



THE TWO WORLDS.

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

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

No. 1751—Vol. XXXIV.

FRIDAY, JUNE 3, 1921.

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SUNDAY, JUNE 12TH, at 11, MR. LESLIE CURNOW.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1751—Vol. XXXIV.

FRIDAY, JUNE 3, 1921

PRICE TWOPENCE.

Original Poetry.

White-Sun-Day, 1921.

THERE came before this England rose
An islet wild in Northern sea,
A Light supernal, God-ordained,
Whose glory ever has remained
And will until the sunset close
On all Eternity.

White-Sun-Day: Spirit pure and gold:
A flame thro' Flesh, a gleam of God;
The Christ that WAS lies in the tomb,
The Christ that IS moves in a room*
His world-faith to mankind unfold
Wherever feet have trod.

I look around
And lo! have found
A shadowy pool with broken reeds,
An empty grave with barren weeds,
A nailed Cross with worm-worn creeds
That satisfy no human needs.
But look! a Heaven-born gleam of Love
Reveals again
The Heavenly Krishna and His Dove:
Faith has not lived in vain!

* A little upper chamber."

—W. F. K. REAN.

What the Newspapers Are Saying.

A Glance Through the Press.

James Lawrence.

THE tide of vituperation and elementary criticism is receding, for which change consistent and sympathetic persons will express no regrets. Its place is being occupied by a gradual, but very concrete, movement towards sanity and justice in pronouncing judgments. The reaction was bound to occur, the unrestrained orgie of prejudice and ignorance has run a long course, yet, despicable as have been many of its sayings and doings, mistakes have been recognised, lessons administered, and light thrown upon many hitherto somewhat obscure points and practices. It leaves Spiritualism infinitely stronger, has augmented its supporters, and made it necessary that the next organised attack upon its citadel will have to be attempted by fresh machinery, manipulated by persons more capable of examining intelligently and unbiassedly, of reasoning logically, and, above all, of realising defeat when it comes to them.

As I sit and review the past twelve months I would not like to forget their contents in this direction. I have a chart containing references to thousands of reports, and a drawer safeguarding these reports themselves, and comparing the first of them with those come this morning, I feel as if really the angel world has had no small part in the mighty campaign. The advertisement given has been beyond all expectations, while the numerical addition to our ranks makes pleasant conning over. Readers of THE TWO WORLDS have had the most salient contemporary items reviewed for them by our Editor, thus making it possible for the busiest and the densest to be up to date, and to be able to take their stand against local misrepresentation.

One most satisfactory feature resultant from the press and platform criticism is the growing band of practical defenders. Whilst at Burnley at the Lyceum Union Conference I met four gentlemen who recently put up splendid fights in their different districts, and from letters and other documents shown me, learned that in every instance complete success crowned their efforts. This is all to the good, because the senseless virulence of even less than a decade ago is passing, and soon only well-qualified evidence will be advanced against us. Perhaps the "faked fairy photographs" theory will give extremists a new lease, but the smile of the real butterfly and the droning bumble bee will give those credulous beings cause to ponder over the spirit behind the introduction of card-board gnomes and elves.

The correspondence between Sir Arthur Conan Doyle and the Rev. J. C. Carlile in the "Daily News and Leader" has been quite entertaining, perhaps the most piquant and committal being the Doctor's statement in his closing letter of May 11th. Therein he says, "I do not raise any question as to the reality of the spiritual world, nor do I deny the possibility of spirit communications. Psychology may give us fuller light." That "fuller light" has already been shed, but too few have yet recognised its glow. The tit-bit of the rev. gentleman's admissions is when he states that "had the Church presented anything like a philosophy of the future life, there would have been less force in the claims of Spiritualism." Precisely. The Church offered—and still offers—husks. Spiritualism presents the sound kernel.

The "Sunday Express" of May 8th contained an account of an interview with Sir Arthur, one passage of which should be committed to memory by those irresponsible irreconcilables who continually prattle about lunacy, moral degeneracy, physical wrecks, etc. Wrote the interviewer: "But neither the rolling down—a golden flood of gorse in bloom—nor the sunlight and wind which played upon it seemed more normal and vigorously healthy than this large, quiet man who told with such loving familiarity of his conversations with the dead." A striking testimony, surely.

The "W. T. Stead Messages" in the "Weekly Dispatch" are causing wide-spread interest, and are proving of much value. Authenticity aside, they contain information and advice not generally to hand. Secretaries should paste them in a scrap book, failing appearance in book form. The chapters on mediumship should be welcomed by those already familiar with Wallis' "Guide to Mediumship." Such articles in a lay journal go far to educate public opinion and give an impetus to individual investigation, while the stamp—though discarnate—of authority in the present instance further enhances its value.

In the "National News" Dr. Ellis Powell continues to "hold" his readers. In the issue of April 24th his account of the effects of suicide should come as a check and a warning. While opinions of trustworthy persons vary, direct information should help to clear away the cob-webs surrounding this most debatable subject. If his article of May 1st, relative to "Where is the spirit world?" does not carry us far on the road to definite conviction, it assuredly gives much food for thought, and should assist hesitating enquirers to set out on the quest for personal experiences.

In its issue of April 27th, the "Christian" published a letter from Dr. F. B. Meyer disclaiming all sympathy with the "wiles of the devil." I could almost feel the shaking of the universe caused through his indignant repudiation. In his anxiety to right himself he cites an "innocent statement of long ago as being used by "the enemy"—meaning, I apprehend, Spiritualists—to make it appear as if he

favoured the "abhorrent craze," while the next moment he charges "A Christian Writer" as being the transgressor. Surely his denunciations are recoiling on his own head.

I wonder how long it will be ere complete confidence is reposed in the bona fides of the Crewe Circle. "Truth" has been airing its opinions, justifiable had there been direct evidence behind them, or if those accepting the genuineness of these particular phenomena had been illiterate, credulous nobodies, but almost impertinent when advanced as opinions only. All the same I am aware that many inside the ranks of Spiritualism would welcome some method by which every doubt would be swept away, the honesty of a few simple people permanently established, and a definite lead given to this most valuable phase of mediumistic ability. If those so heatedly striving to establish the "faking" explanation would as carefully seek for a genuine solution, they would be most agreeably surprised. I am a photographer of over twenty years' experience, and have "faked" plates and prints time and again, but these always lack one touch present in negatives claimed as bearing spirit images. Every frank operator will agree with me; the others hardly matter.

While interest in the Hornsey Poltergeist phenomena is waning, "Pearson's Weekly" of May 7th referred to happenings of a similar nature under the title "Ghosts that work overtime." A saw-mill worked by unseen labour, a ship's mate warned by a spectral visitant, and a wall raised by invisible bricklayers are three of the instances cited, together with references to the oft-told tales of eerie guides on bog and fell and moor. Phenomena of this nature came often under my notice as a boy long before I heard of Spiritualism, some of which I have related in *THE TWO WORLDS*, so that I have practical confidence in the possibility of kindred happenings. In the north and west of Scotland I have witnessed many so-called "supernatural" occurrences, while even on busy Tyneside, spontaneous phenomena have not been really rare. Somehow there continues a backwardness to institute definite trustworthy investigations. No one seems to think that the work belongs to them, and so the years slip by while the controversies go on and the doubt remains.

The passing of Lord Bute has given opportunity for the re-telling of many occult and psychic stories connected with his father, an interesting little article appearing in the "Western Mail" of May 7th. He was a Vice-President of the Society for Psychical Research, working at one time in close association with Sir William Huggins and other competent scientific investigators. One little gem—although not Spiritualistic—in the article I must not overlook. Dealing with psychical inquiries among the Highlanders the writer says, "Unfortunately the Highlanders were taciturn and uncommunicative, and heaven knows how taciturn a Scot can be when he chooses." Even after that indictment of its national natural reserve, Scotland will stand where it did.

Promiscuous unauthorised statements are too frequently accepted as of hall mark quality, while the contrary is more often the true position. Ever since Father Woodall launched the "10,000 lunatic" estimate the numbers have waxed and waned according to the imagination of the prosecutor for the time. The personal withdrawal of the Dr. Winslow statement is ignored, and the fallacies of Dr. Schofield, Father Vaughan, Father Benson, etc., bandied about instead.

In its issue of May 10th the "Sheffield Daily Telegraph" returns to the attack with the assertion that the increase of lunacy is due to "dabbling in Spiritualism." Responsible newspapers should regard as part of their duty to the public that of obtaining something approximating reliable information.

I have heard many comments upon Father Day's article in the "Sunday Chronicle" of April 24th, but as *THE TWO WORLDS* has dealt fairly fully with it I will refrain from comment save to state that I completely fail to measure the mentality of a man who dubs a group of well-known persons "estimable citizens," while their religion is "a damnable heresy." That may be clerical logic, but it seems far off being commonsense.

An article in the "Sunday Pictorial" emphasises what the writer thereof cries out for—the need for "general

education," that impartation to include a respectable grounding in psychical and occult knowledge.

Mr. Sidney Mellor suggests a remedy for the fortune-telling craving, and contrasts the lot of the palmist with that of the medium, and uses the following words: "The claims of the former (the fortune-teller) to predict the future are just as well (or just as badly) substantiated as the claims of the latter (Spiritualist medium) to evoke the spirits of our dead friends." It is high time that a writer whose opinions are accepted by a popular week-end journal should make himself conversant with a subject before he proffers to handle it. Had he done so in this instance he would have found that no claim, of whatever nature or range, stands so completely vindicated as the one that the dead can and do communicate with the living. Mr. Mellor might very profitably adopt his own dictum and become student before teacher.

"Truth" of April 20th contained a few paragraphs on Sir A. C. Doyle, presumably from a regular contributor, and next day the "Nottingham Journal and Express" published word for word selections from the first two items, without stating the source of extraction, at least so far as my cutting discloses. I will leave it at that.

"The Ladies' Field" gave a very sympathetic review of Lady Glenconner's book, "The Earthen Vessel." Another ladies' paper, the "Gentlewoman," had a few quite sensible remarks anent the recent London fortune-telling case. What these well-meaning papers require re-occult problems is a clearer understanding as to the actual attitude of Spiritualists towards commercial forecasting of the future. They would then cease from misleading their readers, and from bringing discredit on many upright fellow-beings.

The "Glasgow Herald" of May 17th contains a reference to the committee elected by the Church of Scotland to inquire into supernormal psychic phenomena. Five meetings had been held, together with a number of sub-committee meetings, while representatives had attended various seances in the city. The notes are favourable but non-committal. A pleasant note reads, "It is believed that the phenomena under investigation has a bearing on the cure of souls, and therefore deserved the attention of the Church." Caledonians are moving.

The "Daily Express" and "Morning Post" of May 18th contained brief reports of the expected lecture by Mr. Edward Clodd. I have no space for details, but will note how flippantly he dismisses such intellects as Crookes, Lodge, Richet, Lombroso, Doyle, etc., when he asserts that "believers in the occult are not reasonable beings, and must be classed with the mentally defective." One thing, however, stands out in the attitude of Mr. Clodd as in that of every adverse critic. He—and all—says "these things can be explained by some law of nature." But not one of them has yet explained them thus. Examples would be much more effective than words. A number of newspapers have favourably commended a book by the Rev. W. B. Haynes, who pleads for a Christian Spiritualism. As we have too much of this already, readers should weigh the appeals carefully before submitting them to judgment and comment.

There have been this week many lengthy reports of a Christian Endeavour Convention in Newcastle-on-Tyne, but a stray paragraph in a local paper sufficed for the Lyceum Unions' meeting at Burnley on the 14th and 15th of May. The objects were identical, the finding of methods and means of carrying light, leading and example (as each knows it) to needy humanity, and I am sure that an impartial if observant reporter could have discovered that the latter body was trying to evolve and apply the more reasonable and helpful remedies. But the reformer has never been heralded or lauded as his labour demands.

Results in the lives of men and women are his living monuments, and though apparently lost amid the torrent of abuse, ridicule and falsehoods, they persist, quietly but steadily, effecting those ends beyond the power of parson, press or parasite to undermine.

OBSTINACY is ever more positive when it is most in the wrong. —MME. NECKER.

The May Meetings.

Annual Demonstration of the London Union.

A BROILING Summer's day and a crowd of smiling faces inaugurated the proceedings of the May Convention at South Place Institute, Finsbury, on Thursday, May 19th. The proceedings were opened punctually at 11 a.m. with the hymn "Father of All, In Every Age!" followed by an impressive invocation by Mr. G. F. Berry.

Mr. Boddington, in introducing the essayist, alluded to the need which existed for Spiritualism. It was calculated to supply intellectual satisfaction concerning a future life and a spiritual world, and appease the longings and desires of the human soul. Mr. G. F. Berry would read them a paper on the Seven Principles of Spiritualism as a basis of National membership. He had had a wide experience, and was successfully filling the office of President of the Spiritualists' National Union.

Mr. Berry's paper, which we included in our last number, excited an interesting discussion, which kept the meeting full of vivacity and good temper. Miss Queenie Braund ably rendered two solos, which were much admired.

THE AFTERNOON SESSION.

In the course of the afternoon session the hall was comfortably filled. The chairman introduced Mrs. A. Jamrach, D.N.U., who gave clear and convincing descriptions of spirit visitants, and this was followed by similar descriptions by Mrs. Maunder, most of them being freely recognised by those present.

Quite a number of old workers who had passed from this life were seen hovering over the workers of to-day and encouraging them in their labours.

THE EVENING MEETING.

The evening meeting having opened with the Spiritualists' anthem, "The World Hath Felt a Quick'ning Breath," Mrs. Jamrach offered an invocation, after which Mr. Boddington, chairman, addressed the meeting as follows:—

DEAR FRIENDS AND FELLOW-WORKERS,

"We meet for our 20th Annual Conference in stormy and unsettled times. Whilst this state is largely due to the war, which raised and fostered angry passions (almost to a point of legitimacy), I am convinced that the springs of this discontent lie deeper than the war. You cannot raise the educational efficiency without at the same time enlarging the critical faculties, and the man in the street is, and has been for many years, criticising things in general and things in particular, among these things what is called—or mis-called—'religion' has been weighed in the balance and found wanting, the result being that 'eat, drink and be merry, for to-morrow we die' is the gospel of life for the mass of the western world.

"As medieval theology exposed its vacuous and speculative character to questing minds, personal discipline tended to become loosened. The war merely accentuated this fact; the Church realising that as a moral force it had practically ceased to be, cast about for a means of instilling life into its moribund carcase, calling its elders and wise ones to a Congress. They debated many matters, including Theosophy, Christian Science and Spiritualism, and finally produced a report which showed a fine discrimination.

After damning (without any faint praise) both Theosophy and Christian Science, they, with carefully selected language, decided to try Modern Spiritualism as a plaster for their many weaknesses. Our Movement is in a position to congratulate them on their good sense, and, if necessary, to lend them a helping hand. As true Spiritualists we are anxious that all the world shall possess the energising power of our living truth. We are not working to build up and maintain an organisation merely for the glory of organisation, but to an end that opportunity for this knowledge shall not be lacking; and for one other reason, i.e., self-defence, for while we are willing to help the Church to discover spiritual truth, we are not willing that our truths shall be swallowed up and made subservient

to theological error. When these subtle flatterers deny that Spiritualism is religious, or that it can ever be religion, then we know that priestcraft and vested interest shouts aloud.

"One of the less discreet of these people who have been patronising us for some time, recently let the cat out of the bag when he suggested that the Spiritualist Movement is doomed to failure unless we interpret the life and work of Jesus in the same way as he and his Church does, especially the vicarious atonement!

"Now, this god and man dishonouring doctrine is repudiated by every angelic communicant, by every spirit who has outgrown these priestly inventions, and every honest man and woman also refuses to shelter themselves under the merits of this man, medium and martyr of 1900 years ago, and I take this earliest opportunity of repudiating in the name of every church of Spiritualists enrolled in this area both the suggestion and its inferences. The angels broke through the crass materialism of 70 years ago in order to release humanity from the untrue dogmas of the past, to expose the whitened sepulchres of the Churches, and to replace the dead letter with the living truth. Their errand was not to rehabilitate the errors of the past, but to bring back man to a fuller consciousness of spiritual life and the love of God.

"If the Church thinks it can coerce the spirit world or the Spiritualist Movement of this country into an alliance for the purpose of propping up its discredited dogmas, and to control mediumship in its own interests, it is making a bigger mistake than it ever made. Never more will an enlightened people consent to revive the 'Thus said the Lord' through the lips of a State prophet or priest. We will be kind, we will be helpful to this Church which lost its birthright when for worldly ends it merged the truths of the primitive Christians into Roman Paganism. We will help them to the truths and spiritual gifts they lost, but the nightmare of theology shall never again shackle the minds and souls of humanity if Spiritualism and the angels can help it. We have no desire to antagonise any body of opinion, but if for the sake of popularity and the smiles of the self-elect, we are to emasculate the democratic Gospel of the Spirit, the truths for which we have suffered unmerited odium for 70 years, then we say 'No! We will not be false stewards.'

"We have with us to-night three stalwarts representing three phases of the truth of Spiritualism, and I will now call upon Mr. Ernest Hunt to address the meeting."

Mr. Hunt, who was greeted with applause, based his remarks on a statement made by Origen in the 3rd century that the Scriptures had a threefold meaning: a body, a soul and a spirit. These were represented by (1) the literal text, narratives cast in story-form which always appeal; (2) an inner meaning reserved for the intelligent student; (3) the spirit of the teaching which can only be discerned by those of spiritual illumination and understanding. Spiritualism had its "body, soul and spirit" represented by (1) its phenomena, the wonderful sky-signs of what lies behind. Whether men approve of Spiritualism or not, our phenomena hits them. There are, of course, those people who, having admired its body, imagine that they know Spiritualism. Poor souls! They soon find that mere sensations pall, and they soon exhaust their little supply and are left in their spiritual poverty.

To others, however, there comes the same queries as were raised at Pentecost—what mean these things? Who and what are the agencies at work? The world is moribund and dead in materialism, and the soul teachings of Spiritualism make for its reawakening. They can be applied to the present unrest, to social, national and educational problems. These are only to be solved by getting at the soul-powers which are behind the phenomena of life. This led us to the third or spiritual phase. Spiritualism must stand for the spiritualisation of humanity, or I have no use for it. For the awakening of the spirit within man—high-thinking and plain living. In this matter I dissociate myself from some of my chairman's remarks. In so far as the Churches are opposed to the materialism of to-day, I am with them (applause).

Miss Queenie Braund was cheered for her rendering of the song, "Yonder."

DR. ELLIS T. POWELL.

Dr. Ellis T. Powell, who was loudly cheered, offered his congratulations on the stage of progress reached to those assembled, whether visible or invisible, to those especially who from a larger life had constructed foundations which are bearing a greater weight every year. Ere long he was sure that such conferences as this would have to be conducted in sections, similar to the proceedings of the British Association, for theirs was the greatest scientific cause in the world to-day. Scientific knowledge, however, implied responsibility. You can afford to fool about in a punt on a duck-pond, but when you command an ocean liner you need confidence, knowledge and humility.

He alluded to the mistakes of the Church in past centuries. 600 years ago a cleric attributed alchemy to diabolic agency, whilst to-day experiments with radium are showing that the transmutation of metals may be a scientific fact. Alchemy missed its ideal, but laid the foundations of modern chemistry. Two hundred years later Galileo was forced by a dogmatic church to recant or die, but modern science has accepted his findings. One century ago the cleric denounced anaesthetics, to-day they are in common use.

We move from dogmatism, let us be careful that we are not led into it. The great J. H. Huxley once told us that there are impossibilities which are contradictions in terms (such as a round square), but no others. Because I love tolerance, I advise you to be careful of your attitude to Christianity. Differentiate between the teachings of the Church and the teachings of the Christ. The former is the result of the scheming politician, but behind this there lies a solid foundation.

Modern criticism is robbing the Bible of the false garb in which it has been clothed, and opening our minds to inner meanings which may stamp the New Testament as the finest psychic text-book in the world. Now that the East is being opened up, new and startling discoveries may be made at any moment. I advise scientific caution. We cannot ask for tolerance unless we are prepared to give it. Let there be no arrogance or dogmatism. "Now abideth faith, hope and charity, but the greatest of these is charity." (Cheers.)

Miss Edith Bolton splendidly rendered the solo, "The Glory of the Sea," her fine contralto voice securing an encore, "The Lord is My Light!" which elicited loud applause.

MR. G. F. BERRY.

Mr. G. F. Berry expressed his pleasure at being in London, and was delighted with the remarks of the previous speakers. No harm is ever done by taking stock and hearing all opinions. There need be no regrets if a new journey opens before us. In the search for truth he could well say, "Here I have no abiding place." He was never afraid to leave an old position.

He alluded to the parable of the talents, and pitied the man with one little gift who was afraid to use it, but the spirit of Spiritualism was not hid from that poor man. The ghastliest failures had often come from those who had great talents, and great benefits have often come from those who possessed one poor little talent and used it well.

As a boy he had yearned for the educational advantages which were outside his reach, but he had found that inner vision could come to all who desire it and will faithfully seek it. As a trades union organiser he knew that to-day the kernel of our present industrial unrest was due to lack of vision on both sides. As a go-between 'twixt disputing factors, he knew that tolerance must come from both sides. The balance was heavily over-weighted against Spiritualism by the use of our educational establishments in order to bolster old ideas in the plastic mind of the child. Let them get dogmatic religion out of the schools. He was not prepared to play with obsolete dogmas on the off-chance of something extraordinary turning up. The expert and the authority have made too many tragic mistakes in the past for me to sell my soul to him. He was prepared to be tolerant to all men, but he was not going to remain quiescent when the very people who had been warring against them were striving to capture the position. He was glad of the help of all men, but we sometimes come to the parting of the ways, and it may be necessary to say to

such men, "Thanks for your company, and if here we part, we part to meet again." (Applause.)

The usual votes of thanks were passed with acclamation.

The meeting closed with the usual hymn and benediction, and all present felt that an excellent day had been spent, the whole of our difficulties threshed out, and a better understanding of the enormous areas covered by Spiritualism obtained.

British Spiritualists' Lyceum Union.

Annual Conference at Burnley.

THE vagaries of a disorganised train service and the hardships arising from the coal dispute militated against a record-breaking attendance at the 32nd Annual Conference of the British Spiritualists' Lyceum Union, which took place at the Co-operative Hall, Burnley, on Saturday and Sunday, May 14th and 15th. Under the circumstances the attendance was a gratifying one, nearly half of the 250 Lyceums in the country being represented. Mrs. M. E. Pickles (Blackpool) presided over the deliberations, and a number of important decisions were arrived at. After the usual welcome and opening exercises had been engaged in, a discussion arose on the minutes. By some means a rumour had arisen that the Union were striving to raise £2,000 to stave off financial disaster. A reference to the Balance Sheet showed such rumour to be unfounded, and the Treasurer made it clear that the £2,000 was required to enable the union to extend its activities in the publishing department, and to meet new expenses or increased salaries inseparable from such extension.

The reports of the various committees showed considerable activity, and a year of good work. The "Lyceum Banner," under the editorship of Mr. G. F. Knott, was increasing in circulation and becoming of all-round interest to the Spiritualist Movement. Its educational department was accomplishing useful work.

The Education Scheme had some 1,100 students, and there were 770 entrants for the 1921 examinations. Some of the best brains in the Movement had been laid under tribute, and the future was bright. The Lyceum Guild had over 800 members working in unity with the student section, whilst rambling parties, socials and sewing clubs are making for a Spiritualistic social life in the various centres.

The report of the Management Committee showed a clear conception of the needs of the Movement, and was heartily approved. A Referendum having been taken as to the relative positions of the words "soul" and "spirit," the report showed that only 58 Lyceums had taken part. Voting showed 486 in favour of the word "spirit" being used to describe the immortal ego, 297 voting in favour of "soul," whilst 236 approved of the two terms being used synonymously.

The President's report covered a number of interesting points. Having welcomed the various delegates, she said:

"The two sub-committees of the Trading Department met on April 16th and on introducing the business quoted the resolutions passed at the S.N.U. and B.S.L.U. Conferences, and all deeply regretted that circumstances had prevented an earlier meeting.

"All agreed there was a demand for books and publications, recognising that the duties of the secretaries of both Unions were too great to devote much time to undertake publishing.

"The first essential consideration was Centralisation, and finally it was resolved that pending the establishment of Central Premises, closer co-operation between the two Unions, both for advertising and mutual handling of each other's stocks, could profitably be adopted, and advised the members to take steps for the raising of capital for such a scheme of centralisation.

"The time is fast coming when your M.C. will have to devote double the time now spent to business details, and for efficiency and progress your M.C. will have to be composed of men and women of good business capacities.

DISTRICT COUNCILS.

"I esteem it an honour at this juncture to welcome our arisen Pioneers. They surely have won through. Year by year as we assemble and our numbers increase, there is a corresponding increase on the other side, and we are conscious of their presence here. Doubts in my mind have long since been set at rest regarding their knowledge of our progress. They have assisted me constantly when the perplexing problems of our Union have confronted me, and I am deeply grateful for their counsel.

"We owe to Hanson Hey a deep debt of gratitude. Many of us remember the lofty ideals he ever tried to place before the units in our Liberty Groups. He has left this physical plane loved and honoured by all who knew him, and ere the body was laid aside in mother earth he manifested his presence on more than one occasion.

EDUCATION SCHEME.

"The great need for education in our Lyceums is being supplied by faithful workers to all who desire to become live Lyceumists. This is the key to more efficient service in our ranks. There never was a time in the history of our Movement when the call was greater for training on proper lines.

"We must be incessantly seeking, not closing avenues, but opening more in our research, constantly educating ourselves and attracting those teachers who can enlighten the human race on the methods of advance or progress in the higher spheres of life.

"I commend to your notice the reading of wholesome literature, paving the way to the development of fuller psychic powers and befitting yourselves as instruments for those intelligences who are to-day seeking to adapt themselves in all cases for further revelations from spirit life. Unhesitatingly, I say the Movement owes a deep debt of gratitude to the pioneers and members of the Committees of our Education Scheme.

REVISION OF CONSTITUTION.

"We shall soon be entering upon the fifth year of our present Constitution. Many doubts regarding Area representation have been expressed. We shall have given it a five years' trial, and it is for you to decide before another year comes round whether it has proved efficient in its service. I have never favoured it, for in one respect it takes away the initiative of Lyceums. On the other hand it has many points in its favour, and if it continues there will be a necessity for a closer union between Area representatives and Lyceums.

"For a period we shall experience struggles, conflicts, and sometimes conquests, and I would ask you to bear and forbear. We owe to the parent churches a moral obligation, we must honour it.

"Your M.C. inaugurated a Lyceum Day in January of every year, and I take this opportunity to again appeal for your co-operation here. I need not emphasise what I have already asked you to do, but, Lyceumists, we can make this day a Universal Celebration.

"Comrades, it has been a year full of earnest labour. Changes were taking place when I came into this position which caused me grave anxiety and many sleepless nights, and I felt the great responsibility attached to the office. The M.C. has been loyal to me, and I here congratulate our Treasurer for the great pains he has taken in fulfilling his duties. To the Secretary, whom you also appointed last Conference, I tender my thanks. He has worked early and late to pull the Union up to a higher standard.

"Delegates, this is your Movement, it is mine, and every little we put in makes the capital more, and although the changes which came entailed a strenuous year's work, uphill every time, yet now I would not have it otherwise. The visions of our children in their sessions, ever pointing to a time of wealth, of the repositories of infinite possibilities and the life amidst it all, is love. We differ, but we also do agree, so let us learn, then teach in accordance with Divine Government, and we shall succeed to reach the central truths and principles of heavenly conditions."

The discussion on the address which had been adopted with thanks had settled most of the motions on the agenda, leaving only three for consideration. The first, stood in the name of the London District Council: "That the Union

draw up a new trust-deed under the provisions of the S.N.U. Trust Scheme." After a long debate it was agreed that such a deed be drafted and submitted to next conference.

A Committee consisting of Messrs. A. T. Connor, W. E. Bentley, two of the present trustees, with the President and General Secretary, was appointed for the task.

The resolution, "That this Conference protest against the suspension of the most important part of the Education Act of 1918 (Child Labour)" was carried unanimously, the delegates agreeing that to deprive the present school generation of proper opportunities for study and preparation for life is wrong to the child and injurious to the future of the country. The Liverpool District motion, re District Visitors, was "talked out."

The official welcome to officers and delegates on the Sunday morning was original and charming, and reflected great credit on the organisers. A full report will appear in the "Lyceum Banner" for June.

The election of officers and committee resulted as follows: President, Mrs. M. E. Pickles (Blackpool); vice-president, Mr. C. J. Williams (London); treasurer, Mr. R. A. Owen (Liverpool); committee, Mrs. E. Begg (Scunthorpe), Messrs. J. Lawrence (Wallsend), W. Ford (Reading), F. F. Ball (Lancaster), G. A. Mack (Runcorn), J. P. Simpson, (Bradford), J. Lord (Heywood), J. Bell (Stockport) and E. E. Lewis (Caerau).

Three of the trustees having resigned their places were filled by the election of Messrs. T. H. Wright, J. Shuttleworth and Will Edwards. Mr. G. F. Knott was appointed as General Secretary for a term of five years.

The Conference was both interesting and harmonious, and this was due very largely to the impartiality of Mrs. M. E. Pickles, who is to be congratulated on her high interpretation of a President's duty.



Arisen—George Robert Reed, Wallsend-on-Tyne

AFTER overcoming seven years of intense suffering, enduring twenty-one operations, and emerging able to undertake two years of intermittent platform work, the above Tyneside speaker and clairvoyant was called home quite suddenly on May 15th.

Only twenty-four years of age, he was one of the most promising and, perhaps, most painstaking worker in the area. A voracious reader on all advanced subjects, a keen student, and a most acceptable speaker, he will be greatly missed where real talent and grit are so much in demand.

The interment of the body was carried through in a most beautiful and inspiring way by Mrs. Charlton, of North Shields, a large gathering of officers, members and friends attending.

These breaches in our ranks perplex us, and we wonder what it all means. Too often (as we think) we see the good, the gifted, and the promising cut down in the morning of life, while those we regard as of little value remain. But without cant and quite selfless, we say, "Thy will, O God, be done." Perhaps our comrade is but beginning his life. If so, may he influence us left behind to do our work ungrudgingly and fully, is the prayer of one who appreciated him greatly.



In the Whitsuntide Walks, which are the feature of Lancashire and Yorkshire Sunday Schools during Whit-week, many of the Spiritualist Lyceums made an imposing display. Nelson Lyceums numbered over 300, and Barnoldswick nearly 600. Several others ranged from 200 to 400, and each year the numbers increase.

MR. PETER GALLOWAY, the Scottish representative on the S.N.U., and President of the Glasgow Society, who has gone to the States to recuperate after his recent illness, writes to say that he is feeling much better and has "taken a grip of the world again." We trust we shall presently be able to welcome home a giant refreshed.

MR. HORACE LEAF has been invited by Sir A. Conan Doyle to undertake an Australian tour, and has provisionally accepted. Negotiations with our brethren overseas may take some little time, but the tour will probably take place during next year. Sir Arthur deserves backing up, and we believe that Mr. Leaf will worthily uphold the flag.

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FRIDAY, JUNE 3rd, 1921.

Reincarnation or Psychometry?

WHETHER reincarnation be a fact or no is essentially a question of evidence, and the Spiritualistic positon demands that judgment on this and many other matters must be suspended until the accumulation of evidential data enables a more or less definite opinion to be formed. Many Spiritualists incline to a belief in reincarnation in the sense that a human personality, having passed through a life's experience on earth and emerged through death into spirit life, enters again upon physical existence through the gate of birth in order to further unfold itself in the limitations of these material conditions. The idea is a fascinating, if limited, one. It appears to offer some explanation of the variable abilities manifested by men, and of the inequalities of life, the penalties and privileges enjoyed by men being thus ascribable to "Karma" (the results of past activities and former lives).

The whole question is, of course, a matter not of opinion but of fact, and the facts of life should be deduced from experience. It is just here, however, that we find so much of the evidence faulty. Much of the human testimony in favour of the theory revolves around the assertion that certain people claim a vivid remembrance of past lives. Such memories well up from within the consciousness, and though externally new in themselves, have about them an atmosphere of familiarity which makes it appear that the incidents, persons or localities thus resurrected already have a place in the chambers of one's memory.

The writer has visited places which seemed familiar, in one case an old cathedral (he had never been within fifty miles of it previously) which struck such a note in his memory. On entering the nave the whole plan of the building unfolded before his mind's eye like a reminiscence of the past. One door particularly seemed to stand out in his memory, though its location was invisible from the bottom of the nave. On going to the spot where this door was indicated, however, he found that it had been walled up over a century ago. The door was there, but had ceased to be a doorway before the writer's birth. On the face of it there seemed to be an inference that the visitor had been familiar with the sacred pile many years before, but is this the explanation?

Other similar cases have occurred where the percipient found that similar familiar scenes had been built, or made, during his present tenure of the body; they are quite modern; and one here finds a possible solution of the mystery in the supposition that he has visited such scenes during his hours of sleep. A friend of the writer, whenever household removal is before her, consistently dreams of the new house to be occupied, and often this is the first indication of removal. This percipient is quite capable of describing every internal portion of the house, but totally unable to determine its location in space. These sleep experiences are brought vividly into her waking consciousness.

It will, however, we think, be generally found that individuals who experience these "familiar memories of the past" have in some measure the psychometric sense, and probably this supplies the fullest explanation of the mystery. It is well known that the psychometrist may sit at the bedside of a sick person and, whether by taking the hand of the invalid or even without physical contact, experience all the pains and disabilities from which the patient is suffering. A psychometrist might enter a room occupied by several persons, one of whom has a headache, and will instantly be assailed by pains in the head. There appears to be community of sensation between two physical bodies. This is probably a psychic transference of sensation to a sensitive and attuned mind. Such a sensitive may handle an article and live again portions of the life of its owner. Such sensations are very real to the sensitive, since they become temporarily part of his own life. Many cases are on record of accidents happening to people in foreign countries, which contemporaneously are recorded as sensations in the minds of people at home. This is community of sensation between two minds where the recipient is sufficiently sensitive to record it. Many clairvoyants, too, when describing the spirit forms of persons many years deceased, find themselves suffering all the pains and pangs of the fatal illness of such persons. It would seem that the spirit on projecting himself into contact with the material world, automatically recollects his last earthly sensations, and these revived memories reproduce themselves in the consciousness of the clairvoyant. We have seen cases where these reproduced sensations were so acute as to be extremely distressing and exhausting. They do not appear to be sensations by proxy, but for the time being become part of the life experience of the medium.

Now, if we grant that a discarnate mind is thus capable of transferring sensation to the mind of a sensitive here, it might well be that the apparently familiar experiences of past lives are nothing more or less than the result of community of sensation, and therefore memory—experience—between a mind on earth and that of a discarnate spirit. The reflection of the content of one life to the memories of another person. A trance medium may be actively insensible (if such a term is permissible) of the personality directing his trance; nevertheless, experience shows us that the personality of the control often recurs hours later with such a sense of reality that one wonders whether it is not a memory of his own past. In cases of light (or semi) trance the psychic actually feels for the time being that he is the individual who is talking, and many scenes in the past life of the control recur with such a degree of familiarity that he wonders whether they are not memories of his own past. The greatest warning against intemperance in alcoholic liquors that the writer ever had arose from being partially controlled by a man who drank himself into an early grave, and who manifested in order to beg the forgiveness of his widow. The sorrow of the control militated against complete entrancement—part of the writer's consciousness was super-awake—and for the time being he felt himself to be the controlling entity; many of the incidents in the past life of this control being acutely recorded on his memory. He could describe the public house last entered by the deceased—it seemed familiar ground—yet he had never been within two hundred miles of the spot.

At other times one has been an uncivilised child of nature, riding over vast prairie lands, and again officiating with solemn dignity at pagan altars, but in nearly every case where such an "alter ego" has manifested, we have been able to trace such sensations to the spirit side of life, and to realise that there is common bond of humanity which so links us all together that no one of us can live to himself alone, that no single life is entirely separate and discrete from that of his fellows. That our thoughts, memories and sensations impinge on those of our brethren so that we are never alone, and enables us to understand what was probably meant by the cryptic sentence, "I am in the Father, and the Father in me."

Whilst, therefore, the whole theory of reincarnation is still to us an open one, we must confess that its claims in so far as they are based upon the memories of past lives, leaves us cold. There are, of course, other arguments which could be raised and other issues involved, but the

complex reaction of life upon life and mind upon mind is certainly an established fact in psychic experiment. This, by its very nature, makes the finding of specific data a difficult task, and is the complexity which makes all forms of psychic investigation and proof of external spirit action, a perplexing problem

CURRENT TOPICS.

frightful Food for Children.

IN the "Warrior," the Journal of the Salvation Army Life Saving Scouts, Lieut.-Commissioner Nuram (Case) is producing a series of articles on "The Dangers of Spiritualism." He appears to believe that the universe is full of "devils and demons," luring men to destruction. We do not envy the type of mind which holds this conception of an all-loving Creator. The Commissioner draws a parallel between what he pleases to call "devil worship in India" and Modern Spiritualism, which evidences his ignorance of both. Quite a harrowing picture is drawn of the wonderful power of demons and devils who are continuously waiting to possess and ruin humanity, and it would seem that the Almighty in the opinion of the Commissioner might learn a lesson from us and establish a (spiritual) police force. The whole concept is distinctly amusing, but what is the responsibility of men who feed child minds on such horrid stuff, and breed the conviction that God's creation is a chamber of horrors?

The Bush Case.

"I.L.T." IN THE Literary Guide deals with the case for Psychic Photography, in particular with the "Bush Case," which has been completely dealt with in the columns of "Light," but "I.L.T." seems to have heard only one side of the case. The main facts seem to be that Mr. Bush carefully prepared a series of traps for the set purpose of luring Mr. Hope into a series of indiscretions. According to his own story, he went to Grewe as a Psychical Researcher to investigate the phenomena, adopting a false name, and telling falsehoods to begin with. He admits that "he put no difficulties in the way of Hope," but that is a mild statement, since he appears to have deliberately induced Mr. Hope to touch the plates (when otherwise he would not have done so), and to do other things which could be misinterpreted. He was ostensibly there to see that no fraud was indulged in, but appears to have deliberately invited actions which he could misrepresent, and now presumes that other experiments have been conducted on similar lines to his own clumsy and vulgar methods.

Trickery and Tricksters.

MR. BUSH now offers through "Light" a challenge of £100 to any medium who can produce spirit photographs under test conditions, but any medium can be quite sure that Mr. Bush will leave no stone unturned (even to substituting one photograph for another) to lure them into indiscretions. Our contemporary well says, "In the past psychical research has been seriously handicapped by men of the type of Mr. Bush," and it illustrates a point which we recently expressed, viz., that the history of Spiritualism contains as many incidents of fraud and trickery on the part of antagonistic investigators as on the part of mediums. We would draw the attention of Mr. Bush to the necessity of extending the scope of his statements concerning the trickery and hypocrisy of mediums. "Light" has done good service in exposing this so-called exposure, and by his own statements Mr. Bush stands condemned.

Critics of Little Experience.

IN the "Psychical Research Quarterly" appears a long article by Messrs. C. Vincent Patrick and W. Whately Smith on the subject of Spirit Photography, covering 46 pages, ostensibly written to support the opinion of the writers that no "spirit photographs are or have been due to any other cause than fraud." The article is valuable chiefly from its tabulation of fraudulent methods of production, thereby enabling the investigator to take necessary precautions. There is certainly an attempt in this article to be very learned and scientific, but the strange part of

the whole article is that the writers appear to have had no more personal experience of the subject than the average newsboy. We must confess that the opinion of one uneducated boy who has worked one day in a coal pit concerning the exact conditions existent there, appears to us as of greater value than that of a learned grammarian who has never seen a lump of coal.

A Touch of Humility.

MR. WHATELY SMITH humbly says, "I freely admit I may be wrong, and that genuine spirit photographs may be produced." May we retort that it is folly to base an opinion on purely negative evidence, and we advise Messrs. Smith and Patrick to write learned articles on matters which they are familiar with. Spirit Photography is a question of fact, and opinions should only be based on the facts. Mr. Smith curiously enough lays down what he would consider "fraud proof" conditions, as to which we only need add (1) that these have been complied with in our experience, psychic results having accrued, and (2) we would not consider them in themselves fraud-proof. Psychical phenomena are variable, and we do not suggest that results can always be obtained under cast iron conditions, but much work has been done, of which Messrs. Smith and Patrick seem to have no knowledge. It always strikes us as peculiar that those of little or no first hand knowledge write the longest articles, whilst the real experimenter is reticent. Perhaps knowledge breeds humility.

"A Priori" Theories.

IN the article in question the work of Mr. Traill Taylor is carefully ignored, as are also the experiments in Great Britain with Edward Wyllie. Mr. Vincent Partick contributes a pseudo-learned diatribe directed to show the sort of lighting and shadow effects which a spirit photograph ought (in his opinion) to show. It reminds us of an ancient objection to the theory of the rotundity of the earth. It was said that the earth cannot be round because if it was so the people at the other side would fall off. A very plausible argument to an ignorant people! When, however, inquiries were directed to discover what really happens, instead of what ought to happen, the facts settled the question, and we imagine that a dozen experiments by Messrs. Partick and Smith would dissolve in one page the theories which it requires over 40 pages to propound.

Objected to be Preached At!

QUITE a mild sensation has been caused in Manchester by the hostile reception meted out to the new Bishop. The first Sunday band performance of the season was arranged for Whit-Sunday at Heaton Park, the famous band of the Seaforth Highlanders being engaged. The Council of Christian, Congregational churches comprising all the large religious denominations, applied to the Council for permission to hold a service. It was pointed out that a band had been engaged, and the C.C.C. requested permission to hold a short service during the interval in the programme. This was granted, subject to arrangements with the band-master. The service was held, two hymns being sung, accompanied by the band.

Unity and Hostility.

THE service only occupied a quarter of an hour, and was addressed by Rev. S. F. Collier (Wesleyan), Dr. Roberts (Baptist) and the Bishop of Manchester. Resentment was shown immediately the service commenced and during the remarks of the Bishop he was greeted with cries of "Sit down." "We didn't come here to be preached at." "We want the music," etc., etc. The influential newspapers have been inundated with letters of protest, and hundreds of people are stating that if this is allowed the bands will be boycotted. Feeling runs very high, but as the park is one of many acres, there should be no difficulty in accommodating both meetings. The resentment is probably due to the fact that there has been a persistent refusal to lend the public parks for open air meetings, and the public feel that favouritism has been shown to the Bishop's party.

Soul Science.

A. L. Wareham.

XVI.—DOWSING OR DIVINING.

THE council of the S.P.R. some years ago requested Prof. Barrett to investigate the subject of dowsing, or the finding of water by the aid of a rod or forked twig. Although decidedly sceptical when he began to investigate, he gradually became thoroughly convinced of its genuineness. Men eminent in the church and in science, who had met with success in their trials at finding water, assured him of its truth. Lengthy reports of his investigations are given in the Proceedings of the S.P.R. for 1890 and 1900.

The dowser takes the forked stick, holding an end in each hand, with the palms upward, and bringing his arms down to the sides of his body. He then walks over the land in search of a spot where water can be found. When he is over such a spot the twig gives violent movements, which can scarcely be controlled by the dowser. A good dowser can estimate the distance to be dug in order to reach the water, and the probable quantity of it.

The dowsing or divining rod is also used for finding ore. It was in use in Saxony some centuries ago, and later it was introduced into Cornwall. It has also been successfully used for finding lost or hidden treasure, and also in tracing criminals. Although a stick or rod is generally used, some prefer a piece of wire, and some use nothing.

What occult power there is would, therefore, appear to be in the dowser. The nature of that power is not thoroughly understood, and is a field for psychical investigation. Some are inclined to think it is similar to clairvoyance, in which the seer travels mentally to a distance and sees what is transpiring there. We know, however, that everything gives off an aura and vibrations, and it might be that the dowser is sensitive to those vibrations or particles.

It appears to the dowser himself that the rod or twig really does the moving or jerking. Sir W. Barrett, however, thinks it is an unconscious or involuntary muscular spasm on the part of the dowser, which is caused in some unknown, instinctive manner.

In America a plumb-bob suspended on a wire or chain is used for finding oil. The journal of the American S.P.R. gives some striking results of successful tests made in this way. Sir William says, "The twisting of the forked twig occurs with many persons who are not good dowsers. With such any sub-conscious suggestion will start its motion. A dowser requires to be tested before he can be relied upon, and it is always better before sinking a well to have the independent evidence of more than one water-finder, for the dowser is by no means infallible, though he generally thinks he is."

Again he says, "The dowser himself usually thinks it is electricity, and if he knows that he himself or his twig is insulated from the ground, it is true the rod will not work; but if he doesn't know it, although good insulation has secretly been effected, the rod works as well as ever, and vice versa."

The following appeared in "The Star" of November 23rd, 1917: "In the darkest days of the Gallipoli campaign, when our soldiers on that sun-baked peninsula were dying of thirst, Sapper Kelley went out, wounded though he was, and indicated a dozen spots where water would be found. And found it was. Within a few hours borings were made, pumps rigged up, and Gurkhas, Anzacs and English were drinking their fill and bathing in what was over. Sapper Kelley says, 'I do not use a twig, as most diviners do, but a piece of copper, a penny, or a length of wire, or, as in this case, the copper driving band of a Turkish shell.' As a result of his expedition to Sulva Bay in August, 1915, wells were sunk according to his directions, and before long every man of the 100,000 troops had his water-bottle full, his thirst quenched, and many of them were bathing in buckets. During the next two days, I located thirty-two springs, the deepest only 25ft. below the surface." Mr. Kelley has been conscious of his peculiar gift since he was five years old, when he used to find water in the fields near his Australian home.

DREAMS, VISIONS, SPIRITUAL SEEING.

It has been found that if, during hypnosis, a patient is told that at a certain time after waking he will see a certain person, when that time arrives the patient believes that he does see the person mentioned. A few friends were in the habit of meeting regularly for the purpose of concentrating their thoughts on a particular object in order to see if, by so doing, they could make the object visible. On one occasion, instead of going to the meeting, one of the friends remained away, but at the appointed time he endeavoured to picture as clearly as possible the popular idea of the devil, and to project it on to the centre of the table around which his friends were at the time sitting, and watching for anything that might appear. The next day on meeting a member of the circle, he was at once informed that the meeting had been a failure, and was broken up on account of the evil nature of the object which made its appearance.

Impressions, thoughts and pictures are conveyed from one mind to another, even from a distance. It is no doubt often happens that when conveyed they do not at once come into the consciousness of the person receiving them, but remain in the mind in a subconscious condition ready to come into consciousness on a favourable occasion.

Many experiences gained during trance, or sleep, are not aware of in our normal waking state, as the material brain is usually scarcely affected by such experiences. However, we are on the point of awaking when the experience occurs, the brain is partly receptive, and we remember. Often, however, the memory is faint, and quickly fades away, so that perhaps ten minutes later we seem to have entirely forgotten the particulars of the dream. Most dreams probably have no value as psychic experiences, but there are many on record that are most interesting and instructive. The writer's mother, when a child, dreamt that a gentleman whom she had never seen came to the house. She saw him standing at the door of the room in which she was, with other members of the family, and then enter the room and take a seat with the others present. The next day her uncle arrived unexpectedly, and the picture she had seen in her dream was re-enacted in waking life. He was the same man she had seen in her dream, and did the same things.

Mr. Gavin Wood, now in Australia, once related to the writer how he dreamt that he met an old friend whom he had not seen for years, in a bus. On the following day what he had dreamt came true. He met the very friend under the same conditions.

Coming events cast their shadows before them. Our spirit friends have opportunities of knowing things relating to us, the people we come in contact with, and our general surroundings, and it may be that with all this knowledge it is possible for them sometimes to forecast the future with fair accuracy. They can then impress us when we are in a suitable condition.

These forecasts are not infallible, and may, even when generally true, be wrong in some details. The errors may possibly be due to confusion in the recipient, or to circumstances unforeseen by the impressing intelligence. Many warnings have been given in dreams, and have been the means of averting accidents, disasters and death. Not only in dreams, but in waking life, especially during the Great War such cases have been numerous. People have sometimes dreamt of places, both town and country, that they have never visited, and have afterwards recognised the places of their dreams in waking life. It may be that in some cases the spirit travels to such scenes.

Some cases of precognition seem to point to the view that the spirit can not only look back upon the past, but can see into the future. There are some thinkers who hold the opinion that, really, there is no past, and no future, but an everlasting present. Past scenes are sometimes re-enacted in the presence of sensitives. In some of these cases the evidence favours the view that earth-bound spirits are taking part. These spirits are so engrossed in the thoughts and feelings they possessed when in the flesh that they have been unable, and perhaps unwilling, to break away from them. The ghost of the queen in Hampton Court Palace is such a case.

Lately, the well-known medium, Mr. Vango, and a

friend investigated the matter, and endeavoured to rouse the queen from her condition. They believe they were successful, and that the ghô t will not be seen again. There are other phantom scenes in which numbers of people and sometimes animals appear. H. Severn relates the following in the "International Psychic Gazette" for September, 1918:

"I had not been long on my heather couch when I heard a horse's footsteps coming from behind me, and almost at once I saw a trooper, armed, and in the uniform of Cromwell's time, mounted on a big black horse. He passed the spot where I was sitting, and halted at about twenty yards away. Horse and man remained motionless, the man evidently watching the ford. Then two horsemen came down the hill from the Rhinefield side, followed by two others at a short distance, but I could not see how they were dressed. The trooper waited a few moments, apparently to make sure that no others were following, wheeled round, and rode away by the way he came. The other four crossed the stream, were lost to sight in the fold of the hill, and I saw them no more. They were the phantoms of warriors of an olden time, though why they should still be carrying on their manœuvres is more than I can understand."

[TO BE CONTINUED.]

South London Spiritualist Mission.

Dedication Service.

ON Friday, May 13th, the South London Spiritualist Mission held a service of thanksgiving and dedication at their church at Lausanne-road, Peckham. The chair was occupied by Mr. C. J. Williams, supported by Mesdames Ensor and Mary Gordon and Messrs. Richard Boddington, A. T. Connor and L. Curnow.

Mr. Williams stated that last autumn they were faced with the choice of leaving their church or purchasing it. They had a matter of about £60 in hand, and were faced with the necessity of raising nearly £400 if the place was to be permanently secured. The members had rallied round, and by gifts, special efforts and loans (free of interest), had now secured the property. They had set up a joint trust under the Spiritualists' National Union Rules, and he was pleased to announce that the property was secured to Spiritualism in perpetuity. They were fortunate in securing Mr. Ernest W. Oaten to officially dedicate land and buildings.

Mr. Oaten expressed the pleasure it gave him to be present, and to find that their church was secured and safeguarded permanently for Spiritualism. He had been much concerned for some years by the fact that over 20 churches and halls built or bought by Spiritualist Societies had ceased to belong to them because they were insecurely vested in individuals. Men died, but property did not. To be secure, it should be vested with some continuing body. After many such unfortunate incidents the Spiritualists' National Union, acting under the best legal advice, had drafted a set of model trust deeds, and were prepared to co-operate with Societies to safeguard properties. The scheme was largely that of the Wesleyans, and it was chiefly this consideration which caused the S.N.U. to become a registered company. Over 20 churches had been thus secured. The scheme gave complete control to the members with complete legal security. So complete was local control that most of the members of the churches thus secured were unaware that the Union were joint trustees with them.

He was there to-day to voice the thanks of the church to those who by years of service had built up the South London Society. Many of the old workers had passed behind the veil, and the gratitude of all present was extended to them. They, too, would rejoice that present members had taken courage and shown their confidence in the future of Spiritualism. The task of propagating Spiritualism was the work of the spirit hosts; the most we could do was to become intelligent and willing co-operators. If we were faithful to spirit guidance we could not go wrong. That

was his experience after nearly thirty years. It was our duty to do our best here, but it would go ill with us if we failed to remember that there was a spiritual world directing us, and he was glad to know that in that church the prayer meeting had been a factor in their success.

A church was not merely four walls and a roof. To be a spiritual church they must be a living host working for a common end. He knew the imperfections of humanity, but it was possible at least to bear one another's burdens and dedicate their lives to a common service. He asked all present to pledge themselves to aid the work which was to be carried on.

The speaker concluded: Believing that the spirit helpers are co-operating with us, we dedicate this land and buildings to the society of angels, to the uplift of humanity, and to the expansion of human knowledge, to the continuity of inspiration, to the comfort of the sad, the strengthening of the weak and the enlightenment of those who walk in dark places. To the training of the children and the unfoldment of psychic and spiritual powers. In short, to the service of humanity and the glory of God, our all-loving and common Father. May the hierarchy of His angels find here a centre for the distribution of that knowledge which is the outcome of his love. May He add His blessing and benediction.

Mr. Richard Boddington congratulated the Society on having attained its present object, and related a number of incidents in its early history. Nothing worth having could be obtained without struggle. He paid his tribute to the efforts of the early pioneers who had invited J. J. Morse, E. W. Wallis, Jas. Burns and others to voice Spiritualism in that district. If to-day they were reaping the fruits of the past they must labour to-day for the future.

Mrs. Mary Gordon congratulated the members and indicated the presence of Messrs. W. T. Stead, Hanson G. Hey, J. J. Morse, E. W. Wallis and many other old workers.

Mr. A. T. Connor also voiced his appreciation of to-day's service.

Mr. Williams, on behalf of the Society, thanked Mr. Oaten for his presence and service, and said that this year the church would celebrate its 20th anniversary.

THE "Arcana of Spiritualism," by Hudson Tuttle. Presentation Edition de Luxe, limited to 50 copies only. Full Scarlet Calf, gilt edged, nicely tooled and boxed. Price £1 1s., postage 1s.

WE are pleased to report that Mrs. M. A. Stair, Hon. Secretary of the Fund of Benevolence, is recovering slowly from her serious illness, and hopes to be fit and well for the National Conference a month hence.

QUITE an interesting discussion took place at the annual meeting of the Basingstoke Mechanics' Institute last week. Mr. W. Andrews (a wholehearted Spiritualist) had offered to provide weekly copies of THE TWO WORLDS and "Light" for the reading room, but the committee had refused to accept them. Mr. Andrews appealed to the annual meeting, and by seven votes to six the committee's decision was reversed. We thank Mr. Andrews for his initiative and his persistency.

A CORRECTION.—In our last issue we announced that Sir A. Conan Doyle's articles in the "Weekly Dispatch" concerned the "History of Hydesville." We hasten to correct the error. The "Dispatch" articles concern Sir Arthur's Australian tour, and are entitled "The Wanderings of a Spiritualist." Sir Arthur, however, has the "History of Hydesville" in process of compilation, and it will be published later. We apologise for our error, which arose from a confusion between the two.

MR. HORACE LEAF was invited by the Investigation Committee of the Glasgow Society for Psychical Research to give a test seance for clairvoyance on May 24th, and accepted the invitation. We shall doubtless hear further reports. Mr. Leaf has done good work in the past, and whilst the super-critical conditions provided by the average S.P.R. members are hardly the best in which to produce good psychic results, we have no doubt he will give a good account of himself.

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.

THE S.N.U. FUND OF BENEVOLENCE.

SIR,—I have pleasure in reporting income for April as follows: Seaton Deleval, 10s.; Reading Lyceum Collection, £1 1s.; Mr. and Mrs. T. Brown, £5; Mrs. E. E. Green, £1; Northern Counties Good Friday Collection, £2; Barrow Psycho. Quarterly Tax on Membership, 18s. 6d. Total, £10 9s. 6d.

I wish to express again my grateful thanks to all friends, Societies and Lyceumists who have not forgotten the old folks who were the pioneers for religious freedom. Witu grateful thanks,
MARY A. STAIR,
14, North St., Keighley, Yorks.

THE BRITTEN MEMORIAL.

SIR,—Kindly permit me to acknowledge on behalf of the trustees receipt of the esteemed contributions to the Memorial Fund here mentioned, viz.:

Mr. R. James, Hull, 5s.; C. W., London, 10s.; "A.S.," 1s.; Collyhurst Progressive Lyceum, 5s.; Mrs. S. A. Haydock, 5s.; Lieut. R. F. Graham, R.E., £1; Two Earnest Spiritualists, £1; Mrs. and Miss Stair, 10s.; making a total of £3 16s.

In order to obtain the £1,000 promised by Mr. Hervey Carter, only cordial co-operation of Societies and individual Spiritualists is necessary. If all help the expense per head need not be large. Fifty members of every Society giving 2s. 6d. each will provide the £2,000 required, or 8,000 donations of 5s. will achieve the same result.

In view of the great importance of the object to be gained for the Movement as a whole, the trustees urgently appeal to every Spiritualist to aid in its accomplishment. Donations will be gratefully acknowledged by

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

VISION IN THE HEAVENS.

SIR,—I thank you for putting my little request in THE TWO WORLDS. I am now taking the opportunity of saying what happened to me on April 13th between 11 p.m. and 11-30 p.m. In the first place I did not see the same as Mr. McCormick's wife saw, which he very kindly explains in last week's TWO WORLDS.

I was proceeding to bed, and as I ascended the stairs I looked out through the landing window. The night was a glorious one, the moon shining in on an almost cloudless sky. But there was one little cloud below the moon, and it was here I saw my vision.

Many readers have seen the picture of "The Sower" in the Bible, it was this figure I saw quite plainly. Walking as it were through fields with the left arm round the bowl and the right hand full of seed, throwing it to the furrows.

What is it a sign of? Are we about entering into a peaceful era. Let us pray and give thanks to God our Eternal Father if peace and prosperity are within our grasp.

SYDNEY FOSTER.

THE AMALGAMATION OF SPIRITUALIST SOCIETIES.

SIR,—I have often thought what a good idea it would be if all Spiritualist Societies in any one town should become as one. My reason for stating so is as follows. In Glasgow we have quite a number of meeting places, some having been opened within the last few years. It is, no doubt, good to see them, but on the other hand it is sad but true to see. The ignorance of some of the platform speakers is intolerable, using words and expressions they themselves do not understand and the meaning of, and their English is appalling. The above suggestion, I believe, would be a good thing for all connected with Spiritualism. Lecturers could then be chosen who would enlighten us on the subject instead of darkening our views.

A SPIRITUALIST.

WITHER WENDING."

SIR,—Regarding the influx of speakers and writers who have a bias against our religious principles, will you kindly allow me to suggest that at our meetings, immediately after the address, the President should read distinctly the Seven Principles of Spiritualism together with the introduction, "God is Spirit." This would give everyone an idea of our position, and might be helpful to some of the speakers. I was most pleased to read your able article and also that of Mr. Berry. Possibly some of our orthodox friends have overshot their mark, and may be doing our service.

A. L. WAREHAM.

SIR,—May I add my agreement with the views expressed in your article. Mr. Wynn, at Croydon, said but for the loss of his son he would not have believed in spirit return and my son, also slain in the war, has publicly told me the same thing regarding myself. I, however, was a member of no sect or creed, and my unbiassed inquiries have made me a believer in the living Christ and continued revelation of Him, but modern Christianity bolts the door to the earth phrase of my son's. What Mr. Wynn believes may be true, but I cannot grasp it.

H. DREW.

SIR,—While admitting the truth of Sir Conan Doyle's assertion that "truth has become overgrown by human errors," it behoves us to remember that the Protestants, in opposition to the command to let the wheat and tares grow together until the harvest, themselves hugged error's chain by denouncing many wholesome practices, and by casting away consoling and essential ones—"Prayers for the dead," etc. It is good to realize that we shall not be judged by faulty humanity. The angels are the keepers," and will gather in God's promised harvest with Divine discrimination.

E. P. PRENTICE.

SIR,—Thanks for the article by Mr. G. F. Berry on "Christianity and Spiritualism." I am glad someone has spoken about this, because it has been apparent to many for some time what the Church intends to do.

Mr. Wynn and other Churchmen have their own view to expound, and instead of leaning towards Spiritualism desire, if possible, to bring Spiritualism to their way of thinking. While knowing something of spirit return, they still cling to their old ideas, their old creeds and dogmas. It behoves Spiritualists everywhere to be careful of what are admitted to our platforms. We want those who instead of pointing so much to what is past, will show us how to make the best of the time we are living in. We want the clear sunlight of heaven let into our lives; and let us once for all how to lift earth up to heaven; not to wait until we pass the change called death, but to taste of the joys that are to be had here and now. To those who understand Spiritualism and its teachings, and know what it means to them, to them I would say carry on and fight for all you are worth, it is worth fighting for. With best wishes for your splendid paper,

"INTERESTED."

THE GOTT CASE.

SIR,—I have read the perverse and misleading article of Samuel Deane, the "secularist," who so far forgets secularism as to take in a Spiritualist paper and cry, "God, Lord, deliver us," and also the equally perverse publication of E. Montgomery who tries to white-wash Gott and confuse the issue by referring to another pamphlet. The one mentioned by me contained no "saying grace of humankind" but was full of lewd suggestions, ribaldry and profanity worthy of the sacred censure of all right-thinking men.

It is extraordinary that anyone should be found opposed to the principles of good government as to such letters as those of your correspondents. I suppose no matter how great an offender may arise against the community, there will always be found perverse and foolish men ready to back the evil doer. As a Spiritualist, I was surprised that the Mr. Gott is their deadly enemy and the enemy of all religion. Any sympathy extended to this man is sheer waste, and worse than that, it is an encouragement of the forces of evil.

VICTOR.

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 for 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.

BRITISH MAGNETIC HEALERS' ASSOCIATION.

THE above Association held a series of meetings for Hospital Sunday on May 22nd, at Glossop, Royton and Harpurhey (Ventnor-st.). Spiritualist Churches. Mrs. Shakeshaft, Mr. Sincro and Mrs. Cockrane represented our association as speakers and demonstrators of phenomena. Stirring addresses were given in each instance to packed and appreciative audiences. The clairvoyance at each meeting was remarkable. Thanks were tendered on behalf of the association to each Society for the support extended to us. The day terminated in a spiritual and financial success. Labour has its own reward.

LONDON COLLEGE OF MEDIUMS.

THE monthly consultative conference of the members was held at the Stead Bureau, 30a, Baker-st., W., on Wednesday, May 25th, Mrs. Mary Gordon presiding. The President, in opening a discussion on "Difficulties of platform work," insisted that all speakers, however seemingly normal, were in touch with spiritual forces, and from this viewpoint considered the influence on the speaker of the meeting place, the audience, the chairman, the singing, and even the preliminary travelling. Mr. Connor put forward the case from the Society workers' point of view, and an interesting discussion ensued, in which Miss Stead, Mesdames Beaumont-Sigall, George and Lawrence took part. The subject for June 22nd is "Platform difficulties of clairvoyants, etc."

LONDON: N.L.S.A.

THE above Society have again had the pleasure of a visit from Mrs. S. G. Heath, of Brighton. On Sunday, May 22nd, she gave trance addresses at each service, which were listened to with much attention. She also gave clairvoyance.

On Monday evening and Tuesday afternoon Mrs. Heath conducted circles the proceeds of which were set aside for the building fund), and gave many remarkable delineations. On Wednesday she again gave a trance address and clairvoyance, this meeting bringing to a close a most successful mission, which must be productive of much spiritual good.

LONDON: WALTHAMSTOW.

A DELIGHTFUL social evening was spent at the Spiritual Hall, Vestry-rd., on May 24th. The most interesting feature of the evening was the presentation by Miss Morrell of a silver rose bowl with large quantities of pale pink roses to Mrs. Mary Crowder, from the members of the Developing Circle,

as a slight token of their appreciation for the loving help and assistance she had given during her period as leader of the circle.

In thanking the members Mrs. Crowder spoke of the warm-heartedness and hospitality of the people in the North, and said she hardly expected to find the same loving conditions and sympathy in the South, but that Spiritualism united both North and South in this respect. A fervent prayer and the singing of the hymn, "God Be With You Till We Meet Again" brought the evening to a close.

ECCLES: BARTON RD.

ON Sunday we had the services of Mrs. Lave, who named the infant daughter of Mr. and Mrs. Cropper (Gladys Phyllis—Hope). This service was our first naming ceremony, and was both impressive and interesting.

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.

KIRKCALDY.

SPECIAL services were held on Sunday, May 29th. The morning meeting was conducted by Mrs. Turpil, who gave a trance address. Mr. Hendry gave clairvoyance. Mr. Kilday presided. At the evening service Mr. Hendry gave the address and several clairvoyant delineations, which were fully recognised. Mr. Wylie assisted in the devotional part of the services and the musical part was in the capable hands of Mrs. Taylor. All the above friends are local effort. Mrs. Riddell, of the Edinburgh Society, presided at the evening service, and gave a wonderful reading given her in automatic writing. Both meetings were well attended.

NELSON.

ON Whit-Monday, May 16th, the orthodox Sunday School Union held their usual demonstration; and on account of them taking exception to our system of teachings, we were barred from taking part in their procession. Nevertheless, we had a demonstration on our own, resulting in a good rally, numbering fully 300 all told. All the delegates of the B.S.L.U., including Mrs. M. A. Pickles, President, and Miss Hesp, Mr. Culling, Mr. Shuttleworth, Mr. R. A. Owen, Mr. R. Latham, Mrs. Bentley and others, all of whom joined in the procession. Members and friends from Brierfield and Burnley supported us, and on the whole the muster left nothing to be desired, as we favourably competed and compared with any of the other denominations as to numbers, respectability, organisation, etc. Afterwards they proceeded to

the field and spent an enjoyable time together in the good old-fashioned way.

BARROW-IN-FURNESS.

LAST week-end Mrs. Charnley, of Leeds, visited the Psychological Hall, and signalled her return to the public platform in her usual efficient and charming manner. Her addresses touched the scientific aspect of Spiritualism, and were appreciated by large audiences. Her visit was the means of rallying many old Spiritualists to our church. We hope the Cause will have the benefit of her splendid services for a long time to come.

BIRMINGHAM: HANDSWORTH.

THE Forward Church, 58, Villa-rd., has again been favoured with a 14 days' mission with Mr. E. Spencer, of Glasgow, which has been very much appreciated. His forceful and instructive addresses have inspired his hearers, and has given them a clearer conception of our philosophy. During his stay he delighted us with recitals from Shakespeare, Tennyson and Victor Hugo. Two evenings were set aside for social intercourse, which was much enjoyed by those who attended. We look forward with pleasure to his next visit.

BIRMINGHAM: SMALL HEATH.

THE inaugural services of this church were held on Sunday, May 29th, in the Jenkins-st. Schools, Small Heath, about 150 persons being present. The speaker was Mr. B. P. Membury, President of the Midland District Council, the chair being taken by Mr. J. Maybury, treasurer of the M.D.C.

The speaker took for his subject, "What is this Spiritualism," and presented the case in a very convincing and able manner. He also gave clairvoyant descriptions.

After the service a business meeting was held, when the membership was increased to 49. A committee was elected, and officers chosen. The new church commenced its career under auspicious circumstances, and if goodwill and enthusiasm as shown at its inauguration are tokens, its success is assured.

STRATFORD-ON-AVON.

EFFORTS to open up Spiritualistic activities in Stratford-on-Avon are slowly producing results. Whilst numbers are insufficient to definitely establish a Society, public meetings are attracting good audiences, and the local press gave a good report of a meeting on Whit-Sunday conducted by Mr. J. G. Wood.

Mr. S. Bartlett, of Coventry, is at present carrying the burden (financial and other) entailed by this work, and assistance, whether of service or funds, would be appreciated. Good speakers would be particularly welcome. As soon as Stratford is established, Kenilworth will be attended to. Who will help?

MEETINGS HELD ON SUNDAY, MAY 29th, 1921.

BARNESLEY. — Mrs. Steele conducted our services, assisted by Mr. Quinnell.

BARRY, Atlantic Hall. — Mrs. Barnstable gave an address and clairvoyance.

BEDWORTH. — Mrs. Wright, of Leicester, gave addresses on "Prayer"

and "Why I am a Spiritualist." She also gave clairvoyance. Mr. Rowe presided.

BIRKENHEAD, Hamilton. — Mr. Addison gave addresses on "What is truth" and "What is religion." Mrs. Leighton gave clairvoyance. Mr. E. Taylor presided.

BIRMINGHAM. — Mr. Rea, of Birmingham, conducted the services both morning and evening.

Aston: Mrs. A. E. Cannock, of London, gave addresses on "The power of thought" and "The principles of Modern Spiritualism." Solos by Mrs. Blaney. Mr. A. Tozer presided.

BRIGHTON, Athenæum Hall. — Mr. Swainson gave addresses morning and evening. Mrs. Ormrod gave clairvoyance during the evening.

BRISTOL, Dighton Hall. Morning services conducted by Mrs. Imison, of London. Evening, address and clairvoyance by Miss Mary Mills.

United: Mr. Woodland, of Cardiff, gave addresses and Mr. Taylor gave clairvoyance. Mr. Pritchard presided.

Universal: Mrs. Jamrach, of London, gave addresses followed by clairvoyance.

Clifton: Mr. Eddy gave an address and Mrs. Atkinson gave clairvoyance.

CARDIFF, Central. — Mrs. Thomas gave an address and clairvoyance.

CHESTER-LE-STREET. — Miss Fitzpatrick, of Hemsworth, was the speaker for the week-end. The addresses at all meetings were uplifting, and clairvoyance was very good. The Chester-le-Street friends are much pleased with the able manner she conducted all meetings.

DARLSTON & WEDNESBURY. — Mr. E. Spencer, of Glasgow, delivered addresses to crowded congregations.

EXETER, Market Hall. — Mr. E. R. S. Mundy discoursed in the afternoon on "Man as a builder," and Mrs. M. A. Grainger in the evening on "The true meaning of death."

LIVERPOOL, Daulby Hall. — Mr. E. W. Oaten conducted both services. Evening address, "Builder of bridges." Mr. E. A. Keeling presided.

LONDON. — Brixton: Mrs. Graddon Kent gave an address on "The spiritual and natural laws which govern us," and followed with clairvoyance.

Clapham: Mrs. Neville gave an address on "What shall it profit a man if he gains the whole world, but lose his soul?" She also gave clairvoyance.

E.L.S.A.: Mrs. Beaumont-Sigall gave discourse on "Progress of Modern Spiritualism," followed by delineations.

Fulham: Morning, circle. Evening, Mrs. Maunders gave an address, followed by clairvoyant descriptions. — Pros: Sunday next, at 7, Mrs. Neville. Thursday, June 9th, at 8, Mrs. Bloodworth.

Hounslow: Mr. Smith gave an address, followed by clairvoyance by Mrs. Smith.

Lewisham: Morning, circle, Mr. Cowlam. Evening, Mr. R. King gave an address on "Human auras."

Little Ilford: Mrs. Gordon addressed the congregation on "The problem of pain," and also gave clairvoyance.

London Spiritual Mission: Morning, Mr. G. Prior gave an address on "Attainment." Evening, Mr. E. Hunt spoke on "Threefold aspect of Spiritualism."

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, Lyceum held usual session. Evening, Mr. G. Prior gave an address on "Attainment."

S.L.S.M., Lausanne Hall: Morning, circle, conducted by Mrs. Still. Evening, Mrs. Mary Crowder gave an address, followed by clairvoyance.

Loughborough. — Mr. W. Pridmore, of Leicester, conducted the services with addresses and clairvoyance.

Marborough: Mr. G. Kenning gave an address on "Salvation." Mr.

C. P. L.

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Wilmot followed with an address on "Life."

NEWPORT, Central. — Address and clairvoyance by Mr. Wigglesworth, of Abertillery.

NORTHAMPTON, Colwyn-rd. — Miss Bartlam, of Birmingham, gave an address and clairvoyance.

NUNEATON. — Mr. Kirkham, of Birmingham, gave addresses on "The operation of psychic law" and "What is truth?" Clairvoyance at each service.

PETERBOROUGH. — Two addresses and clairvoyance by Mrs. Podmore, of London. Mr. F. W. Rickett presided.

PLYMOUTH, Morley-st. — Speaker and clairvoyant, Mr. H. Pearce. Soloist, Mrs. H. Pearce.

Stonehouse: Meeting conducted by Mr. Prout. Soloist, Miss Coleman. Address by Mr. Wilkins, of Chester, entitled "My Saviour." Clairvoyance by Mrs. Pollard.

PORTSMOUTH, Temple. — Mr. G. Tayler Gwinn gave addresses and answered questions. Mr. Haywood gave clairvoyance.

ROTHERHAM. — Owing to railway service the platform has been occupied by our own workers. The President and Mrs. Townend gave an address and descriptions on May 22nd. On May 29th Mrs. Hague and Mrs. Harper took charge of the service, the chair being occupied by the President.

SHEFFIELD, Centre. — Mr. C. N. Porter gave an address on "What evidence have we of immortality?" He also gave clairvoyance.

TREDEGAR. — Morning, Mr. E. Jones gave an address on "Controls" followed by discussion. Evening, Mr. W. G. Halestrap gave an address on "Ancient and modern scribes and pharisees." Mrs. Halestrap gave clairvoyance. Solo by Miss MacPherson.

YORK, Spen Lane. — Mrs. Thickett paid her first visit to York. Evening subject, "Our Father." She also gave clairvoyance.

NEW SECRETARIES.

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

E.L.S.A.—MR. F. STIDSTONE, 13, Deanery-road, Stratford, E.

PENDLETON SPIRITUAL CHURCH, FORD LANE. — Secretary, MR. J. WILLIAMSON, 12, Lizzie-street, Pendleton, Manchester.

YORK, SPEN LANE. — Mrs. Watkinson having resigned the secretaryship, all communications should be addressed to J. W. FRANK, 4, Eldon Terrace, York.

BIRTHS, MARRIAGES and TRANSITIONS.

Ordinary intimations when printed under the above heading will be inserted as follows: Six lines, 1s. 6d. Above six lines, 2d. per line. Payment must be sent with the intimation. Poetry not accepted.

TRANSITION.

BURDSALL. — In loving memory of Mary Grace Burdsall, who passed to the higher life on April 17th, 1921, in her 58th year. Late of Virginia-st., Southport, and Wiltshire. Mrs. Green, of Gt. Harwood, and Mrs. Pilkington, officiated at the interment.

NIELD. — One of the old Spiritualists of Bolton in the person of Mrs. Rachel Nield, of 44, Bullock-st., passed to the higher life on Tuesday, May 24th, and was interred at Tonge Cemetery on Saturday, May 28th. Mr. J. Knight, of Bolton, and Mrs. Bentley, of Manchester, conducted the burial service. Many sympathising workers of our Cause were present. Mrs. Holden, of Accrington, conducted a funeral service on Sunday, May 29th, at Deane-rd. Church.