Ayriss presided.

EASTINGTON LANE. — Mrs. Wake, of Sunderland, gave an address and clairvoyance. Mr. Jones presided.

EASTBOURNE. — Dr. C. G. Sander, of London, spoke on "Self expression" and "Reincarnation."

EXETER, Market Hall. — Mrs. S. Trueman, of Plymouth, discoursed and gave clairvoyance to large audiences.

HIRST, Spiritual Evidence Society. — Miss Fitzpatrick conducted our services on Wednesday and Thursday, Feb. 9th and 10th. She gave addresses and clairvoyance. On Sunday Mrs. Gardiner, Shildon, gave an address on "Sow in the morning thy seed."

LIVERPOOL, Daulby Hall. — Mr. Hibbins, of Sheffield, gave an address on "Psychic science and human immortality." Mrs. Keeling presided.

LONDON. — Battersea: Morning, circle. Evening, Mrs. Edey gave address and good clairvoyance.

Brixton. — Mr. G. Prior gave an address on "Light" to a crowded and attentive audience.

Clapham. — Mr. Pulham gave an address on "Reason, faith and knowledge." Mrs. Pulham gave clairvoyance.

E.L.S.A. — Mr. Muspratt gave an address on "The joys of Spiritualism." He also gave clairvoyance.

Falham. — Morning circle. Evening, Mrs. L. Lewis gave an address and clairvoyance. — **PROS.** Sunday next, at 7, Mr. G. T. Gwinn. Thursday, Feb. 24th, Mrs. Clempson.

Hounslow. — Address by Mr. Smith, of Hendon, which was much appreciated. Mrs. Smith followed with clairvoyance.

Little Hford. — Mr. G. R. Symons gave an address on "Behold I stand at the door and knock," and Mrs. Symons gave clairvoyance.

London Spiritual Mission. — Morning, Mr. E. Meads spoke on "Fate and free will." Evening, Mr. E. W. Beard gave an address on "Spirit and its instruments."

Manor Park. — Morning, Mr. Mead conducted the healing service. In the afternoon, Lyceum. Evening, Mrs. M. Crowder gave an address on "God can never fail," followed by clairvoyance.

S.L.S.M. — Morning, circle conducted by Mr. G. Wooderson. Evening, Mr. T. W. Ella gave a trance address and answered questions.

LOUGHBOROUGH. — Mr. Porter, of Derby, gave addresses on "Thou art. O God, the life," and "The spiritual conscious of man's soul." Good attendances.

MEXBOROUGH. — Mrs. Roddis, of Rotherham, in the evening performed a pleasant duty by naming a child, which was followed by an address on "Spiritualism," also gave clairvoyance.

PETERBOROUGH. — Addresses by one of our members, Mrs. Malpress. Mr. Rickett gave clairvoyance.

PLYMOUTH, Morley-st. — Mr. N. Hearn gave an address on "St. Paul's courageous stand for the resurrection," and our duty to-day to uphold the truth of Spiritualism. Clairvoyance by Mr. S. Pearce.

Stonehouse. — Meeting conducted by Mr. Prout. Soloist, Mrs. Roberts. Address by Mrs. Joachim Dennis on "Spiritualism, the religion Jesus taught." She also gave clairvoyance.

PORTSMOUTH, Temple. — Mr. J. M. Eddy, President of Dighton Hall, Bristol, gave addresses on "Renunciation" and "Spiritual consciousness," and also gave clairvoyance.

SHEFFIELD, Attercliffe. — Memorial service for Mrs. Walker. Mr. Bacon gave a spiritual address on "The value of Spiritualism." Mrs. Bacon, in an address, referred to a mother's love, and spoke to the children. Mrs. Jenkins gave clairvoyance.

SUTTON-IN-ASHFIELD. — Mr. J. Ward, of Sheffield, gave good addresses and clairvoyance.

TREDEGAR. — Morning, Mr. Samson Thomas gave addresses on "A new Heaven and a new earth," and "Science." He also gave clairvoyance.

TREFOREST. — Mr. Hill, of Abercynon, delivered an address on "Sowing and reaping," followed by clairvoyance.

WEST MELTON. — Mrs. Tearne, of Bradford, discoursed on "Past creeds, new thought and power," before a large number of strangers. She also gave clairvoyance. Mrs. Farrar presided.

YORK, National. — Mr. D. Griffiths conducted the services. Evening subject, "What of the resurrection?" Clairvoyance was also given.

British Magnetic Healers' Association

The above Association will hold a **PROPAGANDA MEETING**

in COLLYHURST SPIRITUALIST CHURCH, COLLYHURST ST., OLDHAM RD., MANCHESTER.

on SATURDAY, FEBRUARY 19TH.
Meeting Commencing at 7. Healing 7-30, prompt.

All are cordially invited.

The above named Association will hold **A HOSPITAL SUNDAY**

at the **BYRON ST. SPIRITUALIST CHURCH, HOLLINWOOD**

on FEBRUARY 20TH, 1921.

Meetings at 3, 6-30, and 8.

Speaker: Mrs. SHAKESHAFT.

A cordial invitation to all. Help by your presence.

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

BIRTHS, MARRIAGES and TRANSITIONS.

Ordinary intimations, when printed under the above heading, will be inserted as follows: Six lines, 10 Above six lines, 8d. per line. Payment must be sent with the intimation. Poetry not accepted.

TRANSITION.

HOPE. — In tender remembrance of our dear beloved wife and mother, Mrs. S. J. Hope, who was born to die, Aug. 31st, 1864, and died to live Feb. 3rd, 1921, was interred on Feb. 8th at Peel Green Cemetery. Miss Cotterill kindly conducted the service and will also conduct the memorial service held at Milton Spiritualist Church, Eccles, on Feb. 20th, at 6-30. — **MR. T. HOPE and FAMILY**, 348, Trafford Rd., Barton-upon-Irwell, nr. Manchester.

LILLIOTT. — Passed to the higher life on Feb. 7th, 1921, after much suffering, Lavinia Lilliot, aged 51, of 177, Church-st., Pendleton, Manchester. For many years connected with the Pendleton, Ford Lane Society. Another sweet face to welcome us in the great beyond.

IN MEMORIAM.

In loving birthday remembrance of my husband, Adam Rushton, born Feb. 21st, 1821, promoted to the higher life April 27th, 1910. Memories of the past give happiness and comfort while waiting for the reunion in the higher life. — Rose Cottage, Upton, Macclesfield.

British Mediums' Union.

TESTIMONIAL TO THEIR HON. SEC., MR. W. E. BENTLEY.

Will all those who wish to contribute to the above well-deserved Testimonial please forward donations before **HALF-YEARLY MEETING at SALFORD, CENTRAL, on SATURDAY, APRIL 16TH, 1921, to G. LEE, President, 17, Chalfont-st., Salford, or**

MR. R. DAVIES, Vice-president, 5, Lila-st., Moston, Manchester.

The Britten Memorial.

The **ANNUAL GENERAL MEETING OF SUBSCRIBERS**

will be held in the

ONWARD BUILDINGS, 207, DEANS-CATE, MANCHESTER,

on **WEDNESDAY, MARCH 9TH, at 2-30,** at which the Trustees hope for a large attendance.

A. W. ORR, Hon. Sec., 2, Wilmington Gardens, Eastbourne.

THE INTERNATIONAL PSYCHIC GAZETTE

(Edited by JOHN LEWIS.)

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