



# THE TWO WORLDS

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

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1750—Vol. XXXIV.

FRIDAY, MAY 27, 1921

PRICE TWOPENCE.

## The Seven Principles of Spiritualism.

Considered as the Basis of S.N.U. Membership.

Paper read to the London District Council's May Meeting at South Place, Finsbury, E.C., May 19th, 1921, by

Geo. F. Berry (President, S.N.U.).

In the history of our Spiritualists' National Union, this year 1921 will surely mark a stage as important as the date of its birth, or its change to a Registered Union under the Companies Acts. As you well know, a new constitution has been elaborated and accepted after several years of discussion. Now, by a resolution of the last annual general meeting, this year begins the decisive test of experiment under the new rules.

To say that the change was necessitated by the growth of the Union in the number of its Churches and Associate members, is to explain only a part of the influences which have helped to shape the new constitution. At least two other factors stand out, which, in my judgment, far outweigh the importance of growth in membership.

The first of these influences may be called "political," using that word to convey the idea of governing or controlling the activities of the S.N.U. It is from this source that we owe the creation of the new Area Councils with their subsidiary groups of churches and subscribing members. The same influence was also responsible for the new method of electing the officers and representatives on the Executive Council. Little need be said here on this point beyond remarking that these changes bear the impress of the new spirit of democracy abroad in the world to-day, and which is remoulding all forms of organic structure through which the various schools of thought seek to influence the mind of conscience of humanity.

The second factor arises from the changing attitude of science and religion towards psychic phenomena. From the moment when opposition weakens and parts of the Spiritualist hypothesis are being gradually accepted by the contemporary religious organisations particularly, it becomes imperative for the continued self-existence of the S.N.U. to definitely declare itself as a religious denomination expressing a philosophy and phenomena essentially its own. Any failure to so declare our position will be to lose our identity as a Movement, and become submerged in the welter of undefined ideas which is the inevitable first consequence of accepting a new truth without surrendering any appreciable portion of old dogmas.

It is this second factor which brings into prominence the regulation in the new constitution and bye-laws requiring members to sign the roll book in which shall be inscribed the seven principles as laid down in the Articles of Association.

This requirement has produced a small crop of objections. Expressed in a variety of ways, the objections amount to protest against what is termed the introduction of a creed into Spiritualism. Thus, one critic says that it is one of the glories of Spiritualism that "it lays down no creed, asks no symbol, and reverences no time or place exclusively." Another asserts that to compel old or intending new members to sign the seven principles is to creedalise Spiritualism. A third critic, while not objecting to the principles, fears that rigid interpretation will be given them, and so hesitates to sign, lest liberty of interpretation be taken away.

These objections arise either from a misunderstanding of the meaning and use of the word creed, or from minds anxious to assert the non-religious character of our Move-

ment. These latter divide themselves into those of an agnostic turn of mind, or the present member of some other religious denomination who fears rivalry and the ultimate necessity of choosing between his old community and the new.

Realising the deep-rooted objection to the word "creed," I have taken the trouble to consult a number of dictionaries in order, if possible, to clear away some of the misconceptions attaching to its popular use. Thus, Chambers' Dictionary gives: Creed. A summary of the Articles of religious belief. Latin, credo, I believe. The first words of the Apostles' creed, akin to the Sanscrit "Craddha," faith. Websters' Dictionary gives: "1. A brief summary of the Articles of Christian faith; a symbol. 2. That which is believed; any system of principles which are believed or professed." The Dictionary of the Bible says: "A creed is an authorised statement or definition of religious beliefs. The name is usually limited in its application to three formulas known as the Apostles', the Nicene, and the Athanasian Creeds."

The technical use of a creed, then, is where the order of religious service includes as an integral part of it, a recital of the principal items of religious belief. In this technical sense we do not make use of a creed in our services. In this we follow the general practice of Nonconformist denominations. But in the sense that a creed is an authorised statement or definition of our religious belief, then quite obviously the seven principles become the creed of Spiritualism. A little thought will make it clear that, without some definite agreement on the fundamental principles upon which a Movement is founded, no organic unity would be possible at all. There is undoubted wisdom in deciding that the principles which shall be obligatory on all members shall be as few as is consistent with an intelligent meaning, and that there shall be granted the largest measure of individual interpretation, but some element of common belief is fundamental to any association and growth.

A creed may be old and out of harmony with the thought of the times. If that be the case, there is good reason for dropping that particular creed. But its folly or unreasonableness does not consist in its being a creed, but in the thought it embodies. Similarly, a creed may be new, and in thorough accord with reason, and true to the latest scientific, philosophic or religious thought. In such a case it is surely a strange attitude of mind which suggests that it is unwise to adopt such a creed because, forsooth, it is the nature of creeds, as of every other work of man's mind, to grow old and need revisior now and again to keep abreast with the ever-growing vision of humanity. Such hesitancy is simply the manifestation of a negative state of mind. It belongs to the period of a transition of thought, a point midway between convictions that are passing, and the full new light as yet only partially discerned. It is a right and proper pause in mental or spiritual unfoldment. But no great service can be looked for from persons in such an intermediate state. Only the affirmation of a deep and sincere conviction can generate the power to transform individual life, or to move the world onto higher and nobler ends.

In reply to those who desire to assert the non-religious character of Spiritualism I must emphasise the fact that the S.N.U. claims to be a religious organisation. The S.N.U. is definitely and deliberately seeking recognition as a religious denomination so as to secure the same liberty to proclaim its message, and the same freedom from persecution for its public exponents and demonstrators as is accorded the ministers of other denominations. To secure that end it may be recalled that the Parliamentary Fund was estab-

lished, and measures taken to present a petition to Parliament as a preliminary to a Charter, and to bring before Parliament an amending Bill to alter certain obsolete laws under which some of our mediums have been prosecuted.

With the same object in view it will be remembered that our late President, Mr. E. W. Oaten, Editor of THE TWO WORLDS, consented to claim exemption from military service on the grounds that he was a minister of a religious denomination. The case was fought through the lower to the High Courts of Justice. The courts granted that he was a qualified minister, but questioned our status as a religious body. That we did not win the case was not due to any lack of justice in our claim, but to the prejudice and opposition of religious bigotry.

During the course of the hearing in the lower courts, it was laid down that in order to fulfil the character of a denomination the community in question must stand separate and apart from other religious organisations. Mr. Justice Darling was quoted as declaring on some similar issue that to be entitled to call itself a denomination an organisation must "have a common denominator, some special features of its own which make it distinctive and give it a distinctive position among religious bodies."

To establish our claim, the first step taken was to exhibit some likenesses in the exercise of functions common to most denominations. Thus, we possess church buildings devoted exclusively to the propagation of our Cause. We have Lyceums, or Sunday Schools, for the training of our children in the elements of our beliefs and practice. We exercise the right of ceremonial for marriages, burials, and for the naming or baptism of infants. Not least in this category of likenesses, church membership is restricted to such as conform to the regulations contained in our Articles of Association, and who subscribe to the seven principles or tenets upon which the S.N.U. is founded.

The second step taken was to exhibit our differences, to throw into clear relief those special features which, in the words of Mr. Justice Darling, "give it a distinctive position among religious bodies." Taking the order of our services, the distinguishing feature is undoubtedly the introduction of the psychic element, whether by way of trance speaking or the clairvoyant description of arisen spirit friends. In the exposition of our principles equally clear differences appear, especially in the cutting across the creeds and theology of the older denominations. In the face of the old-time demand for a faith resting on the authority of the past, or in a priesthood, we begin by an appeal to facts which can be verified by the ordinary intelligent investigator. An essential part of our work is the provision of opportunities for the study of the facts and phenomena from which alone personal conviction is assured to the diligent student. There is also provision made for the development and training in the manifestation of the psychic powers. The facts of science and the teachings of philosophy are laid under contribution to illustrate our phenomena or elucidate our themes. We proclaim the inherently spiritual nature of man; the government of the universe by spiritual laws; and the eternal progression of man towards complete unison with the great Father of all. We assert that such teachings and practice are truly religious, and at the same time it is thoroughly distinctive from the position taken up by other denominations.

The seven principles were first given through the mediumship of Mrs. Hardinge Britten, an apostle and early pioneer whose activities in the Cause of Spiritualism were truly world-wide. They are the first clear statements of principles around which the Movement has grown. From the first moment when the scattered individuals and small churches sought organic unity, these principles were adopted as the binding link. They have thus descended to us from the very early days and are consecrated through the labours of those who laid the foundation of our Spiritualist Movement.

The first principle is the Fatherhood of God. It brings into view at the very outset the age-long controversy between religion and scientific philosophy as to the nature of the Great First Cause. The philosopher saw that this First Cause, assuming it to exist, must be something that transcended the capacity of the finite human mind to know either intimately or adequately. He further declared that there could be no personality in the Godhead; at least not

in the limiting sense which such a term conveys to the ordinary human understanding. Consequently, any "government" associated with the Godhead must imply the operation of an universal law, and be strictly non-moral in application and effects.

Religion on the other hand approached the problem from a very different angle. If one may say so, almost exclusively from the standpoint of purely human relationship. God was the Father in His character of Universal Provider for our human wants, physical and otherwise. God was also Law Giver and Judge for the maintenance of right conduct and moral discipline among the groups that made up the tribe or nation. This Father was very human in His approachableness, and very amenable to the strenuous fervent prayers of His children. Contrary to the general received opinion God was being created by man, and the moral and spiritual qualities ascribed to the Divine Father invariably reflected the standard which man himself reached and recognised. The philosophic conception has been largely incorporated in our modern religious ideas of God. Yet the human relationship of the earlier thinking expressed an important truth which is sought to be retained in the term "Fatherhood."

The Divine Fatherhood neither expresses paternally the physical sense, nor even in the old "predestination" conception of "the Potters' power over the clay to make one vessel unto honour and another unto dishonour." It expresses the idea that God is one, and that all human souls are parts of the universal whole, and all partake of the nature of the Universal; but differing in power of manifestation as inevitably the finite must differ from the infinite. Hence, as God is Spirit, so also is man a spirit. As God is the Creator, so in man also there is a power whereby he can give form and expression to the visions of his soul. The divine attributes of love, mercy and justice and truth are found to be embedded in every human soul, needing only appropriate environments for their quite natural expression.

The second principle, the brotherhood of man, arose out of the first. All sons of the same parent, whether human or divine, must be brothers. Race, colour, creed, or degree of education and attainment, cannot alter the fundamental fact that every unit of humanity is directly a child of God.

But just as we saw in discussing Fatherhood, it was necessary to rid the mind of physical relations, and concentrate on the idea of a symbol signifying spiritual relations, so also in discussing the thought of brotherhood. From the highest spiritual standpoint it is of much less importance to remember that "He hath made of one blood all nations to dwell on the earth," but of far greater importance to have a clear understanding that an Infinite Whole involves an infinite diversity in the units which make up the Infinitude. It also involves the recognition of an infinite variety in manifestation and power among its several parts. Rightly understood, this very diversity is at once the glory of the Infinite, for in diversity there can be harmony and completeness, whereas a unity may express nothing but monotony and incompleteness.

I stress this recognition of the intrinsic divinity of each separate unit of humanity before the consideration of the values of association and co-operation, because often the desire to invite into a fellowship arises from a feeling that there can be no divinity or goodness outside one's own particular Association. To assert, for instance, that Eternal salvation for the race depends upon the acceptance of the tenets of Buddhism, Mohammedanism, or even Christianity, is, in effect, to deny this divine sonship to all outside one cult. Whether it be a St. Peter before the High Priest at Jerusalem or some more modern Apostle, the assertion that "There is only one name given under Heaven whereby men may be saved" is to stamp the speaker as a narrow sectarian. Such an attitude divides men, and is a denial of the spirit of brotherhood. I profoundly believe with Ruskin that "whatever charge of folly may justly attach to the saying, 'There is no God,' the folly is deeper, prouder, and less pardonable in saying, 'There is no God but for me.'" Spiritualists recognise the fundamental divinity of every human soul, and realising that among every race and at every period of history psychic phenomena and seership accompany spiritual aspirations, offers a true bond of unity.

The first requisite for successful co-operation is a willingness to concede the position that all parties entering into association have something of real value to contribute to the larger associated life. Such questions regarding our responsibilities towards others, namely, that the strong should help to bear the burdens of the weak, to defend the helpless, to safeguard the right of each to a full and free life, to sustain justice and honour in all one's social and other relations, become natural forward steps towards the complete realisation of the inter-dependence of each on all, and all on each. I submit that the transition to this higher ideal is more easily reached from the basis that every soul is inherently a part of the great Divine Father.

The third principle declares that man's consciousness survives physical death. This is the fundamental principle without which there could be no Spiritualism. It is, indeed, a prime article of faith in most religions, but curiously enough the demand for some actual tangible proof has hitherto been regarded as a particularly heinous form of impiety. Nevertheless, as science advanced and wrested from religion one bulwark after another, ever bringing under the operation of natural law wider and wider ranges of physical or mental phenomena, the demand for evidence has been strengthened and has grown more persistent. Having no real evidence to produce, and deriding that which the Spiritualist put forward as either fraudulent or devilish, orthodoxy has found its hold on the people declining, until to-day but an insignificant proportion of the nation acknowledge attachment to the various religious denominations.

From the first Spiritualism offered its message on the basis of proven fact that man does not die, but passes into a new form of conscious existence carrying with him some elements of a persisting self. Stubbornly contested by scientist and religionist alike for more than seventy years, the proofs have stood the severest tests of investigation or ridicule. To-day, no fact in science is more surely proved than this basic principle of Spiritualism. The dear departed have reached back through the veil and spoken. They have proved their identity and revealed active, intelligent, purposive life as existing on their side, until we begin to understand, if dimly, a little of the topography and natural history of the spiritual realms. Incidentally the general acceptance of our proofs of man's survival, with the validity of the psychic phenomena through which the proofs come, must profoundly alter the scientific conception of the nature of man. Further, it seems likely to me that some chapters concerning the origins of religion will need serious revision by the Professors of primitive Animism and Ancestor-worship.

The fourth principle affirms the communion of spirits and the ministry of angels. The proofs for this are largely the same as for the survival of man. It is the common experience of all who have opened up communication with the other world that the ministering spirit is the beloved wife, husband, child, or other relative or friend who had gone on before. Having thus discovered that at death every human soul does in fact pass into a new phase of conscious existence, we bring into intelligent understanding the conception of a great world of spiritual creatures in an ascending scale of intellectual and spiritual orders. The hierarchy of the spirit world becomes as real as the hierarchy of mundane spheres. From contact with one's own to communion and companionship with the denizens of higher spheres becomes a natural progressive unfoldment of our psychic or spiritual experience. Most often it is a question of the willingness of the earth-dweller to lift up his soul to such heights of divine understanding and spiritual intuition that determines the level of his associations with these dwellers in the inmost. Here is the source of all the revelations given to man, either in this or any preceding age. In a very real and pertinent fashion our Heavenly-Father is proved to be no respecter of persons. Wherever a human soul hungers for righteousness, or strives to follow the intuitions of his deeper self, to him God will reveal Himself by visions, by inspiration, or the manifestation of some special psychic gift. Again, the very universality of the operation of the psychic faculty and seership among people of every race and colour is the best proof of this comforting truth. Communion with the spirit world has its own laws and condi-

tions, but thank God no priestly class can determine the time, place or person through whom the manifestations shall come.

The fifth principle declares the truth of personal responsibility. This has been a message of the pioneers from the very beginning of the Spiritualist Movement. Spirit communicators have emphasised this truth in the most specific terms, even when the predisposition and theological training of the medium was opposed to the idea. A notable example was the soul struggle of the Rev. Stainton Moses with his spirit communicator, as indicated in his book entitled "Spirit Teachings."

Here, at any rate, is the definite parting of the ways between the old orthodox view of vicarious sacrifice and the position of the S.N.U. Let me remind you that for over seventy years the Spiritualist has proclaimed this truth in the face of bitter and unscrupulous opposition from all forms of religious bodies. In spite of that opposition, now happily breaking down, our Movement is growing in the most remarkable manner. In the same period membership of church and chapel has declined, and faith in the teachings of orthodoxy was never at a lower ebb. Science has compelled Christianity to surrender one cherished doctrine after another, while Biblical and other scholars have well nigh destroyed all belief in the miraculous and historical elements of the Old Book. The men and women outside orthodoxy frankly refuse to accept the stories of the Creation, the Fall of man, the Virgin birth of Christ, or the doctrine of the atonement through the sacrifice and blood of Jesus. Inside orthodoxy are large sections of people who also regard these dogmas with the gravest doubt; or hold them with mental reservations and attribute esoteric meanings to them in a fashion that to the plain man simply means a disbelief in them as taught to us and our children in week-day and Sunday schools.

In the face of these incontrovertible facts, I put it to you in the most unequivocal manner possible that the S.N.U. will oppose to the uttermost any attempt to get such ideas embodied as part of the teachings of Spiritualism.

Against salvation through the sacrifice of another, Spiritualism urges the need for insisting on the bed rock fact of personal responsibility. All who really touch life at its core, be he Social Reformer, teacher, or business man, know full well that any improvement or success, either for the individual or the nation, is bound up in the ability to awaken souls to this thought of accepting personal responsibility, and a belief in their own powers to succeed. It is common knowledge that in every walk of life the majority shirk responsibility, and the cry everywhere is a call for men and women of courage to step into responsible positions. Do we not all realise that the supreme danger to the State and all social life is the liability of the irresponsible elements in society to be swayed by ambitious schemers of every class. Against this danger wise men all agree that the sole remedy is a wider education which shall call out the latent capacities of the individual, and teach it self reliance and courage to face the difficulties of life as part of its discipline.

The sixth principle, compensation and retribution here or hereafter for all the good or evil done on earth, follows inevitably from the previous position. Again, one has only to look steadily at life unfolding itself before us to see the principle actually operating. Great wrongs produce a crop of consequences beyond the power of the wrong-doer to remedy in this lifetime. Equally so, great acts of justice, heroism or mercy, set in motion forces that bless others, which flow on in blessing long after the doer has passed from the scene of his earthly activities. Remorse for ills that cannot be stayed, and overwhelming joy arising from noble acts, come under our daily human experience, and teaches the lesson of a spiritual law operating here and now in spite of many incidents which seem to contradict the general truth.

Compensation and retribution in the spirit world is a fact vouched for by every returning spirit. Whatever divergences of opinion may be revealed concerning the conditions of life in the spheres, there is an absolute consensus of opinion regarding the operation of this law. It satisfies the highest conscience by its inherent sense of justice, and assuming that development of souls in all their

manifold potentialities is the ultimate purpose of human experience, the disciplinary and reformative character of the principle stands revealed as the method of Divine wisdom.

The seventh principle asserts that eternal progression is open to every soul. This, too, follows inevitably from the fifth and sixth. In fact, they are links in an ordered chain of reasoning. It is the golden crown and apex of a message of hope to a sorrowing world, all too painfully aware of its own weaknesses. No longer shall any soul be frightened or mentally tortured by fears of an eternity of punishment, or utter annihilation, because it cannot accept dogmas that affront reason, nor participate in ceremonial repugnant to commonsense. Neither shall it miss salvation because born under circumstances that made ill-living easier than good, or was denied the education and opportunities of more favoured individuals.

The human soul thrust forth into manifestation of flesh begins its fateful journey through this world of ours. Its earliest experiences are of complete dependence on others, and of the reactions on itself of kindness or cruelty from those who have charge of it at this stage. Later, it learns the lesson of severance from other selves, and its own individuality. It can think and act alone. Still later the deep fundamental emotions are roused, and the soul hears calls that stir it to the centre and core of its being. Love, ambition, adventure, justice or truth and knowledge. Then comes the testing time. At one period handicapped by hardships and seeming defeats. At another lured to indifference or betrayal through a too easy life. Now fighting slowly and painfully through dense ignorance to knowledge and understanding. Now tempted by great gifts of intellect or power to exploit suffering humanity for self-aggrandisement. On another level climbing the giddy heights of conquest, or sacrificing everything in a noble self-abnegation for truth or honour, or it may be to plunge headlong into sloughs of intensest selfishness or sin.

But at each level learning something, adding to the sum of life's attainment, passing at length into a world of new values. Here to be faced, perhaps, for the first time, with one's own true self. Here one learns unmistakably and irrevocably whether the journey just ended will yield dead sea fruit, or a passport to a brighter service in the higher spheres. If vanity be the reward of the soul, bitter tears and passionate remorse there will be in plenty; yea, and hells enough for o'erleaping ambitions. But after the remorse and bitterness, with repentance comes the opportunity to begin again. As soon as the lesson is learned, and desire for light dawns in the soul, inspiration and courage flow into the awakened heart, and willing helpers are at hand to help the erring one seek the upward path of right and truth.

I believe in life; he is dead who believes in death.  
In strenuous life I believe, of unpolluted breath;  
With fulness of thought and of vision, and faith in  
itself that shall move  
Life's indivisible host in the wake of its leader, Love.

I believe in growth; in the upward growth of the race;  
Hesitant, stumbling at times; disfigured with  
many a trace  
Of the dust from which it has risen, the brute  
from which it has sprung;  
But growth has never yet ceased, and life and the  
world are young.

Growth is the law of life: and being and growth  
are one;  
Sturdier, broader, the tree shall expand in the  
light and the sun;  
On to a mighty morrow the race progresses—and then  
To a still more vast to-morrow we take our march again.

For I do not believe in perfection; I cannot, I will  
not believe  
In a day when desire shall be dead, when nought  
shall be left to achieve;  
For as long as the spirit of life the soul of humanity fills,  
The light of to-day shall pale in the dawn of the  
morrow upon the hills.

### Discussion.

Mr. H. W. Engholm considered that Mr. Berry had done the right thing in his address by clearing the decks for action and hoisting his flag. It was absolutely necessary to set the compass when steering the ship. But in clearing the decks let them take care not to throw overboard some things that were vital to them. For instance, there was one boat—a lifeboat to many people—the boat with the name Jesus. He would like to see that name mentioned sometimes; was, he felt, one of the names that ought to be associated with their Seven Principles, and for this reason. When he became a Spiritualist that name was one of great significance to him, for then he recognised that that great Crusade of his was on the Other Side like any other of his friends, only so much higher up. He (the speaker) was rather inclined when things got difficult to look for someone who had been a pal for so many years. So he said, "Do not let us advance without the boat Jesus on the good ship Spiritualism, steering for the harbour of peace and love" (applause).

Mr. Tayler Gwinn and Mrs. Bloodworth thought the Seven Principles limited freedom.

Mr. Harry Boddington said the Principles were adopted because the law compelled them to describe themselves. They had to declare what banner they sailed under.

Sir Arthur Conan Doyle was invited by the Chairman to come on the platform to say a few words, and to let those present see him. Rising from his seat, Sir Arthur said: "I don't think it is necessary for me to get on to the platform in order to be seen (laughter). In every religious discussion I am always on the broad side. Taking the broad side of this question before us, I can see that this great world is waiting for our message, and that we must not try to force all types of mind into one mould. We have clerical minds like those of the Rev. G. Vale Owen and the Rev. Chas. Tweedale, and where will you find broader minds than those of Dr. Ellis Powell and Sir Oliver Lodge" (applause). I am a rationalist, but as a Spiritualist I put them on a common base. A man is a Spiritualist who believes in spirit return. If we narrow it down to that we can meet on common ground. I understand that for an organised body it is necessary to have a common ground. But the whole wide world is full of Spiritualists, and we cannot speak for all of them. That is my view for what it is worth." (Applause.)

Mr. Ernest W. Oaten said he wanted to clear up one or two points that seemed to have been overlooked. He had had something to do with drafting the constitution, and he wanted them in the first place to realise what their new constitution meant. In a growing movement there must be an administration. He hoped they understood that. The thing could not be a mass of units, for that was a mob, not an army. There must be administration. Now, in this new constitution they had come to a point where every member of a Society had a voice in regulating what should or should not appear as Spiritualism. But if they were going to give equality of voting power and influence to a large number of units, they must have some guarantee of their soundness. They must not run the risk of any scheming party worming its way in. In the new constitution the widest latitude was allowed, but they insisted that those who were to control policy should at least declare that they were Spiritualists. Until they had thus proved their soundness they should have no hand in steering the ship (hear, hear). The Executive were in no sense responsible for the new constitution, but it was something which had been determined by the members of the Annual Conferences. They must bear in mind that the whole scheme was capable of amendment at any annual conference.

Mr. Berry thanked Mr. Oaten for his able statement. He wished to emphasize the point that they could not go in this world thinking as they liked. They must have something that the majority could accept. They had sacrificed their unlimited freedom to get something done. The name Jesus had been mentioned. He did not think there was a solitary person in the ranks of Spiritualism who did not reverence that name, but he would fight tooth and life before he admitted that it was the only manifestation of God or means of man's salvation (applause). Every

man, black or white, Mohammedan or Buddhist, whoever he might be, was his (the speaker's) brother, and he only wanted such a bond as Spiritualism supplied to meet him. That was all that was required. He could keep his own Buddha or Christ.

[REPORT OF MEETINGS TO FOLLOW IN NEXT ISSUE.]

## Peggy.

W. George Wheeler, L.P.I.

PEGGY BROWNLOW'S father was a mental scientist and author. His works had to do with the philosophy of the human mind, as well as the awakening of the divine mind in the human.

Mr. Charles Brownlow was a striking and interesting personality, with a broad, high, massive head, a dark skin and genial eyes. His head and face denoted both intellectuality and spirituality, at the same time he had warm social affections. Charles Brownlow had masses of bushy hair. There was an artistic touch about his dress, too, his head, his hair, his physical development, combined with the cut of his clothes, made him look a professor in an exceptional degree.

Brownlow gave advice on all subjects connected with the culture and discipline of the mind, the unfolding of hidden psychic forces, the awakening of latent talent. He knew a great deal about the soul and how to train it, thus people travelled hundreds of miles to consult him respecting themselves and their children. His books were translated into many languages.

Brownlow's wife was a lovely woman, and passionately devoted to her husband. She was physically well proportioned, with a warm-blooded temperament, extremely genial and affectionate. Her head was exquisitely shaped, and her hair of the richest quality—a fine brownish gold, which, when unloosed, fell in luxuriant masses almost to her feet.

Peggy was like her mother in regard to colouring of skin, quality of organism and the beauty of her hair. A tall, slim, lovely girl, with a beautiful swanlike neck, and a wonderfully pretty face. She had all her mother's graces and charms and something of her father's perception and intuition, but she was not self-reliant, and was inclined to be over-anxious as to her own advancement. Her first big examination was approaching, and she was peculiarly fretful, with a tendency to worry.

Professor and Mrs. Brownlow thought much as to their daughter's unfolding, and decided to hypnotise her and treat by suggestion, not only for the improvement of her present state of mind, but also for her future. Peggy had been well trained and was mentally fit, but as a child she was sensitive, with only moderate self-esteem.

Mrs. Brownlow undertook the hypnotic treatment for her daughter, over whom she found herself to possess extraordinary power. She was careful, however, not to use it so as to lessen the activity of the weak faculties, but rather to suggest more self-reliance, pride of character and ambition.

As time went on it was discovered that the hypnotic suggestion not only for the present but for the future, was proving extremely beneficial. Peggy passed her first examination with honours, and eventually grew out of the somewhat over-anxious tendencies of her early years. Her parents taught her how to cultivate the ruling faculties so as to attain greater strength of character and nobility of mind.

When Peggy was sixteen and in the full charm of her lovely girlhood her beautiful mother suddenly left this world, needless to say to the unspeakable regret of the professor, who loved her dearly. He, however, had the consolation of knowing that although she had left her body, her soul, her true self, was not at present far removed from him, and that so long as his soul aspired it was possible to communicate with her.

What Peggy felt is impossible to say. She cried a little, then brushed away her tears and said: "Mother shall never leave me. I will be soul of her soul, spirit of her

spirit. I will commune with her by night and by day. Psychic love such as ours cannot be interfered with by the mere death of the body, or rather its return to its original elements."

Mrs. Brownlow's departure was somewhat tragic. It happened during the great European War. She was lecturing on "The Culture of the Soul" to a large audience, and had reached a climax in the address. Every eye seemed concentrated upon her, her face was the face of an angel; her pure soul revealed itself. Then suddenly a bomb fell, and she with a number of pupils, passed into the realm beyond. It was a striking end. Her life had been full of nobility, rich in good deeds, eloquent in thought. A multitude mourned her loss.

The Professor and Peggy were right. Dorothy Brownlow, their beloved, still lived, lived in a higher and richer sense than when in this world. She was able to commune with them. In their souls they daily communed with her, concentrating their thought upon her, perceiving her form and grace, her lovely personality, without difficulty. This beautiful psychic communication with the beloved departed is rare, but it is none the less true.

As time passed Peggy developed in a very remarkable manner. She had almost a unique power over others. The lovely girl followed her father's profession.

Peggy's dearest friend was May Melbourne. May was a gifted girl, with a fine compass and breadth of mind, but she lacked her friend's psychic insight and developed spiritual forces. May was subject to extreme mental depression. There were battles in the mind, and sometimes the fear-giving faculties predominated, overwhelming the faculty of hope. This left her a shipwreck, devoid of joy and happiness.

Peggy, now in the glory of early womanhood, took May in hand. She not only hypnotised her and worked on her brightest faculties by suggestion, but taught May to communicate with herself and other hopeful psychic friends at various distances. It was slow work, but success came. This brought great joy and happiness. May Melbourne grew in health of soul as well as of body. Through Peggy she was able also to commune with Mrs. Brownlow, and thus a paradise of blisses became her own.

Peggy one day had a presentiment of coming danger. She and her father were going from London to Barmouth for a holiday. They had fixed the trains, and everything was in readiness when something happened. Peggy felt her beloved departed to be communicating with her.

"Go by a later train, Peggy," she said, "postpone your journey."

Peggy informed the professor of the warning, and the journey was delayed. Afterwards the news reached them of a railway accident, in which a number of persons were killed and injured. It was the train they had at first arranged to travel by.

"How splendid, father, was mama's warning. Had you left this world your great literary work, only half finished, would perhaps never have benefited mankind, and my psychic pupils would have suffered too, probably having failed to develop sufficiently to communicate with me."

These happy psychic relationships were a great blessing to the professor and to Peggy, who not only developed an extra sense, but unfolded those great spiritual forces which link the soul to the greater soul's beyond.

TEAR down the stronghold of error and its ruins will be rebuilt. Destroy the temple of truth, and none will strive to raise the fallen walls. For the false is more alluring than the true, and men are forever enslaved by their misconceptions.

WHEN you go to your chamber raise your voice in prayer. God will visit you with his love by sending one of the angel hosts to pour content and happiness into your soul. When you so wait upon the Lord you never do so in vain. Every aspiration you send up to Heaven, whether as an act of prayer or otherwise (so be it that it is good and holy and pure) surely reaches the Divine Bar—From the Beyond through A. H. WALTERS.

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FRIDAY, MAY 27th, 1921.

**Our Dual Nature.**

THE central facts of Spiritualism are essentially of such a nature that they confute materialism. Not only do they indicate the existence of a race of human beings discarnate who are in a more or less disjointed manner communicating with us, but the mode of such communication illustrates the fact that we possess a nature which is in some degree, like unto theirs. This other nature of ours forms the common bond between us.

In order that intelligent intercourse may take place there must be found a mutual meeting ground. It is useless to signal to a blind man or shout to a deaf one. Impulse and receptivity are two sides of a shield. All the signals from another world would be useless unless there existed some means of cognition attuned to their receptivity and hence mediumship becomes a necessity. It is the mutual base upon which people of both sides of death have their resting place. Hence, the dual nature of man—physical and psychical—is a "sine qua non" arising from the very nature of the case. It necessarily follows as a logical deduction from the facts of inter-communion betwixt two worlds, that we have in our make-up something of a similar nature to that which is possessed by our brethren beyond the veil. Spiritualism, therefore, forces the recognition of two facts which necessarily hang together: firstly, the possibility of communion with spiritual beings, and secondly, a spiritual nature by which we become responsive to their stimulus.

There follows the conclusion that we dwellers in a physical world are dual in our composition. We possess one nature which responds to physical stimulus and relates us to our material environment, and a second which is acted upon from a super-physical world. If this be so, then the argument for human survival is brought down to the level of physical science, for the dissolution of our physical nature need not, and in fact does not, imply the dispersal of the super-physical. Modern investigation is bringing home to us the recognition of the fact that duality of nature finds its manifestation through vehicles suited to the vibratory impacts and reactions of the two planes. There is a natural (earthly) body and there is a spiritual (psychical) body, and these constitute the nexus uniting the "I" to its respective environments.

Such a conception must react seriously on ancient and literal forms of theology. If one takes it for granted that man is merely a creature of earth, having nothing in himself in common with a spiritual world, then any attempt to unite him with a spiritual ideal (God) must be unique in its nature—partaking of the nature of God and man—thereby bridging a gulf, and making a path of "salvation" from the thralldom of materiality. Once, however, we conclude as a result of hard facts that the two natures are embodied

in every man, the uniqueness of one person only as possessing the "God in man" property is no longer a necessity; and ancient theology is seen to be based upon a misconception of the first principle, i.e., the nature of man himself.

Not only, then, has Spiritualism given us a demonstration of the actuality of a spiritual world, but also of the inherently spiritual nature of the man who shall presently dwell there. Nothing supernatural is required since the progressive unfoldment which leadeth thereto is an orderly part of nature's phenomena. Consideration of such a matter leads us to comment on two phases of perception and deduction, both of which are useful in their due order and degree, viz., reason and intuition. Sense perception by and through the physical body relates us to a physical world, and the reactions from such sensations are co-ordinated and examined, classified and regulated by the rational faculty. We believe that where the training of such faculty has been carefully secured, it affords man the best and surest guide in material life.

It is nonetheless true that there are many individuals in whom the intuitional faculties are almost as reliable as their reason. This may be due to the neglect of the latter, or to a super-acuteness of the former. Many women are intensely intuitional. As a class the gentler sex possess intuition in greater degree than men. This may be due in part to the greater sensitiveness of the organism in consequence of the function of motherhood, and in part to the secluded form of home life which has obtained in past generations. We are all familiar with the man who carefully weighs the pros and cons of a venture, and decides, after due deliberation, that a certain thing will secure certain results. His wife says, "You'll see—it won't come off!" "Why, my dear?" "Because it won't—I feel it won't." It is no reason—no argument. It is quite unsatisfying. We call it a woman's answer, but in those things which affect the peace and well-being of the home life, she is often right.

Men who have led the meditative life follow their intuitions as often as their reason. The mystics of all ages and all religions have done so, and not without results. Part of the failure of our elementary educational system, until quite recently, was due to the misconception that the accumulation of knowledge and the ability to think were mechanical and mathematical problems only. Imagination and intuition were too often ruled out.

May it not be possible that intuition is largely due to perception by the faculties of the psychical and spiritual nature. It can certainly be said that the great spiritual leaders of all ages have been able to perceive cosmic truths independently of rationally hammering them out. One of the useful functions of mediumship is that it develops intuition. We know that some folk neglect rational training in consequence of it. They find it easier to "feel" than to "think," but perhaps they are in no worse case than the steely intellectualist who merely thinks and is too cold to feel. If, as we suggest, man is dual in his nature, then reason and intuition are handmaidens, each strong in her own domain, but for our common life mutual helpers towards progressive attainment. It is not impossible to develop them side by side, so that each becomes the helper of the other. Reason should check and steady the impulses of intuition, and intuition illumine and extend the findings of her companion. A well-balanced human soul should result from harmonious marriage between the two. They are not incompatible factors, their joint development making for equilibrium.

WE have a few copies remaining of Herman Dareyski's celebrated song, "The Return," well suited for solos, etc., at public services. Key F., range E. to F. Full music 2s. each, post free.

THE "Weekly Dispatch" will shortly publish a series of articles from the pen of Sir Arthur Conan Doyle, dealing with the early days of Modern Spiritualism. The history of Hydesville—the story of the Fox Sisters. They will undoubtedly attract attention, as Sir Arthur has made this a matter for special study and research, whilst his facile pen will undoubtedly give incisiveness to a plain story of the early struggles of the much-persecuted, maligned children of Mr. and Mrs. Fox.

**CURRENT TOPICS.**

**The B.S.L.U. Conference Report.**

WE regret that owing to the Manchester holidays—all works being closed for Whit-week—we are compelled to hold over our report of Conference proceedings till next week. These are difficult days, since physical restrictions seem to co-exist with increasing spiritual activity.

**The Annual May Meetings in London.**

THE London District Council of the S. N. U. (formerly the London Union of Spiritualists) held its Annual Convention at the South Place Institute, Finsbury, on Thursday, the 19th inst., and the attendance on a broiling summer day was excellent. At the morning session Mr. Geo. F. Berry, Pres. S. N. U., read an able paper on "The Seven Principles of Spiritualism Considered as a Basis of S.N.U. Membership," which evoked keen discussion, and which we reproduce in extenso on another page. In the afternoon Mesdames Jamrach and Maunder gave a series of clairvoyant descriptions of spirit people, which were well recognised, whilst in the evening Messrs. Ellis T. Powell, D.Sc., Ernest H. Hunt and Geo. F. Berry delivered excellent addresses of a controversial nature concerning the attitude of Spiritualism as a Movement towards the theological world.

**Friendly Controversy.**

SHARP divisions of opinion were openly and frankly manifested, and it was good to see the perfect good-fellowship which characterised those who presented the differing views. "Friends in Council" exactly expresses the situation, for behind all controversy there glowed the burning fact of loyalty to the principles of spirit communion. We believe these meetings have done enormous good in clearing the air and enabling each to understand the other. The evening meeting was overcrowded, and we were pleased to see many old faces.

**Workers Old and Young.**

AMONGST those present we were pleased to note Mr. John Adams (Past Pres. S.N.U.) who, despite his 81 years, made a tedious journey in order to attend. Mr. Jas. Coates, too, carries the burden of well over three score years blithely, and has recently addressed 20 public meetings in 23 days, during which time he covered some 300 miles. The stalwart figure of Sir Arthur Conan Doyle, too, was in evidence. The strenuous nature of his Antipodean tour has left him looking tired, but he is full of optimism, and plans for the coming autumn season.

**Journalistic Spoof.**

QUITE recently the London papers reported an alleged case in which a woman who had successfully carried on a fruit stall in the Metropolis was told by a clairvoyant that the world was to end on a recent date. She thereupon sold her business and other possessions and spent the cash on a funeral outfit. At the expected hour she retired to bed, only to find that the passing time brought her to her senses and financial ruin. Again, comes from a Manchester daily a story of a whole family who it is alleged committed suicide in France as the result of attending Spiritualistic seances. Careful enquiries fail to elicit the slightest foundation for either of these stories, and we fear that the only explanation of such narratives is to be found in the vivid imagination of the writers. Contrasted with the Spiritualistic custom of presenting facts with names, dates, etc., the very looseness of such narratives as the foregoing is the evidence of their falsity.

**The S.S.S.P. Conference.**

THE Society for the Study of Supernormal Pictures appears to be doing valuable experimental work with "Spirit Photographs," and its Annual Conference at the British College of Psychic Science was alive and enthusiastic. At the dinner on the 14th inst., held at Pagani's Restaurant, Mr. Harry Engholm responding to the toast of "The Press," made a preliminary announcement of a large

exhibition of Psychic Photographs, which it is proposed to hold in the coming autumn, and the Society pledged its support. A very interesting and convincing series of lantern slides ancient and modern was exhibited during the Conference meetings.

**Society for the Study of Supernormal Pictures.**

THE annual gathering of the S.S.S.P. was held at the British College of Psychic Science, 59, Holland Park, W., on the 14th, 15th and 16th of May, under the chairmanship of Dr. Abraham Wallace, M.D. Mr. and Mrs. McKenzie welcomed the members, and trusted the convention would have a happy and successful time.

The Hon. Secretary, Mr. Fred Barlow, had to report a very successful and active year in which a good many experiments had been conducted and a mass of evidence collected, sifted and distributed. The membership showed a substantial increase.

The officers were re-elected en bloc, whilst Sir A. Conan Doyle and Mr. Blackwell were made additional vice-presidents. A number of very interesting papers were read, and excited considerable discussion, amongst which may be mentioned the following: "The Evolution of the Spirit Photograph," by Fred Barlow, Esq.; "Thought Photography," by Lieut. Col. Baddeley; "Thoughts on Supernormal Photography and Fairy Photographs," by Colin N. Bennett, Esq., F.R.P.S.; "The Royal Society Photograph," by Felicia R. Scatcherd; "Micro Photographs of Psychographs," by Major Spencer; "Some Notes on the Relation of Mind and Matter," by W. Kingsland, Esq.; "Experiments with a New Medium," by Ernest W. Oaten; "Experiments in Spirit Photography," by T. Blackwell; "A Talk on Psychic Photographs," by Harry Engholm, Esq.; "The Historical Evolution of Psychic Photography," by Abraham Wallace, Esq., M.D. These were followed by a general discussion on "The Future of Psychic Photography." Many of the papers were illustrated by lantern slides, whilst a number of photographic experiments with Mrs. and Miss Dean, Mr. Hope and Mrs. Buxton, were also engaged in.

On the evening of the 21st the members, with a few friends, met at dinner at Pagani's, Gt. Portland-street, and a number of helpful post-prandial speeches were delivered and preparations made for future work.

Arising out of the "Bush" controversy which has been made public in our contemporary, "Light," the Society passed unanimously a vote of confidence in the "Crewe Circle."

This Society is performing useful work in tabulating evidences and sifting them for future use, and officers and members are to be congratulated on a successful three days' conference.

IN the present controversy a good deal of light can be obtained from Dr. Abraham Wallace's useful pamphlet, "Jesus of Nazareth and Modern Scientific Investigation," post free, 7d. In dozens, 4s. 6d., carriage extra.

MESSRS. THORNTON BUTTERWORTH & Co. have just published vol. 3 of Rev. G. Vale Owen's "Life After Death: The Ministry of Heaven," at 7s. 6d.; post free, 8s. 3d. This contains in well-bound and permanent form the third section of the scripts recently published by the "Weekly Dispatch." We shall be pleased to supply intending customers.

THE current number of the "Psychic Research Quarterly" contains an excellent article by Rev. C. Drayton Thomas, concerning book and newspaper tests which effectually shut out telepathy. Mr. F. Bligh Bond, in a lucid paper, deals with the possibilities of the "subconscious mind" in dealing with the discoveries at Glastonbury. He propounds a theory of "greater memory" which we fear is more ingenious than convincing, whilst Messrs. C. V. Patrick and W. Whately Smith deal at length with the interesting subject of "Spirit Photography." The publishers announce that they intend to greatly enlarge the scope of the quarterly, which in future will be issued under the title "Psyche." The price will be 5s. quarterly.

## Soul Science.

A. L. Wareham.

### XV.—THOUGHT TRANSFERENCE AND TELEPATHY.

THE subject of thought-transference and telepathy has been widely investigated, and its truths demonstrated, of late years. In connection with it there has, no doubt, been mixed up some deception and fraud, but there is ample evidence of a reliable nature to substantiate its validity. There have been many excellent public demonstrators whose methods and results do not admit of dispute. The Society for Psychical Research has gone very thoroughly into the subject, and its members are generally satisfied that its truth is established.

There is no accepted theory as to the manner in which the phenomena are effected; indeed, the means may possibly be various. Some excellent tests have been made by Prof. Barrett, one of the earliest and most reliable investigators. He says of one case:—

"One of the percipients, Maud, a child of twelve, was taken to an empty adjoining room, and both doors were closed. I then wrote down the name of some objects likely to be in the house, which we (the family and myself) silently thought of. No one was allowed to leave their place or to speak a word. The percipient had previously been told to fetch the object as soon as she 'guessed' what it was, and then return with it to the drawing room, where we were seated. Having fastened the doors, I wrote down the names of the following articles one by one, with the results stated: hair-brush, correctly brought; wine-glass, correctly brought; orange, correctly brought; toasting fork, wrong on the first attempt, right on the second; apple, correctly brought; knife, correctly brought; smoothing iron, correctly brought; tumbler, correctly brought; cup, correctly brought; saucer, failure.

"The names of towns were fixed on, the name to be called out by the child outside the closed door of the drawing-room, but guessed when fastened into the adjoining room. In this way Liverpool, Stockport, Lancaster, York, Manchester, Macclesfield, were all correctly given; Leicester was said to be Chester; Windsor, Birmingham and Canterbury were failures."

Freshness of interest on the part of the percipient appears to be necessary to success; the best results are obtained when there is no weariness or anxiety for success. Some percipients gradually lose their power. This gradual decline resembles the disappearance of a transitory pathological condition; whereas if a code were being used practice would lead to proficiency. Some percipients are able to tell tastes in a similar way. The following is recorded in the Proceedings of the S.P.R.:—

"The percipient being seated with her back to the agent, and blindfolded, the taster, usually outside the room, then silently took a small quantity of one of the substances, put it in his mouth, and returning, placed his hand on the shoulder of the percipient, who called out what she apparently tasted. No one else was allowed to speak. Thus, the agent having tasted vinegar, the percipient said she felt 'a sharp and nasty taste.' The agent then tasted mustard, and the percipient at once said, 'I now taste mustard.' But this seemed to spoil the next couple of trials, as the percipient said, 'I still feel the hot taste of mustard.' Another evening, Worcester sauce, bitter aloes, alum, nutmeg, cloves and cayenne pepper were correctly named by the percipient. There were several failures, but the successes were quite beyond pure guess-work."

Sensations of pain are also transferred, as shown in the following:—

"The percipient was seated blindfolded with her back to the investigators, who all agreed noiselessly to inflict upon themselves some similar trivial pain. There was no contact with the percipient. In all, twenty trials were made. In ten of these the percipient localised the pain with great precision; in six the localisation was nearly exact, and in four nothing was felt, or the localisation was wrong."

These experiments show that in certain subjects in a peculiar waking state a "community of sensation" occurs

between the agent and percipient, such as is observed in the mesmeric trance. Percipients are able to describe accurately objects at a distance and out of normal sight. Some are even able to make satisfactory drawings of such objects.

"The percipient was blindfolded, the drawing placed on a wooden stand between the agent and percipient, and in silence gazed at by the agent. When the percipient received an impression, which usually occurred after half a minute to two or three minutes, she was allowed to remove the bandage and draw what she had mentally perceived. Her position rendered it absolutely impossible for her to obtain a glimpse of the original drawing, and she was kept under the closest observation the whole time, and complete silence observed. Under these stringent conditions many of the reproductions closely resembled the original drawing."

Hypnotic subjects feel the pains of the operator, and also seem to read his thoughts and readily obey his unspoken wishes. The great war produced many cases of telepathy between soldiers and their mothers, wives and other friends and relatives. Mothers have felt a sudden pain or shock, or have heard their sons calling them at the time that those sons were wounded or killed. Many more have appeared after death, and given messages. In the writer's own family there have been two cases of appearances after death. A brother's son, who died in Malta from enteric fever contracted at the Dardanelles, appeared in his naval uniform, but did not speak. Another brother's son, who was killed in action in France, appeared to his sister who was grieving deeply about him and addressing her by a pet name told her to cheer up, he was quite happy.

Numbers of these cases of telepathy have taken place when the two concerned have been hundreds of miles apart, and some are on record between people at opposite sides of the earth. Some sensitives are able, by directing their attention to one with whom they are in sympathy, to sense that person's state of mind, follow the actions, and see the sights of the other, who may be at a great distance. Some again can direct their thoughts to a place with which they are acquainted, and can then see what is taking place there at the time.

It is not agreed as to the manner in which telepathy is produced, but it may be that it is done in more ways than one. We are most of us aware that when we come near to certain people we get certain sensations that would appear to be due to emanations or vibrations from that person. In congregations and crowds there is a psychic atmosphere. When things are taking place everything in the vicinity is affected, and is storing up records similar to the records of a cinema film, and these records can reproduce to the sensitive, as is shown by Psychometry.

These facts would seem to point to the theory that telepathy is produced by emanations or vibrations from the body and brain, similar perhaps, to the etheric vibrations which occur in connection with wireless telegraphy. On a recent occasion when there was a number of warships off a certain part of the South American coast, they were constantly using the wireless. Large flights of butterflies came around the ships; they seem to have been sensitive to the vibrations, and to have been drawn by them. When the ships went away the butterflies disappeared.

It is most improbable, however, that telepathy over very great distances is propagated in this way, as is pointed out by Sir W. Barrett, who says, "Even if we assume the so-called brain-waves to be infinitely minute waves in the ether that fills all space, they would still obey what is called 'the law of inverse squares,' that is to say, spreading one very side in ever-expanding waves, they would decay in proportion to the square of the distance from their source. Thus, at a thousand yards away from the source, the effect produced on any receiver would be a million times less than the effect upon the same receiver a yard away from the originating source. Hence, to transmit waves over great distances through free space, requires tremendous energy in the originating source of these waves. Otherwise the waves would be so enfeebled when they reached the receiver that it could not detect them."

This is the considered opinion of a great physical scientist. Mental waves, being probably of a much finer nature than wireless waves, would not require so much

energy to propagate them, and would travel at a greater speed; while bearing this in mind, Sir William's position would appear to be unassailable. We must, therefore, consider what other means there may be for producing telepathy at a great distance. The writer, when at seances, has frequently heard the clairvoyant, describe bands of sympathy that unite two persons present, who may be relatives, or lovers, or friends. These bands of sympathy appear to be composed of a fine spiritual substance, and it is quite possible that even when parted by great distances these bands may continue to exist, or at least to form spontaneously on a thought or feeling of one relative to the other of the two persons. If this be so, the band would serve as a conductor, like a telegraph wire, and very little energy would be required to propel the mental waves from one to the other, even at the greatest distance.

Again, in the case of trance, and often in sleep, the spirit body leaves the material body, and travels to great distances, but it is always connected with the material body by a cord of fine spiritual substance, which, if severed, would free the spirit entirely from the material body, and cause what we know as death. It seems possible that some cases of telepathy may be due to the actual travelling of the spirit itself. Impressions received may be due entirely to subjective causes, or they may in some cases have a substantial objective element. Thoughts are said to be things, and there is the evidence of spirit photography that in some cases there is a more or less substantial object. According to the testimony of seers and advanced spirits, the spiritual spheres and spiritual beings are substantial.

The higher the sphere or the intelligence, the finer is the substance of which they are composed, but there is nothing and no one devoid of substance. Old-fashioned religionists are very hazy on this question, and their hazy thought still lingers among many of our best thinkers. This is a matter that we cannot very well know of ourselves, and from our experiences, but the evidence now available seems to have more authority than the surmisings and speculations of the past.

There have been many instances where persons who in the material body have been in one place, have been apparently seen at a considerable distance from that place. This has happened when the person seen has been asleep, in a trance, and also when in ordinary waking state, and performing usual duties. It would seem from this latter that the absence of the spirit body from the material body is not always an essential to the seeing of an apparition at a distance. Possibly thought, even unconscious or sub-conscious, is sufficient to produce the phenomena.

Most people must have noticed the attracting power of steadily gazing on another person. The power of the evil eye is another illustration of occult connection. A traveller through a little known district of Central Africa relates how, when passing through with his natives, the inhabitants, who hate strangers, cast the spell of the evil eye on his whole party. One by one the members of the party succumbed to the subtle influence and died. He himself felt the power strongly, but succeeded in resisting and overcoming it by determined will power. When the inhabitants found that he could resist their evil spell, they gave up trying, and allowed him to pass without further molestation.

There is, however, not only black magic, but what is sometimes called white magic. That is, the benefiting of others by occult mental powers. The wishing and willing of others' welfare can have very actual beneficial results. This is shown in the cures at a distance that are made by Christian Scientists, mental scientists and others. A naturalist recently related how he found a female moth of a certain variety in the country, and putting it carefully in a small box took it to London, where the variety did not exist, and kept it alive in the box. In a short time male moths of the same variety were found in the room; fluttering around the box which contained the female. They had evidently come many miles from the country, and the inference is that even at that great distance they were sensitive to the influence of the female.

On one occasion the writer was at a seance, when the medium became controlled by an American Indian spirit. In the course of conversation it was casually remarked

"that we were in the room together," but the controlling spirit at once denied that he was in a room. Asked where he was he replied, "Why, I am here on the prairie." He must have been controlling the medium either from America or from the spirit spheres.

\* Since Sir William wrote the above, means of focussing and directing the etheric waves in wireless telegraphy has been discovered, and is in use.

[TO BE CONTINUED.]

## 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.*

### AN EXPLANATION TO A FEW SCOTTISH CHURCHES.

SIR,—Occasionally, these past twenty years, I have broken faith and not kept appointments, but never without special cause, accompanied by deep regret. This week and next week, however, I have made breaches which I consider serious, and calling for more than an ordinary apology, when it will be seen how helpless I was in the matter.

On taking up my present business last July I arranged to get away occasionally, provided that my daughter—a perfectly competent person—did duty for me. I was due at Aberdeen, Kirkcaldy, Dumfermline and a few private circles from May 1st to 10th, for which complete arrangements had been made. Meanwhile trouble arose for which I was in no way responsible, but, on the very eve of my intended setting out, my superintendent informed me that, owing to altered circumstances, I could not get away, although my going or staying in no way concerned him.

I did not plead for favours, servility is not in my nature, so at once, with aching heart and troubled mind, cancelled all my engagements. Had there been time I would have communicated with headquarters for leave, which I will do in future.

My pain is accentuated by the fact that during these past few days I have received over a score of letters expressive of pleasure at my projected visit, as in each town I have many good and dear friends. I cannot write to all, but will they accept this explanation of what will have been to them as it was to myself, a keen disappointment. Later on I will try to fit in with a few, but similar facilities may not be readily obtained.

With thanks to the stalwarts who sent telegrams or letters of sympathy, and to yourself for your co-operation in an unpleasant and uncalled-for situation.

Newcastle-on-Tyne.

JAMES LAWRENCE.

"HEAVEN REVISED."—THE TWO WORLDS Company have just republished the popular booklet, "Heaven Revised," by Mrs. E. B. Duffey. This useful work has run through many editions, and is just the thing to hand to the beginner. You should send for a supply. Price 1s.; post free, 1s. 3d. In quantities, 9s. per doz., carriage extra.

THE London College of Mediums forwards us its prospectus and syllabus. It appears to be a Union of public workers banded together for mutual study and education, with a view to improving the standard of platform efficiency. Consultative conferences will be held monthly for discussion upon such subjects as "Methods of public presentation of Spiritualistic phenomena and differences of opinion on Spiritualistic philosophy," etc. An education committee has been appointed, and an educational course of study arranged which will prepare students to sit for the S.N.U. diploma of efficiency. A definite course of handbooks for study are laid out in the syllabus. We welcome the signs of the times. When our public workers are prepared to go to some trouble to fit themselves for their work we shall hear less of an inefficient medium.

### 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 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.

#### SCOTTISH DISTRICT COUNCIL.

UNDER the auspices of the above Council of the S.N.U. Mr. H. E. Hunt, of London, gave a series of lectures in Glasgow, Edinburgh and Belfast, between April 10th and May 1st. In each town the Sunday meetings attracted large audiences, who greatly appreciated Mr. Hunt's incisive and logical methods of handling his subjects. During the week special courses of lectures on "Mental Development and Nerve Control" were given, dealing with the subconscious mind, health and personal efficiency, thought concentration, the feelings and the will, and memory and imagination.

In each town the increasing attendances at the later lectures showed the public appreciation of this very practical and common-sense series of lectures. In spite of difficulties caused by the industrial troubles, and the heavy travelling expenses incurred, the visit was a most gratifying success not only as an educative and propagandist effort, but as a financial venture

#### BARNOLDSWICK.

For the first time in the history of Spiritualism we had a procession and field day for the Lyceum and Society. We have got a new banner from Skerritts, of Bolton, which is a credit to the maker. There were close on 700 in the procession, the public of Barnoldswick being surprised a great deal at the numbers. It is needless to say that everything turned out a success.

#### BRITISH MAGNETIC HEALERS' ASSOCIATION.

THE above Association held a Hospital Sunday on May 15th at the Bakewell Spiritualist Church, Ashton New Road, Beswick. The whole day's services consisted of three meetings, which were given over to our benefit.

Mr. Vernon, Miss Wallwork and Mrs. Shakeshaft conducted the services, each being well attended. Mr. Vernon gave an outline of the work done by our Association during the thirteen years of its existence, laying emphasis on the fact that the whole of the work done by the members of the Association was given voluntarily. Mrs. Shakeshaft gave the address on "The commandment of love," which was very much appreciated by a large audience. Remarkably good clairvoyance was given by both Mrs. Shakeshaft and Miss Wallwork. Additional interest was added by the singing of a solo by Miss Webber and a recitation by Miss Bowler.

At the close Mr. Vernon moved a vote of thanks to Mr. Lydiard for lending his support to our Cause. This concluded the work of another successful day spent in furthering the great

Cause of Spiritualism along the road of progression. Something attempted, something done!

#### TRANSITION OF MR. BEN TAYLOR.

It is with deep regret that we record the passing to the higher life of Mr. Ben Taylor, of 107, Moorend-rd., Huddersfield, on Friday, May 6th. The interment, which took place at Lockwood Cemetery, was conducted by Mr. W. Gush. Mr. S. Ackroyd also added a few words.

Friends from all the surrounding churches came to show their sympathy and esteem to our young brother, whose age was only 30. A very ardent worker in all the branches of the Movement, late secretary to the Halifax and District Committee, and also the Yorkshire District Council, of which he had also been vice-president. He also held the presidency of the Halifax and Huddersfield Lyceum District Council until quite recently. He took also a very active part in the Liberty Groups and Speakers' Guild, and we shall feel his loss greatly. I feel that the Movement generally has lost a great worker both in the Lyceum and in the church. He was a young man of great promise. We are sure that he will soon return and prove to others that continuity of life of which he so often told them.

#### A NEW PAMPHLET.

### Does Spiritualism Cause Lunacy?

By H. J. OSBORNE.

Government Lunacy Returns Analysed.  
A Lie Refuted!

PRICE 3d., POST FREE, 4d.

Every Society should stock this Pamphlet.

#### BIRMINGHAM.

THE Birmingham Spiritualist Church have been fortunate in having the services during May of Mrs. Neville and Mrs. Marriott, both of London. Both attracted large congregations, and were much appreciated. Whit-Sunday services were conducted by the Rev. H. Lennard, an ever popular speaker with Birmingham Spiritualists.

On May 22nd we had the pleasure of a visit from Miss Butcher, whose addresses made a great impression on the large audiences gathered to hear her.

#### BIRMINGHAM : SMALL HEATH.

A MEETING was held on Saturday, May 21st, at the Jenkins-st. Schools, Small Heath, Birmingham, under the auspices of the South Midlands District Committee (Birmingham Subcommittee), the purpose of the meeting being to form a church for the Small Heath District, under aegis of the S.N.U.

Mr. P. B. Membury, President of the Midland District Council, presided, and briefly outlined the course of action to be taken. Several suggestions were offered, questions asked, and eventually 25 names were given as a start off to the membership roll. The inaugural services will be held on Sunday, May 29th, and the new church will commence its career with a splendid start.

#### BRISTOL : UNIVERSAL.

At the above church on Sunday, May 15th, a beautiful Whitsuntide service was held. It was also the fifth anniversary of the dedication of the church, and the many floral tributes decorated the windows and rostrum.

Mr. Pritchard, President of Providence Hall, gave a most inspiring address, taking for his subject "What think ye of Christ." Mrs. Beaven's clairvoyance was excellent, and most convincing. Miss Avent rendered "Beyond the Veil" and "The Father's Throne" very beautifully, giving a grand finish to a most sacred service.

#### BIRMINGHAM : KING'S HEATH & MOSELEY.

MR. B. P. MEMBURY, President of the M.D.C.S., was present at the Lyceum in the morning, and conducted the evening services. In the course of the address, which was an absorbing one, our President dealt with the essentials of Spiritualism and the use of knowledge once obtained. Afterwards he gave clairvoyant descriptions with spiritual messages, which were much appreciated. A solo entitled "For All Eternity" was sung by Miss Muriel King, who was ably accompanied by Mrs. Barker.

#### BRISTOL : PROVIDENCE HALL.

ON Whit-Tuesday a delightful char-a-banc outing was held in connection with the above church. A large party of members and friends journeyed to the Wye Valley. The weather was ideal and a start was made at 7-30 a.m., the first stop being Gloucester, where we had breakfast and visited the Cathedral. We then drove on to Ross, and were delighted with the quaintness of this town. After lunch a start was made for Tintern, where we visited the historic Abbey and to the psychic the old walls seemed to speak of bygone days, and one felt how they would like to hold a seance within those walls. We then drove on to the Wyndcliffe, where another halt was made, and several of the party made the climb. The beauty of the scenery will not quickly be forgotten. We then continued our journey to Chepstow, where we had tea, and saw the old castle and after, started for home, everyone feeling they had spent one of the most profitable days it was possible to spend, and it was voted by all as the finest day's outing we had ever had.

#### CARLISLE.

THE Carlisle Higher Spiritual Research Society, Queen's Hall, West Walls, had the services of Miss Fitzpatrick, the girl medium of Yorkshire. A most interesting address was given and much appreciated by a large audience. Her clairvoyance was most convincing, names being given and all being recognised. A good number of the audience had never been in a Spiritualist meeting before. Miss Fitzpatrick is only 16 years of age.

#### DUNSTON-ON-TYNE.

ON Tuesday, May 13th, Fred and Alan Roy, aged 8 weeks, the twin sons of Mr. and Mrs. Vipond, of 28, Victoria-street, Dunston-on-Tyne, were laid to rest at the Dunston Cemetery. There was a short service in the house, and an impressive service was held in the Dunston National Spiritualist Church, which was conducted by Mr. M. Dodds, of Gateshead, assisted by the Benwell Lyceumists. A fan-

large number of friends attended at both services. Mrs. and Mr. Vipond wish to extend their heartfelt thanks for all the sympathy shown to them in their bereavement.

#### HASTINGS & ST. LEONARDS.

THE above Spiritualist Church had with them Mrs. Annie Johnson on Saturday, Sunday and Monday, May 7th, 8th and 9th. The Saturday and Monday evenings were devoted to psychometry, when Mrs. Johnson dealt with 77 articles. On Sunday the subject was "The use of Spiritualism," which was given as so in the evening. Mrs. Johnson also gave clairvoyant descriptions, all of which were recognised.

#### LONDON : CAMBERWELL.

THE Church of the Spirit, Camberwell, have been favoured with another visit from Mrs. Hetty Butterworth, of Barrow, Lancs., who conducted two services on Sunday to good audiences, giving good address and a good many clairvoyant descriptions. On Monday afternoon we had a meeting for psychometry, when she dealt with over forty articles to the satisfaction of all. On Wednesday evening she gave an uplifting address and descriptions to many in the audience. We all appreciate the services of Mrs. Butterworth.

#### LONDON : HAMPTON HILL.

THE first anniversary of the above Lyceum took place on May 15th, and was presided over by Mrs. Kirby. A very pleasant time was spent by the children. Mr. Miles, from the Lyceum Union, gave a splendid address. Recitations and songs were given by Miss Nora Sheppard, the Misses Fraser, Miss and Master Stockwell. In the evening Mrs. Brittain gave a splendid address and clairvoyance to a crowded audience. The singing of the children was very effective.

#### NUNEATON.

ON Sunday, May 22nd, the services were conducted by Mrs. Evans, of Coventry, Mr. Byard occupying the chair. Mrs. Evans' subject was "Who shall roll away the stone?" and pointed out that by complete trust and confidence in the powers around us all evils that beset us, both material and spiritual, can be swept away by the spirit forces. A few clairvoyant descriptions and messages concluded the service.

In the evening one of the mediums' controls gave the address: His simple but direct talk went home to the hearts of the listeners, and was heartily appreciated. Clairvoyant descriptions and messages concluded a most enjoyable evening.

#### PLYMOUTH : STONEHOUSE.

ON Friday, May 6th, the above church held a sale of work, social and dance in aid of the building fund at the Oddfellows' Hall, Plymouth, which was a great success. The following took part: Fruit stall, Miss Tolson; linen stall, Mrs. Adams; fancy stall, Mrs. Lucas; refreshment stall, Mesdames Lavis, Drake and Endicott; roll of fortune, Miss E. Skelton; dips, Miss H. Endicott; weighing machine, Mrs. West; boot stall, Mr. West. The sale of work was opened at 3.15 by W. Stafford, Esq., a very ardent worker in the Cause, who, in his opening speech, congratulated the President, Mrs. Joachim Dennis, officers

committee and workers on their splendid efforts to build their own church. At the close of the sale of work they put £90 for the building fund.

During the evening songs were sung by Misses Whitemare, Hutchings, Gibby and Sturdley and Mr Prout. The children's Floral Tableau (Miss Biggs as Rose Queen) was highly applauded, as also the Kitto Hand-bell Ringers, who rang several peals of bells. This was followed by Mr. Nash and his pupils in a laughable sketch entitled "Terror of the School." The happy evening was closed with a dance, which is the greatest success of the church. The accompanists were Miss Glee and Mrs. Smith and Mr. J. W. Dennis, organist of the church.

#### PLYMOUTH : MORLEY ST.

ON Wednesday, May 11th, we held our last social for the summer, and a very pleasant evening was spent. Solos were rendered by Miss Farley, Miss Pearce, Mrs. Pearce and Mr. Mason. A special feature of the evening was a presentation by the President, to Mrs. C. Pearce, of a beautifully chased electro-plated tea-pot, as a small mark of appreciation of her cheerful work for the Society (which has included secretaryship). One of our members, Mr. Roberts (an artist), also gave Mrs. Pearce a specimen of his own work, a very fine study in fruit. Mrs. Pearce expressed deep gratitude in her reply. Several workers spoke of her willingness to do whatever she could to help the work along.

#### ROTHERHAM.

OWING to illness and railway service being difficult our planned speakers have not been able to take up our platform. We have had to rely on our workers at home, and some elevating and uplifting services have been held, attended by good audiences. Some remarkable tests have been given which, I believe, will be the means of bringing more earnest and sincere enquirers about the philosophy of our Movement.

#### SUNDERLAND.

THE members and friends of the "Victory" National Spiritualist Church arranged to spend an outing together on Whit Monday at Ryhope Dene. The weather was fine and members turned out splendid. The few hours of enjoyment were well spent. Such things bring the members more together, so that the brotherhood of man can be realised on this side of life. On Whit-Tuesday another grand day was spent at Hylton Woods.

#### TREDEGAR.

It was with regret that the Society learnt of the retiring from official work of their President, Mr. A. Brown, and also the resigning amongst other offices that of our President and Lyceum conductor.

Mr. Edwin Jones, an old staunch worker, has been unanimously elected to the chair, whilst Mr. A. Lewis, the organist, and a strenuous advocate, is the new Lyceum conductor. The latter was inducted on Sunday at the Lyceum by Mrs. Halestrap, and commenced his duties under happy auspices. Mr. E. Jones also filled the vacated chair morning and night. The speaker was Mr. W. G. Halestrap, who spoke on "The Lord's Prayer" and "Pentecost." Mrs. Halestrap gave clairvoyance. The annual tea was held on the Monday.

#### MEETINGS HELD ON SUNDAY, MAY 22nd, 1921.

BARNSELY. — Mrs. Chapman gave an address on "Who are these arrayed in white?" She also gave clairvoyance. BARRY, Atlantic Hall. — Mrs.

Wakeham gave an address on "Spiritualism," followed by clairvoyance. Mrs. Taylor presided.

BEDWORTH. — Mrs. H. A. Bryan Smith paid her first visit, giving addresses and clairvoyance. Mr. Rowe presided.

BIRKENHEAD, Hamilton. — Meetings conducted by Mrs. Forrest, who gave address and clairvoyance.

BIRMINGHAM, Aston. — Mr. Jones, of Wolverhampton, gave addresses and clairvoyance. The evening subject was "Spiritualism and science, the need of the hour." Mr. A. Tozer presided.

BRIGHTON, Athenaeum Hall. — Mrs. Crowder gave addresses and clairvoyance in the morning and evening.

BRISTOL, Dighton Hall. — Services conducted by Mr. Sharpe, of Birmingham. Mr. Outen presided.

United: Mr. Crago, of Cardiff, was the speaker both morning and evening. His subject in the evening was "The power of thought." Mr. Pritchard presided.

Universal: Mrs. Harvey (Southampton) gave addresses, followed by clairvoyance. Mr. Jenkins presided.

Clifton: Miss Mary Mills delivered an address on "The new Jerusalem," followed by clairvoyance.

CARDIFF, Central. — Mr. Alexandra gave an address, and Mrs. Alexandra gave clairvoyance.

DUNDEE. — Meetings conducted by Mr. G. S. Hendry. His subjects were "Friendship" and "The two 'I's,'" which were highly appreciated. His clairvoyance was remarkable. Mr. H. G. Hambling gave a solo. The meetings were well attended.

EXETER, Market Hall. — First visit of Mrs. A. Brittain, of London, who lectured and gave clairvoyance in the afternoon and evening.

GRIMSBY. — Mrs. Ramm, of Lincoln, an old worker in the Cause, occupied our platform, her subject being "Who is our creator, or is there a God?" which was listened to by a large audience.

HIRST. — Mrs. Macdonald, of Benwell, gave an address and clairvoyance.

LIVERPOOL, Daulby Hall. — Mr. E. A. Keeling gave an address on "The dynamics of prayer." Mr. C. Dixon presided.

LONDON. — Battersea: Well attended morning circle. Evening, Mr. R. Sturdy gave an address and answered questions.

Brixton: Mrs. Neville gave an address and clairvoyance.

Fulham Morning, circle, Evening, Mr. Punter gave an address followed by clairvoyance.—Pros. Sunday next, at 7, Mrs. MAUNDER. Thursday, June 2nd, at 8, Miss THOMAS.

Hounslow: Mrs. Edey gave an address on "Why I became a Spiritualist," followed by clairvoyance.

Lewisham: Morning, circle, Mr. Cowlam. Evening, Mr. R. Boddington gave an address on "Pentecost."

Little Ilford: Mr. G. R. Symons gave an address on "The Infinite," and Mrs. Symons gave spirit messages.

London Spiritual Mission: Morning, Rev. G. Ward gave an address on "The witness of the early Christian Church to Spiritualism." Evening, Mr. E. W. Beard spoke on "Transfigurations."

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, Lyceum. Evening, Miss V. Burton gave an address on "The art of peace."

LOUGHBOROUGH. — Owing to no train service the planned speaker did not arrive, so the service was conducted by members. Afternoon, experiences

were related. Evening, reading by Mr. Coone and clairvoyance by Mrs. Hall.

**MEXBOROUGH.** — Mr. W. Rawlinson and Mr. J. Kenning conducted our services, giving short addresses.

**PETERBOROUGH.** — Addresses and clairvoyance by Mrs. Jessie Greenwood, of Hebden Bridge. Mrs. Last rendered a solo. Mr. F. W. Rickett presided.

**PLYMOUTH, Morley-st.** — Mr. F. Ireland gave an address on "Kinship." Mr. Mason gave the solo and Mr. S. Peace gave clairvoyance.

**Stonehouse:** Meeting conducted by Mr. West, of Saltash. Soloist, Miss Hutchings. Address by Mrs. Joachim Dennis entitled "The gift." Clairvoyance by Mrs. Martin.

**PORTSMOUTH, Temple.** — Mrs. Jamrach gave an address, answered questions and gave clairvoyance.

**SHEFFIELD, Centre.** — Mr. W. O. Mason gave an address on "The descent of the Holy Spirit," which was followed by clairvoyance. Mrs. Smith presided.

**WEST MELTON.** — Mrs. Stanley gave an address on "Where are our dead?" Mrs. Lee and Mrs. Trigger gave clairvoyance.

**YORK, Spen Lane.** — Services conducted by Mrs. Seed, who gave addresses and clairvoyance.

#### SOCIETY ADVERTISEMENTS.

**South Manchester Spiritualist Church,**  
PRINCESS HALL, MOSS SIDE.

SUNDAY, MAY 29TH, at 2-30, LYCEUM.  
At 6-30, Miss A. HESP. At 8-15,  
Mrs. FARRER.

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

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

THURSDAY, 3 and 8-15, Mrs. BUTTERS.

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

SUNDAY, at 6-30.

MAY 29.—Miss F. MORSE.

June 5.—Circle for Members Only.

„ 12.—Mrs. M. LLOYD.

„ 26.—Mrs. A. LOMAS.

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

SUNDAY, MAY 29TH, at 10-30, LYCEUM.  
At 3, PUBLIC CIRCLE.

At 6-30, Mr. CHANDLEY.

MONDAY, at 8, Mrs. SPENCER.

WEDNESDAY, at 3, LADIES' MEETING.

At 8, Mrs. ELLIS.

**Collyhurst Spiritual Church,**  
COLLYHURST STREET.

SUNDAY, MAY 29TH, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE. At 6-30, LOCALS.

MONDAY, at 3 and 8, Mrs. SHARPLES.

WEDNESDAY, Mrs. WORTHINGTON.

SUNDAY, JUNE 5TH, Mr. FARRER.

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

SUNDAY, MAY 29TH, at 6-45 and 8-15,  
Mrs. RENSHAW.

TUESDAY, at 8-15, Mrs. WOLFENDALE.

THURSDAY, at 8-15, Mrs. REESE.

Open Circle on Saturday at 8.

**Milton Spiritualist Church,**  
BOOTH STREET, ECCLES CROSS.

SATURDAY, MAY 28TH, CIRCLE OPEN

SUNDAY, MAY 29TH, at 6-30,

MISS COTTERILL.

MONDAY, Mrs. ELLIS.

WEDNESDAY, OPEN CIRCLE.

THURSDAY, DEVELOPING CLASS.

**Palistry Simply Explained.** With  
numerous Diagrams. By James Ward.

Price 10s. 6d.

#### SOCIETY ADVERTISEMENTS.

**Moss Side Progressive Lyceum Church,**  
66, RABY STREET.

SUNDAY, MAY 29TH, at 2-30,  
Miss INA S. DABBS (New Thought  
School) on "Karma v. Kismet."  
Discussion. All are welcome.

**Moston Spiritualist Lyceum Church,**  
CO-OP. HALL, AMOS STREET.

SUNDAY, MAY 29TH, at 10-30, LYCEUM.

At 3, CIRCLE. At 6-30, Mr. HART.

Subject: "Physical Education."

SUNDAY, JUNE 5TH, Mrs. SMETHURST.

**Pendleton Spiritualist Church,**  
FORD LANE.

SUNDAY, MAY 29TH, at 2-30, LYCEUM.

At 6-30 and 8, Mrs. E. BRIGGS.

WEDNESDAY, at 3, Miss SANDIFORD.

THURSDAY, at 8, Miss COTTERILL.

SUNDAY, JUNE 5TH, at 6-30,  
Mr. KNIGHT. At 8, Mrs. LANE.

**Bristol Spiritualist Temple,**  
47, OAKFIELD RD., CLIFTON.

Open Meeting every Tuesday at 8.

SUNDAY, JUNE 5TH, at 6-30,

Miss MARY MILLS, B.T.Sc.,

Speaker and Clairvoyant.

**Bristol Universal Spiritualist Church,**  
BISHOP STREET, ST. PAUL'S.

SUNDAY, MAY 29TH, at 6-30,

Mrs. A. JAMRACH,

Address and Clairvoyance.

SUNDAY, JUNE 5TH, Mrs. MARRIOTT.

**Gillingham Spiritualist Society,**  
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, MAY 29TH, at 7,

Mr. T. W. ELLA.

SUNDAY, JUNE 5TH, Dr. VANSTONE.

SUNDAY, JUNE 12TH, Mrs. MAUNDER.

**Brighton Spiritualist Church,**

ATHENÆUM HALL, NORTH ST.

Affiliated to S.N.U.

SUNDAY, MAY 29TH, at 11-15 and 7,

Mr. W. P. SWAINSON,

on "Lake Harris: Seer and Mystic."

LYCEUM at 3.

MONDAY, at 8, Public Healing Circle.

WEDNESDAY, at 8, Mr. E. C. CAGER.

**Brighton Spiritualist Brotherhood,**

OLD STEINE HALL, 52A, OLD STEINE,

Affiliated to S.N.U.

SERVICES:

Sundays at 11-30 and 7. Lyceum at 3

Mondays and Thursdays at 7-15.

Tuesdays at 3.

Healing meetings, First Wednesday in

every month at 3.

SUNDAY, MAY 29TH, at 11-30 and 7,

Mr. J. J. GOODWIN.

MONDAY & TUESDAY, Mrs. ORLOWSKI.

**Hastings & St. Leonards Christian Spiritualist Society,**

3, CARLISLE PARADE, ON SEA FRONT,

NE. CLOCK TOWER MEMORIAL.

SATURDAY, MAY 28TH, at 7,

Address and Clairvoyance.

MONDAY, at 7, Mrs. A. JOHNSON.

SUNDAY, MAY 29TH, at 11 and 6-30,

Mr. CUBITT-SMITH, of Eastbourne.

Lantern Lecture, "Spirit Photographs."

Next Week-end, Mr. A. PUNTER.

#### SOCIETY ADVERTISEMENTS.

**Sutton Spiritualist Society**  
CO-OPERATIVE HALL, BENHILL ST.  
SUTTON.

SUNDAY, MAY 29TH, at 6-30

Mr. H. WRIGHT.

**Battersea Spiritualist Church,**  
640, WANDSWORTH RD., LAVENDER  
HILL.

SUNDAY, MAY 29TH, at 11-15, CIRCLE

At 6-30, Mrs. L. LEWIS.

THURSDAY, at 8-15, Mrs. EDEY.

**Brixton Spiritualist Brotherhood Church,**

STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, MAY 29TH, at 11-15, CIRCLE

At 3, LYCEUM.

At 7, Mrs. GRADDON KENT,

Address and Clairvoyance.

SUNDAY, JUNE 5TH, Mrs. MELLOY and

Mrs. CLEMENTS.

CIRCLES: Monday, at 7-30, Ladies;

Tuesday, at 8, Members; Thursday,

at 8-15, Public.

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

SUNDAY, MAY 29TH, at 11,

Mr. W. A. CODD.

At 6-30, Mrs. E. MARRIOTT.

WEDNESDAY, at 7-30.

**Church of the Spirit, Croydon,**  
HAREWOOD HALL, 96, HIGH STREET

SUNDAY, MAY 29TH, at 11 and 6-30  
Mr. PERCY SCHOLEY.

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

SUNDAY, MAY 29TH, at 11, CIRCLE

At 3, LYCEUM. At 7, Mrs. NEVILLE,

Address and Clairvoyance.

MONDAY, at 7, FAIRY PLAY by

BRIXTON LYCEUM.

FRIDAY, at 8, Mrs. F. KINGSTONE.

**East London Spiritualist Association,**  
NO. 7 ROOM, EARLHAM HALL, EARL  
HAM GROVE, FOREST GATE (pass thro  
Main Building to Second Door on Left)

SUNDAY, MAY 29TH, at 7,

Mrs. BEAUMONT SIGALL.

SUNDAY, JUNE 5TH, Ald. D. J. DAVIS.

**Hackney Spiritualist Church,**  
240A, AMHURST ROAD.

SUNDAY, MAY 29TH, at 7,

Ald. D. J. DAVIS.

MONDAY, at 7-45, CIRCLE.

**Hampton Hill Spiritualist Society,**  
3, HIGH ST. (close to Uxbridge Rd.  
Tram Stop), HAMPTON HILL.

SUNDAY, MAY 29TH, at 7,

Mrs. BROWN & Mr. KIRBY.

Lyceum every Sunday at 3.

WEDNESDAY, at 7, PUBLIC CIRCLE.

**Hounslow Spiritualist Society,**  
ADULT SCHOOL, WHITTON RD.

SUNDAY, MAY 29TH, at 6-30,

Mr. AND Mrs. SMITH.

LYCEUM at 3.

TUESDAY, at 7-45, Mrs. MAUNDER.