



THE TWO WORLDS

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G.P.O. as a Newspaper

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

No. 1755—Vol. XXXIV.

FRIDAY, JULY 1, 1921.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1755.—VOL. XXXIV.

FRIDAY, JULY 1, 1921

PRICE TWOPENCE.

Original Poetry.

Through the Valley and—Then.

THEN trembling rays vibrate sapphire and gold,
And light the way by pilgrims trod of old;
Surprise, delight, break on the spirit sight;
There is no death; bright day succeeds short night!

That valley was a myth, for all the way,
Yea, all the path, was lighted by love's ray;
So "dissolution" was but passing of the mist,
And right before lies all thy soul loves best.

Alas! that mortal should be like a child,
Crying while in the dark with visions wild;
For, like a mother pressing to her breast,
Kind friends await thine entry into rest.

Away, my soul, with all thy foolish fears,
Abandon now, poor mortal, all thy tears;
Thy Father has prepared a place for thee,
Enter the beauteous home you can now see.

Not golden stools nor harps of gold for thee,
But works of loving service there shall be;
Help for friends on earth—welcomes for them above,
Self all forgotten—only works of love.

—T. K. BELLIS.

The Fathers of Israel.

W. ROWE.

In these days of scientific facts it behoves us, for truth's sake, to look through the glamour of the exaggerated godliness built around some of these Biblical characters, that we may see the true moral worth of their lives and transactions. There are many people to-day who, knowing the truth of modern spirit revelations, are timid of believing them, because deeply engraven in their minds there is the teaching of centuries of dogmatic belief that the Hebrew Bible is God's written word to the earth, and that all instructions contained therein must be implicitly obeyed.

These people put aside modern revelations because they think God finished His revelations to the earth with the Hebrews' Bible, and because it forbids spirit communication with "familiar spirits," yet when we strip these patriarch-fathers of Israel of the godliness their credulous biographers have given them, we find that the directions which formulated their independent existence as a tribe, were given to them by direct communication with spirit guides who do not all seem of a godly personality.

We cannot place very much reliance on some of these Bible descriptions, for, without quoting from the histories of the nations that governed huge tracts of the earth previous to the commencement of Hebrew history, we shall see by the description of the generations from Noah to Abram, nine in number, that it would have been impossible for the descendants of Noah during those nine generations to form the nations and to build the cities that Abram himself met with on his personal travels. Egypt itself was known at that time to be an extensive kingdom of long standing, its history reaching thousands of years further into the past than the history of the Bible.

If the world was submerged with water it must have been in an age much previous to the ninth generation from

Abram, even though the ages of these ancient fathers attain many hundred years, which science ascribes to years of shorter duration than the present calendar years. Science avers that the world in far-off ages rotated on its axis much faster than in this present age. But we wish not in this article to discuss the range of science and history, we wish just to have a chat about the characters of the patriarch fathers of the Israelites.

It came to pass that Abram, son of Terah, of the ninth generation from Noah, is called by the Lord to be the father of a distinct race of people.

Now, the Lord had said unto Abram, "Get thee out of thy country, and from thy kindred and from thy father's house, unto a land that I will show thee; and I will make thee a great nation." The Lord said also, "And I will bless them that bless thee, and curse them that curse thee," a text Isaac also uses when blessing Jacob. If the Lord said such a sentence, it is exactly opposite to what Christ taught. Christ said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

But the Old Testament doctrine, except for a few sentences, is, an eye for an eye, which teaching Christ also opposed, saying, "Ye have heard it said, an eye for an eye, and a tooth for a tooth, but I say unto you, that ye resist not evil. Love your enemies, bless them that curse you," etc.

But Christ was of a higher spiritual order than the temperament of those ancient people recognised. His doctrine even at our advanced age is very hard to comply with; the spirit of violent contention is yet strong within us, to the exclusion of His higher order of the doctrine of love and peace, which doctrine we shall have to comply with as we progress in spirit, or we shall never gain a sphere superior to our present state. But it does not to me seem probable that a spirit of high order could have addressed Abram with such teaching. It seems to me that some of the communications supposed to be from the Lord to Abram are of spirits of a low tribal order, probably of his ancestral fathers, whose interest was more material or earth-bound than spiritual.

This interest of ancestors passed to the spirit state in worldly affairs is well known to modern mediums, and seems to be an indication of the gradual natural process of evolution towards the perfect state. Indeed, it can be computed that the interest of the dead passed to spirit states is for a considerable time still sending guiding influence to the relatives and state from which they ascended, they having wider material experience by which they wish to benefit their descendants, and into which they gradually graft the higher spiritual ideals.

As Abram journeys on his way to Canaan, he is given many instructions from his spirit guide, whom he supposes to be God. But there was famine in Canaan, and Abram had to journey on to Egypt. His wife being fair, and he afraid that the Egyptians will kill him to possess her, he commends her to say she is his sister, an error of cowardice which Isaac also trades on. This deceit leads to error, because Pharaoh sees her and commends her beauty, and treats Abram well for her sake, giving him much cattle.

But Pharaoh's conduct displeases the Lord. The script says, "And the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife."

It seems to my sense of justice that God would not have plagued Pharaoh for Abram's deceit, for it seems Abram was willing to jeopardise his wife's honour for worldly gain. If the Lord acted in this episode it must have been for Sarai's honour. It is probable that no mis-

conduct took place, as the script says, "And Pharaoh called Abram and said, What is this that thou has done to me, why didst thou not tell me she was thy wife, why saidst thou she is my sister? So I might have taken her to me to wife; now, therefore, behold thy wife, take her, and go thy way."

And Pharaoh treated Abram very generously. The script mentions, "And Abram was very rich in cattle, in silver and in gold."

On the return journey Abram quarrels with his brother Lot, but plays the generous part, and afterwards rescues him from captivity taken in fighting with nine kingdoms at war, four kings against five. The action he took gained him the friendship of the King of Sodom.

Again the Lord communicates with Abram, promising him an heir, foreshadowing the Egyptian captivity, and telling the tribe that the land from the river of Egypt to the Euphrates should be their dwelling place, also he commends circumcision, and changes Abram's name to Abraham and also Sarai to Sarah. After this communication we have a wonderful manifestation of three spirits, called angels by the script, but described as men. These three spirits are described as coming in person, "And he—Abram—lifted up his eyes and looked, and lo, three men stood by him; and when he saw them, he ran to meet them from the tent door, and bowed himself towards the ground, and said, My Lord, if now I have found favour in Thy sight, pass not away, I pray Thee, from Thy servant."

These three spirits have their feet washed, and take of a meal hastily prepared by Sarah and Abraham, who has a calf killed and dressed for the meal, "And he took butter and milk, and the calf which he had dressed, and set it before them, and stood by them under the tree, and they did eat."

They promised Sarah a son, but Sarah was past the age for child-birth, and when she heard it she laughed within herself. But the spirit asked why she laughed, and assured Abraham that at the time appointed Sarah should have a son. Then, after other instructions concerning the mighty nation which should arise from him, they go down towards Sodom and Gomorrah. "And the men turned their faces from thence, and went towards Sodom, but Abraham stood yet before the Lord."

In the succeeding dialogue Abraham bargains in a truly Jewish manner with the Lord for the saving of Sodom, one of the good traits of his character—it probably being for mercy's sake. The Lord agrees that if "peradventure, ten good men shall be found, he will save the city."

The two spirits proceed to Sodom, and are entertained and sheltered by Lot, Abraham's brother, in a very material manner. Entering the city as material men, they lodge and sup with Lot and rescue him from the violence of the crowd who gather around his house demanding to know who the strangers are, they having seen the spirits enter the city and go with Lot to his house. They then, on the morrow, command him to go out of the city with his family, and the city is destroyed by fire.

Abraham then, for the second time, travels into distant lands, and again, to save himself from violence, commands Sarah to say she is his sister, which again jeopardises her honour, because the King of Gera takes her. But God again saves her from being molested, threatening in a dream death to the King, and the King accuses Abraham of the lie. But Abraham makes the excuse that Sarah is his sister, being his half-sister, a mean excuse, since he hid the fact that she was his wife to save his own life.

However, Abraham does well by the adventure, as the King gives him much cattle, and permission to dwell where he pleases in the land.

Then we read of one of the most cruel commands supposed to come from God that the Bible relates. God commands Abraham to sacrifice his son on the altar. Such an act of sacrifice can, on our impression of God, scarcely have been commanded by Him. It is contrary to Christ, who said, "I will have mercy, not sacrifice." Also to the Psalms, "For thou desirest not sacrifice, else would I give it, thou delightest not in burnt offering," and chap. i., Isaiah, speaks vehemently against these useless formalities.

Some say in excuse God sacrificed His own Son, but God sent Christ to earth to teach truth, it was the priests of Israel who killed Christ because His teaching under-

mined their power. The script clearly infers that *Ch sacrificed Himself for His own work's sake.* Half world has been a sacrifice for the supposed cause of freedom, but really through the faults of selfishness. It means nations have fought to retain freedom against the selfishness of nations who wanted their wealth. Selfish dominance has been, and is, the curse of the world.

It seems to me doubtful that God should tease Abraham for formalities sake by a direct command to sacrifice his son. It seems like the instigation of a malicious spirit whose command was stayed by the timely intervention of a good spirit.

In reviewing Abraham's character one is obliged to admit that the outstanding feature is the dishonesty he practised in parading his wife as his sister, to the detriment of the honour most men consider as sacred to the honour—that of exploiting his wife for material gain. Fundamentally the failing is that of cowardice and greed.

The idea that God was his direct communicant, bringing him riches by such acts seems to fade into improbability, and taking into consideration the inadequate evidence of the nine generations of Noah producing kingdoms Abraham travelled through, it is probable that he only was in communication with spirit guides, whose work was to elevate the morals of the tribe as much as the tribes' undeveloped temperaments allowed, and that the pious patriotism of the tribal authors wishing to attribute to this chief the spiritual glamour of saintly honour have over-written the purport of the spirit communications received.

One fact is certain: he did communicate with spirits as did his brother Lot, and probably they were the ancestors of whom it says at Abraham's death, "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people." This sentence speaks as of knowledge that his people existed in spirit. For, in reviewing the character of Jacob, the father of the twelve tribes, we find a character full of dishonourable deceit, which went to the limit of impersonating his absent brother to his blind father, that he might receive his blessing, which appears to be the heir's right, but which, as given by Isaac, seems to be permanent when once given. He also enforced his brother's birthright from him when he was too exhausted to know what he was doing, and his dealings with his father-in-law continue to reveal this same craven deceit. His only excuse is that his mother instigated the deceit that stole his brother's blessing.

The famous dream seems to be his highest command from spirit sources, but his belief in God, as then revealed, could not have prevailed long, as in his next spirit communication many years after we read that after receiving the spirit message, "Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments." And he returned again to the God who answered him in the days of his distress.

We cannot find in Jacob the traits of character which we honour and love, but it is very difficult to pass a well-balanced opinion on the work of God in men. Where there is personal power that is capable of stimulating a line of progress amid the huge turmoil of human nature running wild, the spirit guides, working for the progress of humanity, have to use the best characters the earth presents them, because not many characters have the personal force necessary for the strenuous work it is their will to do, and few characters can withstand the test of trials.

It is not always possible to choose a perfect character, nor yet possible to develop an imperfect character into a perfect, so they have to use the best they find in man, and train him as they proceed to cast aside as much of the worthlessness of his character as they are able.

Thus it may have been with Abraham, and with Jacob, men of great power, yet with defects, but whom spirits could inspire to launch a nation with a well-defined purpose or progress for moral development to dwell among nations running wild with the passions of degeneration as an example and guide for progress.

So here we see Abraham and Jacob, men of defects, yet chosen to father a tribe that was to have a wonderful moral influence over the whole world. We see them in constant communication with spirit guides, sometimes

spoken of as Lord, as angels, and as men; always thought to be God. Probably the will of God worked through the spirits, communicating as it does through all progressive development, but if the exaggeration of personal godliness were put aside, and the whole truth known, these ancient fathers might have recognised in the spirits that talked with them some tribal ancestors of former ages whose spiritual work it was to labour for the development of mankind, the probability of which Jesus confirms when he held the veil aside on the mount to let His disciples communicate in person with Moses and with Elias.

*
Soul Science.

A. L. Wareham.

XIX.—SPIRIT CIRCLES AND PHENOMENA.

THE methods used by the spirits when lifting and otherwise moving tables, chairs, human beings and other objects have been investigated by W. J. Crawford, Esq., D.Sc., in a specially constituted circle in Belfast, consisting principally of one family; one of the daughters being the physical medium, and non-professional. He was led to conclude that the spirits used means analogous to those of the material world, being able to construct temporary rods, levers, etc., from the psychic or spiritual substance obtained by them from the medium's body. Dr. Crawford did not take up the question of the transportation of objects from a distance and their transmission through walls and other solid materials. It seems that in such cases different methods must be used. In the case of the parakets of the Blaikley circle, from what has already been said, the spirits of the birds would have no difficulty in getting half way round the earth in the shortest space of time. If their bodies were dematerialised, possibly it would be equally easy for them to be transported in a similar way by guiding intelligences. Other such cases have been recorded, some being biblical. In whatever way it is done we may rest confident that there is no upsetting of the laws of nature, but that all is in accordance with the universal harmony of things, and is possible under favourable conditions to some intelligences who have a sufficient knowledge.

Spontaneous phenomena of a startling character sometimes occurs. The following appeared in "Light" of December 8th, 1917: "We received a visit a few days ago from Mr. Thomas Hesketh, the electrical engineer, of Folkestone, who had a strange story to tell concerning an outbreak of what is known as 'poltergeist' phenomena, during the construction of a dugout in his neighbourhood. From the beginning of the work the contractor, a Mr. Rolfe, an ex-member of the Cheriton U.D.C., who, owing to labour troubles, had to be his own bricklayer, was assailed by stones, sand and other missiles, apparently hurled by unseen hands, for no visible agency could be detected. This has been going on for several weeks with scarcely a day's intermission; and his stories of the matter when related to those who were not eye witnesses, were treated with the usual incredulity; and in one instance at least, referred to the effects of intoxication. Mr. Rolfe himself, being a thoughtful man, did not at once attribute the manifestations to the 'supernatural,' but thought they might have some electrical explanation. He, therefore, called upon Mr. Hesketh as an electrical authority, and laid the case before him. Mr. Hesketh, although suspecting it to be a case of strained nerves due to the war, was broad-minded enough to see the possibilities of the causes, and paid a visit to the dugout to investigate for himself. He then found that the man's report was quite true. Things did fly about in a mysterious way, making Rolfe their target to a degree that resulted in his being often badly bruised and cut. It was, as Mr. Hesketh remarked, as though some invisible agency strongly resented the digging, and vented its annoyance on the luckless Mr. Rolfe, who, with great pluck, kept doggedly on day after day, wearing improvised armour for his head and back to shield him against the assaults of the 'Invisible Foe'."

The following account by Mr. J. Lewis Wallis of a "Trumpet Seance" with Mrs. Susanna Harris appeared in THE TWO WORLDS of August 9th, 1918:

"Mrs. Harris then allowed me to examine the trumpet, after which water was poured through it. To her query, 'Do you mind sitting in the dark?' I replied, 'No.' A small musical box was now wound up, and after the trumpet had been placed on the floor midway between our chairs, the light was extinguished. For two or three minutes Mrs. Harris and I conversed on the subject of the war, when suddenly our conversation was interrupted by Mrs. Harris' guides, who gave me a friendly greeting. I was quite interested in chatting with 'Harmony,' when another voice broke in, one that seemed familiar to me. The tone awakened past memories, and my interest was intense when I heard the words, 'I am so pleased you are here. Give my love to John—I do wish John was here—and to your father. I know he has married again, but I still love him. Give my love to your sister.' I was now all attention, as I felt only one person would talk in that strain, yet I have ever made it a rule to 'try the spirits,' and, composing myself, I asked, 'What is the name of my sister's friend?' Without any hesitation the voice replied, 'You know that M.G.W. stands for Martha Gent.' I know mother, as I felt the test had been given. Gent was an old family name of mother's side, and mother always insisted on my sister signing the initials, if not her full name. Mother now began to mention private family matters, of which I had no previous knowledge, and which I was unable to get corroborated until the following Christmas, when I met my father, who resides nearly 200 miles away, and when I related the matter to him he could only reply, 'Yes, it is quite true, but I cannot understand how you came to know, as such matters were private between your mother and myself, and were never spoken of in your presence.'

"Another matter mother mentioned was the date of my birth. In the entry in the family Bible an alteration had been made, so that it was difficult to understand what year was meant; a small matter, certainly, but my brother often mentioned it, he holding one opinion and I another. Without the subject being mentioned on this occasion, my mother went on to say, 'Your age was put down wrong in the family Bible. You were born on the 17th March, 1877.' This statement is borne out by a copy of my birth certificate, which is now in my possession. Other matters were mentioned of private interest, which I do not care to publish.

"A little later another voice called out, 'Annie, I want Annie,' to which I made no reply until Mrs. Harris said, 'Why don't you answer?' 'Because my name is not Annie.' 'Yes,' was her answer, 'but do you know any Annie?' 'Certainly, my wife's name is Annie.' 'Well, you answer for her,' was her remark. This, I did by saying, 'Who are you, friend?' Immediately in response came the reply, 'I am Edith, Annie's sister. Give my love to Annie, and to my mother and father.' I remarked how pleased I was to speak to her, and inquired if she was quite happy, to which she replied, 'Yes, quite happy.' 'But what do you do?' I inquired. 'Is there any duty you perform?' 'Yes,' was her answer, 'my duty is to receive the little children who are not wanted on your sphere, and to minister to them.'

"I next heard a childish voice say, 'Daddy, I want my daddy.' To this voice I remained silent, until Mrs. Harris, who remained normal the whole time, and from time to time gave accurate descriptions of those manifesting, said, 'Why don't you answer?' 'There is some mistake here,' I replied. 'I have only two children, a boy and a girl, and although at the present time they are some miles from here (82) they are both in the body.' Still the voice persisted, 'Daddy, I want my daddy,' with no response from me, until Mrs. Harris remarked, 'Did your wife have a still-born or premature?' A momentary silence, then I replied, 'O, yes, our first was a premature.'

"She then reminded me of the fact I had for the moment forgotten by saying, 'Many people make the same mistake. When once conception has taken place, life goes on evolving,' and added, 'Now speak to the child.' As if in reply to her remark the voice said, 'Daddy, you are my daddy,' to which I now said, 'Am I, dear?' 'Yes,' was the eager response. 'Give my love to my sister, brother and mother.'

"On the previous Friday my wife had written to tell me of the illness of our daughter, adding, the doctor had said unless a great improvement took place he would have

to operate. I, therefore, put the question, 'How is your sister?' Immediately came the reply, 'Very much better. You will get a letter to-morrow which will tell you about it.' The next morning I received a letter from my wife telling of a great improvement in our daughter, and adding, the doctor's verdict now was, 'No need to operate.'

"For upwards of an hour I spoke to fourteen 'voices,' some of them relatives of mine, who could tell me more about myself than I had hitherto known; others whom I had read about, but had not previously met, who gave striking proof that they, at any rate, were not lying spirits, as the messages they gave of events awaiting me duly came to pass, although, I must admit, I doubted one of the messages, but four months later it duly came to pass."

From the foregoing account it will be seen that the "direct voice" as it is called, produced by the aid of a trumpet, is a quite different thing from the voices heard in a "clairaudient" manner. The "direct" voice is evidently produced by the spirits in some way, causing vibrations of the atmosphere, as is done when we speak in our physical bodies, whereas the "clairaudient" voices would seem to be impressions of a more subjective nature, received spiritually, and working harmoniously with the physical brain, thus being brought into our consciousness. In the latter case the voices appear to be heard in the region of the ears, or in some other part of the head. They are said sometimes, however, to be heard in other parts of the body. The direct voice is stated to be sometimes produced without the aid of a trumpet or any similar material object. Sounds are also produced from musical instruments. Investigation into the methods used in this class of phenomena should afford a most useful and interesting field of study.

(TO BE CONTINUED.)

The Crewe Circle.

By Geo. Henslow, V.D.

SOME people still doubt the bona fides of the well-known mediums, Mr. Hope and Mrs. Buxton, of Crewe. I should like to give my testimony, and stake my positive conviction that Mr. Hope and his circle are perfectly honest and truthful. This was the view of the late Archdeacon Colley, who was rector of Stockton, and invited me to attend seances held in Leamington (where I was living) in a house of his own in that town.

I will give three of my experiences. They are described fully in my book, "Proofs of the Truths of Spiritualism." I was anxious to have a "psychograph" for myself, and sent a packet of plates, securely bound round with tape and sealed properly. In a few days Mr. Hope returned it saying the control had written one on the third plate.

At a seance held in Leamington on an afternoon, the controlling spirit (Mr. Hope being the medium) said if we held another seance at 8 p.m. I should have a message. He told me to produce three plates in envelopes and give two to the two ladies present, and keep the third myself. I did so. At 8 p.m. I held the three envelopes in the right way. On each plate was identically the same message: four times written normally, six times obliquely, five lines upside down. The whole being so microscopically small as to be quite illegible; but under a microscope it proved to be beautifully written, and can be found in my book (p. 226). The writing was on an oval black tablet especially held up between two hands, the tablet being about 1½ inches by 1 inch, containing 107 words.

I took the packet to the photographer, and asked if it had been opened. He gave me a written certificate that it had not. He let me develop it in his dark room. I developed the third plate only, and found, not only a message to myself, but one on private matters to the Archdeacon as well, of which Mr. Hope knew nothing.

I asked Sir W. Crookes if it were possible for X-Ray, Radium, etc., to write on any selected plate of an unopened packet. He replied that it was quite impossible to do so.

I asked Mr. Maskelyne if it could be done by trickery. He very kindly explained how it might be done, but only by opening the packet and changing the plates.

The following is also fully described in my book (p. 217 ff., plates 46, 47):—

A psychograph was promised by the control which would be an extract from a Greek MS. in the British Museum, "Given by Cyril, Queen of Constantinople to Charles I."

"On going to search for it I found it to be in a glass case, but inaccessible to a near approach, as it was railed round. As the keeper of the MSS. possesses a photographic facsimile, the Rev. Archdeacon Colley was enabled to take a photograph of the passage."* By comparing the two,† it is obvious that the spirit photo is a hand copy, and not a facsimile, but how the spirit was enabled to take it is unknown. Mr. Hope certainly could not have done it.

* "Proofs," etc., p. 217 ff. † Plates, No. 46, 47. This book will give other positive proofs of Mr. Hope's bona fides.

My First Experience at a Trumpet Seance.

MRS. WREIDT, the well-known trumpet medium, was our medium at this seance held at Oxford Gardens, London, on May 28th, 1921. There were eleven sitters besides the medium. The seance lasted about two hours, and was held during the afternoon. Three hymns were sung at different intervals during the seance. Several times lights of various sizes were seen in the room, these in appearance being similar to the light one sees when looking at a luminous watch in the dark (that is as near as I can describe them). It was not necessary to be clairvoyant to see them.

Very soon the trumpet was floating round the room, and the sitters conversed with their loved ones. At times the voices were hardly audible, but generally they were as plain as if the person had been there in the body. There was also the sound of kisses coming from the trumpet, whether the favoured sitters felt them or not I cannot say, as I did not have that experience.

I had the pleasure of conversing with one spirit, and started as follows: Someone was trying to say something to me through the trumpet. It sounded like somebody mumbling to me. I told them that I could not hear what they said, and my speaking seemed to help them, for then the voice said three times, plainer each time, "Herbert Breeze." That was my name, and gradually I had evidence that it was one of my cousins who had been drowned in the war. We had quite five minutes' conversation, and what was so convincing was that he was a Yorkshire lad and spoke in the Yorkshire dialect. I remarked on his speaking in this way to me, and he calmly remarked, "Well, why shouldn't I?" The Yorkshire dialect was a good proof, but the "Herbert Breeze" was better, especially the "Herbert." I can honestly say that not one of the sitters knew me, most likely had never seen me before that afternoon, and the medium only knew me as "Mr. Breeze." No one there knew my name was Herbert.

There were conversations in the Greek and French languages as well as our own. As for fraud, it could not easily have been, as there were two sets of people keeping up sustained conversations at the same time, and once three parties were all talking together, holding different conversations. We surely know that a person cannot talk in three tones of voices and keep up three different conversations at the same time.

It was, no doubt, a marvellous seance, and has confirmed my conviction of Spiritualism. I was a visitor from Wales, and my thanks are due to this fine medium.—HERBERT JOSEPH BREEZE.

PAIN is a small price to pay for the joy of sacrifice.

THE face of Heaven is not more clear to one than to another outwardly, but one, by strong intention of his soul, perceives, attracts, unites himself to essences, and elemental spirits of wider range and more beneficent nature, by whose aid occasion, circumstance, futurity, impress on him their image, and impart their secrets to his soul. Thus chance and lot are sacred things; thus, dreams are verities.—From "RESUR" BAILEY.

CORRESPONDENCE.

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

AN INQUIRY.

SIR,—Can any reader of THE TWO WORLDS kindly inform me through its columns if they know the whereabouts of Mrs. May L. Standard, psychometrist and Spiritualist, and ordained minister (late of California, U.S.A.); also of Dr. Cornelius White, who wrote a correspondence course, New York? D. G.

EXPLANATION WANTED.

SIR,—Could any of your readers explain the following? Between 20 and 30 years ago a lady passed away, leaving behind her a husband and son. In the course of time the husband re-married, and somewhere about 17 years ago the son married also. He had in his possession a small photograph of his mother, which he had enlarged shortly after his marriage. About 15 months ago his father passed on, and since then his son has noticed one corner of the enlarged photograph of his mother going darker. He felt rather worried, thinking it must, somehow, have got damp, although the house he occupies is quite dry. Quite suddenly he found instead of being damp his father's face, as it was just before he passed on. None of them have ever been to a Spiritualist meeting, and know nothing about Spiritualism. (Miss) A. S. BECKETT.

"TRANCE MEDIUMSHIP."

SIR,—In your issue of May 20th, in the course of an interesting article on "Trance Mediumship" by D. A. Eade, I notice he says in support of the theory that many of the phenomena of trance mediumship commonly accepted as evidence of spirit control are really due to the subconsciousness of the medium. D. A. Eade refers to cases in which knowledge not normal to the medium, as acquaintance with foreign languages, etc., is revealed under ordinary hypnosis, and that such phenomena are, therefore, not conclusive (of spirit action). I should like to ask D. A. Eade if in such cases occurring in ordinary hypnosis the knowledge not normal to the medium or subject, such as acquaintance with foreign languages, etc., was contained in the mind of the operator.

If this was so, would not this be a case of telepathy occurring from the close rapport which exist between hypnotist and subject, rather than originating in some mysterious way from the subconscious self of the subject, as implied by D. A. Eade? This seems to me a most important point which requires elucidating, for if the subconscious or subliminal self possess such powers, what evidence is left for spirit action at all? C. W. LE GRAND.

"WANTED, A LEAD."

SIR,—A letter under the above heading, "To the Editor of the 'Times,'" reprinted as a leaflet dated March 31st, and signed "H. R. L. Sheppard, The Vicarage, Trafalgar Square, W.C.2." expresses clearly a very pressing need and a glorious opportunity that ought not to be missed.

Mr. Sheppard puts the case splendidly thus:—
"Someone is needed who is prepared to make a great sacrifice for a great cause, who will burn all his boats, stake everything on Spiritual Principles, and bring out of his soul the dream that haunted him in his youth, and that maybe is haunting him still, someone about whom an astonished reporter might write, 'The house listened in amazement while the Rt. Hon. gentleman based his speech on the Spirit of Christ, which he passionately maintained was the only remedy for the world's sickness.' The response is waiting the appeal, the soul of England can be stirred, who will do it?"

The recent appeal to the people to make sacrifices, to suffer untold hardships and to die nobly, met with a noble response. If an appeal to our animal propensities was

crowned with success, surely a National appeal to our real selves to cultivate those ideals that pertain to the spiritual and eternal would meet with an overwhelming response.

Most thoughtful men will admit that the seething unrest, distrust and industrial war are sapping the life-blood of the Nation more surely than the conflict of arms from which we have scarcely emerged. We are rapidly moving towards disaster, and unless the name of Gt. Britain is to become a byword among the nations, we must call a halt, and take immediate steps to ensure internal concord, harmony and peace if we are to justify our existence.

The time is ripe, the workers are ready, sound at heart, with a quick response to confidence and sympathy, ever ready to help the weak or unfortunate. They have been badly advised and woefully misled, treated as hands or machines instead of human souls. An earnest appeal to their manhood, to all that is best in their nature, and to live noble lives would ensure a peaceful evolution that would astonish the world.

May I add that the great need of the hour is a Crusader; not a politician, nor a Theologian, but a man who will fearlessly sacrifice his means, his comforts, and if needs be, his life in the great crusade. He will not fail for lack of means or for lack of support. Millions of good men and women are yearning to serve in the most practical manner possible, i.e., to teach men how to live, to help each one to help himself and thus fulfil the moral and spiritual law.

Survival is a scientifically demonstrated fact. There is abundant evidence that the spirit friends in the beyond are marshalling their forces for a concerted attack upon the pernicious doctrine of materialism—emanating from Germany—to inaugurate a grand spiritual revival such as the world has never known, and that help from this side will be welcomed. May we all be ready to do our share.

The Crusade must be free from all political or party bias, it must be spontaneous and national in its character. The Crusader, whoever he (or she) may be, must be of unblemished character, who, by emulating the Christ Spirit, will win and retain the full confidence of the people, and he may rest assured that his name will be perpetuated as the saviour of the Empire and the greatest civiliser of humanity since Great Britain became a nation. Let me repeat, "The soul of England CAN be quickened. Who will give the lead?" WALTER JONES, J.P.

S.N.U. FUND OF BENEVOLENCE.

SIR,—I have pleasure in reporting income for May, which is as follows: Frank Emmott, 5s.; Collected at E.C. Meetings, Sunderland, £1 13s. 11d.; H. G. Hey Post-cards sold, 2s. 6d.; A. W. Orr, £1 1s.; First donation Sale of Bookmarks, Rex Sowden, £5; W. Appleyard, Sheffield, £1 1s.; J. Venables, £1 1s.; Mrs. Summers, Keighley, 5s.; F.D., Birkenhead, £1 1s. Total, £11 10s. 5d. for which again I tender my grateful thanks on behalf of the old folks. Yours sincerely,

MARY A. STAIR, Hon. Sec.

THE BRITTEN MEMORIAL.

SIR,—Kindly permit me on behalf of the Trustees to acknowledge with warmest thanks the following donations, viz.: Sir A. Conan Doyle, £5 5s.; Mr. and Mrs. Leach (formerly of Manchester), 10s.; the South Manchester Spiritualist Church, £2 4s.

Several district Unions and Societies are aiding in the raising of the £2,000 required to gain the £1,000 promised by Mr. Hervey Carter, and this can be easily accomplished at a small cost per head if every Society and every Spiritualist will combine for the purpose. I earnestly appeal to all to be good enough to send me a contribution, which will be gratefully acknowledged by A. W. ORR, Hon. Sec., 2, Wilmington Gardens, Eastbourne.

DEATH is not a cul-de-sac, but an avenue, a broad highway of the King, who is King of kings, and over-ruler of Lords. It is not lined with weeping willows, but with the fairest roses from the arbors of God; and, best of all, familiar faces and well-remembered voices greet the wayfarer when the border line is passed.—W. J. GRINDLEY.

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FRIDAY, JULY 1st, 1921.

The 21st Anniversary of the Spiritualists' National Union.

THIS week-end will see the 21st Anniversary gathering of the S.N.U. Ltd. at Halifax, and thither the delegates representing over three hundred and fifty Spiritualist Societies will wend their way to take counsel one with the other concerning the future of the great Movement which is extending its scope and influence in ever-widening circles throughout the length and breadth of the civilised world.

Remembering that the pioneers of over seventy years ago will be looking down upon the deliberations, it would be a graceful act on the part of the Conference to render some measure of public thanks to them for the faithfulness of their service. Little could they imagine the tremendous growth of the humble Cause for which, in those early days, they suffered bitter persecution, and we doubt not that the keen discussions which will surely take place regarding the future developments of Modern Spiritualism will be a matter of keen interest TO THEM.

Old controversies will, of course, be resurrected, and ground which a generation ago was well ploughed will again be turned over. The whole organisation of the National body has been overhauled and readjusted, and the question of the relationship between the spread of a truth, and its organised voice will be thrashed out again as it was twenty-two years ago, when the old National Federation resolved, after three years of discussion, to become a legal entity within the State. Well do we remember the controversy. It was then stated by many of the wise acres that any attempt at organisation would kill the Movement and shut out the power and potency of the spirit world. Such prognostication has been falsified by facts.

The present scheme of re-organisation is the result of the success of the old scheme, and of the devotion of those whose unselfish efforts made it a success. It is essentially the increasing strength of Modern Spiritualism which has made re-organisation necessary. The child of 1900 had grown out of its clothes, and needed a larger covering.

There is one great consideration which must never be forgotten. Organisation has two phases of manifestation. It may become a controlling power setting boundaries and limitations, laying down the law "Thou shalt" or "Thou shalt not," in which case it becomes a limiting and fettering power; or it may become a nucleus of strength, a distributing centre, from which flows out the vital power making for growth. In the latter case there is no limit set to its influence. Its power ramifies to infinity, growing less as it reaches out. Such method has no boundary, it is all inclusive; but it must needs keep its central nucleus clean and strong.

The two phases imply man's ancient and modern concepts of Deity. The God of the ancients was a law-

giver, pronouncing His edicts, "Thou shalt" and "Thou shalt not." A master, demanding and commanding obedience and conformity. That concept is dying, and its place is being filled with a higher ideal, and we believe one which is more true to fact. It is that of a centre of infinite love feeding all life, pervading all things, ramifying throughout the Universe, trusting in its own "love-power" to win all things unto itself. A tide of love in Whom we live and move and have our being.

We have the same principle at work in the political aspect of the State. There are those—perfectly sincere—who would have the government control by law all the activities of men and of the state, heedless of the facts of history many times repeated, that when hard and fast control is exercised men break the State rather than conform to its dictates.

In the religious world the same facts are patent. The attempt of Rome and her successors to produce conformity to cast-iron rule produced Protestantism and Nonconformity. The other method has its faults, freedom has its failings; liberty often leads to license, not, perhaps, on the part of the bulk of men, but on that of the ignorant minority. Let it not be forgotten, however, that the path of man lies upwards. You may control and govern the ignorant man in accordance with your ideas as long as he is unaware of his ignorance, but you can only command the loyalty of the thinker and lead him in conformity with your power to show him the better way, and win him to it.

We often hear complaints from the dissatisfied. Why does not the National body stop this or stop that? Why does not the National body prohibit the occupancy of our platforms by the unfit? Why not stop the public circle? etc., etc. The reply is, it could not if it would. We hope and believe it to be true that it would not if it could. We believe, however, that a strong body of centralised opinion can and will persuade the units of the Movement to do whatever is in their power to ensure that the message of the unseen operators shall be presented in better habit than has been usual. It may be true that whether in clean linen or in rags, "a man's a man for a' that," but we must confess to a bias in favour of cleanliness and tidiness, and we think even he in rags and tatters would respect himself more if he could be decently clothed.

In the deliberations which are to take place this week-end we hope to see no attempt to dogmatise or impose restrictions on the millions of people (this we think is no exaggeration) who have been won by facts to a respect for Spiritualism; but we have every desire to see a central organised body which knows its own mind, is master of its own facts, conscious of its position as the servant of the spirit world, clear-cut in its presentation of Spiritualistic philosophy, and bound together in the spirit of love and harmony acting as a central distributing station, driving the power of spirit life along the wires of human consciousness until it fills the whole round earth with the realisation of the ever presence of the hosts of the Most High.

HE who aims at perfection in great things, but is willing to be imperfect in little things, will never reach any great height.

NOTWITHSTANDING the lessons of ages and the advice of sages, human beings still persist in pursuing the shadow of a substance. They spend themselves in vain endeavours and spiritless gambles, until, like disappointed children, they weep their sorrows into the tender ears of a compassionate God.—W. J. GRINDLEY.

THANKS for your kind words. I heard, and am grateful. No kind word ever is lost, nor can it ever be lost. It always finds lodgment somewhere. Remember that Words are but spoken thoughts. Man speaketh not without thoughts, therefore the same is true of thoughts. Remember further, that thoughts are received by, and are intelligible to, us. A thought sets up vibrations which impinge upon our understanding, though I cannot make you understand the manner of it. You have proof of that by the fact that we can just as easily answer mental questions as words uttered audibly.—From the Beyond through A. M. WALTERS.

The Seven Principles of Spiritualism.

It was very good, and in the highest and best interest of the Spiritualist Movement, that in the discussion which followed the able address of the President of the S.N.U. at the recent meeting of the London District Council, Mr. H. W. Engholm spoke a word for the recognition of the name of our elder brother in association with the principles we affirm, and which he promulgated in the face of the danger his teaching provoked.

The idea of God as a loving Universal Father was utterly opposed to the Jewish tradition, which was that Jehovah was pre-eminently the God of the Hebrews, of Abraham, Isaac and Jacob, and their descendants only. He was regarded as a jealous God, swift to punish the sins of the people, a Being to be propitiated by sacrifices and the scrupulous observation of the prescribed rites and ceremonies, but not to be loved as the Giver of all good. Nor had other nations a right to call upon Him or worship Him. They were heathens, and the Jews alone were His chosen people. We may judge from the reception that Spiritualism has met with from orthodox bodies, how bitter was the feeling of the Jewish priesthood against Jesus, and the doctrine that ALL men were brethren and equal in the eyes of the Divine Father augmented their hatred, and also aroused the hostility of the Roman power which the priests endeavoured to make use of against Him.

Considerations of space compel brevity, but Spiritualists who have read "Spirit Teachings" (a book that all should read) will remember with what deep reverence the inspirers of "M.A., Oxon" referred to Jesus and His service to humanity, and their sorrow at the ills that have followed the erroneous doctrines that men have instituted in place of His simple ones.

Jesus was, indeed, the author of our faith, and we can claim that the signs which were to distinguish his followers, the speaking with tongues, healing of the sick, discerning of spirits, and so on, are peculiarly characteristic of Modern Spiritualism.

Therefore, we should hold in honour and reverence the name of Him who showed us the Father, and taught mankind how they might live in peace and comfort by the exercise of mutual sympathy and goodwill. —A. W. ORR.

Christ and Modern Spiritualism.

THOUSANDS of those who, like myself, are earnest seekers after the Truth, are found in the assemblies of Spiritualists. I plead not for a weakness in dealing with the question of Christ's place amongst us, but a saner, broader view from the mountain top. From thence, looking down and beholding our struggling brethren, no place should we find for attacking them as they struggle towards the light. I humbly suggest that we draw together as members one of another, and cease from utterances, dogmatic and spiteful, on the subject.

The most essential point for discussion appears to be the Divinity of Christ. If He is Divine He must partake of the Infinite, and the Infinite, "according to those on the other side," consists in having life and being life itself, whereas we and the angel world, being finite, exist only as recipients of that life which proceeds from the Infinite One, and we evolve according to our receiving capacity of that life. Christ himself claims Divinity when He proclaims that, "For as the Father hath life in Himself, even so gave he to the Son also to have life in himself," and he says if you don't believe me, "believe the works I do."

Lazarus raised from the dead after the body had been in the grave, until it was stinking; the feeding of the 5,000; the immediate healing of leprosy. These are a few of his works which prove he had life in himself, and these works must be denied if we deny his Divinity.

Again, sarcastic remarks are made on the Vicarious Atonement, but are not these remarks as wide of the mark as orthodox interpretations? When a new inquirer into Spiritualism feels doubtful of the question of the Vicarious Atonement, let us put it to them that the subject should have a spiritual interpretation placed upon it. Does any

Spiritualist candidly believe that when the statement is made that the blood of Jesus Christ, God's son, cleanses from all sin, that it means literally the blood, because that is unthinkable. No one has ever been washed in the blood of Christ, literally speaking, but when we consider that the blood typifies life, and when that life is the Infinite Life, it gives real meaning to the belief under discussion. I suggest it to be a beautiful belief that as by the first Adam sin came through deliberately entering with the spiritual body into a material body, so by the second Adam, descending of set purpose from high spiritual condition of body into a material body to show mankind the road back from the sinful or material condition to the spiritual again.

It is only after investigating Spiritualism that our ex-orthodox members can begin to realise the real meaning of Christ's salvation, and I claim that is not dragging Spiritualism into orthodoxy or vice versa, but Spiritualism is a means of throwing a broad beam of light upon those Divine Truths which have been buried through the centuries amongst the muck-heap of materialism.

Once more, for Truth's sake, avoid the errors of orthodoxy, and do not countenance dogmatic views on the question of Christ.

If we continue seeking and knocking it shall be opened to us.—R. F. WATKINS.

Visit of Mrs. Gladys Davies to Manchester.

A MOST successful tour of the Manchester District churches has just been concluded. Owing to the disturbed industrial conditions some difficulty was experienced by the District Committee in arranging a large number of meetings. The following centres were visited with excellent results: Oldham (Elliott-street), two visits; Salford Central (West High-street), two visits; also Ashton (Burlington-street), Mossley (Abney-road), Manchester (Maskell-street), Stockport, Central (Lord-street), and Denton (Market-street). The Royton friends engaged the large Co-operative Hall, Park-street, and a large appreciative audience greeted her.

The limited space will not permit of giving a full detailed report, but sufficient to state that the reports to hand from the various centres speak highly of the work of our sister, who is an accredited representative of the Spiritualist Union of South Africa. Her spiritual messages were most helpful, and the flower services were most impressive and enjoyed by all. Those who were fortunate enough to hear Mrs. Davies are looking forward to an early return visit.

It is pleasing to report that the mission was a financial success, and our thanks are due to the above-mentioned churches for their help. An excellent report appeared in the "North Cheshire Herald" of the visit to Denton. Our thanks are also due to Mr. Morgan (Hon. Secretary of the M.D.C.) for his services in ably presiding at many of the meetings.

Mr. and Mrs. Morgan arranged two flower services at their home with excellent results. The president (Mr. Jackson) also invited Mrs. Davies to conduct a flower service at his home in New Mills. A number of non-Spiritualists who attended spoke highly of Mrs. Davies' work. We wish Mrs. Davies every success in her good work.

A Plea for Clerical Vindication.

RELIGIOUS controversy will never settle the question as to the false attitude of the Established Church. The latter should, if able, show that its basis is an impregnable rock of demonstrable facts, and also prove up to the hilt the scientific possibility of the virgin birth. Thus equipped it may give the quietus to its religious opponents. Persistent wrangling is not conducive to spiritual growth, and the cultivation of the charity that "thinketh no evil."

While we demand this of the clerics, let us personally strive to be tolerant, realising that, "Our duty down here is to do, not to know; to live as though life were earnest, and life will be so." —E. P. PEARSON.

REPORTS OF SOCIETARY WORK

- 1.—Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.
 - 2.—Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.
 - 3.—Special Reports, to ensure insertion same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.
 - 4.—IMPORTANT. No Special or Ordinary Reports two Sundays old will be inserted.
- In all cases where the address of a meeting-place does not appear in a Society report, it will be found in the Platform Guide.

SPECIAL REPORTS.

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

IN AMERICA.

MR. H. J. OSBORN and Mrs. Jennie Walker, having completed a successful six months' campaign in parts of Eastern Canada and a number of American States, are concluding, June 10th to 20th, their work in the Eastern and Middle West sections by a joint mission of twelve days with a fine and vigorous Spiritualist Church at Bradford, Pennsylvania.

Immediately after that they start on a long journey through Western Canada, over the Canadian Rockies, to the Pacific Coast—about 3,000 miles of land and lake travel. A number of principal cities fall to be visited on the way, with meetings either going or returning, and it is also possible that from Vancouver an incursion may be made into Western American States by way of Victoria and Seattle.

Working sometimes together, at others separately, these two travellers have covered many thousands of miles, visited many parts of the continent, seen much of the Movement, and shared in numerous excellent demonstrations. Mr. Osborn's special lantern lectures and Mrs. Walker's "Floral Message Seances" have all won much appreciation, as has their varied presentation of our philosophy and science.

CAERPHILLY.

ON Tuesday, June 7th, a special propaganda meeting was conducted by Mr. Arthur Clayton, the blind seer of Nottingham, whose splendid address and remarkable clairvoyance impressed many of the enquirers present. The first naming ceremony of the Society was ably performed by our young friend, the children named being Silvia Rose Twynham, daughter of Mr. and Mrs. Twynham. The child received the spirit name of "Star of Progress," and Owen Glyndwr Riley, son of Mrs. Riley, one of the young members, receiving the spirit name of "Victor," and also Leslie Thomas Ralph, the son of Mr. and Mrs. Ralph, to whom the spirit name of "Joy Bell" was given. Each of the children was presented with a Lyceum badge by the President, Mrs. Withers. Preceding the ceremony Mrs. Edwards rendered a solo. All the services were well attended, and great praise is due to this young worker who has so eminently proclaimed the truth in this district.

NEWPORT, MON.: CHARLES ST.

ON Thursday, June 16th, Mrs. G. Davies, of South Africa, conducted a circle in the afternoon and evening. A splendid address on "Spiritualism" was followed by convincing clairvoyance before a crowded audience. On June 19th an address and clairvoyance was given by Mr. Crago, of Cardiff. Mr. Reed presided.

BRITISH MAGNETIC HEALERS' ASSOCIATION.

THE above Association held their annual pic-nic and propaganda meeting at the Upper Mill Spiritualist Church, Saddleworth, on Saturday, June 18th. A splendid tea was provided by the officers and members of the Society.

In the evening our propaganda work began, our President, Mr. Hervey Carter, introducing the workers. Miss Wallwork suitably responded. Mr. Buckley, of Royton, acted as pianist, his music playing an important part in the success of the meeting. Twenty cases were treated, and many voluntary testimonials were given relating to the immediate benefit derived from the treatment. In the combination of business and pleasure the day ended in a financial and happy success.

LONDON: NORTH FINCHLEY.

ANOTHER hall, St. John's Mission Hall, situated in Woodberry Grove, North Finchley (opposite the tram depot), has been set aside for the propagation of the truths of Spiritualism. The opening took place on Wednesday evening, June 15th, and the Society were happy in their choice of Mr. E. Meads to perform this ceremony. Judging by the attendance on this occasion this hall will meet a long-felt want in this district, and the writer feels confident that this Society will soon become a strong force in the work of spreading the fact that life is continuous.

LONDON COLLEGE OF MEDIUMS.

THE monthly consultative conference at the Stead Bureau on Wednesday, June 22nd, was again highly successful. Miss McCreadie opened a discussion on "Platform difficulties of clairvoyants, etc.," dealing with her subject in a very able and instructive manner. Sometimes, she said, there was great difficulty in finding for whom the spirit was manifesting, through the spirit not being en rapport, but this difficulty generally went with objective and never (in her case) with subjective sight.

Other difficulties were the presence of a strongly positive chairman, members of audiences concentrating on "tests," antagonistic feeling in the audience, the usual "bad memory," etc. In clairvoyance similar difficulties occurred. She had been asked why spirits, if they could give Christian names, could not give other names. She thought the answer lay in the medium's development. Several questions were answered, and Messdames Gordon, Sutton, Beaumont-Sigall, Leechman, and Messrs. MacLellan, North and Connor joined in the subsequent discussion.

MEMORIAL SERVICE at WALLSEND.

THE esteem in which Mr. G. R. Reed was held was evidenced by the large and representative gathering to which Mrs. Charlton, of North Shields, spoke on Sunday evening in his name.

Always appealing in her addresses, Mrs. Charlton was, on this occasion, particularly powerful and touching. If heartaches be possible of soothing, her words possessed the balm, if broken hopes may be revived, she must have helped many there, and if conviction as to after-death activities be within man's reaching, her assertions left little to long for. Hymns selected were in perfect keeping, and the congregational singing of them very sympathetic. Miss Mary Cullis presided at the

organ. The hall was almost full amongst the audience being Mr. Bain (secretary of the Northern Church Council) and Mrs. Bain, Mr. Dawson (vice-president of the Tyneside Lyceum Council) together with friends from the Heaton, Newcastle, Jarrow, Gateshead and Shields churches.

Mrs. Reid (mother) and members of the family attended, and at the close thanked Mrs. Charlton for her inspiring and comforting statements.

Mr. Trewick (uncle), a Willington Quay Wesleyan worker, closed the after-circle with a few beautiful words. Mr. James Lawrence, of the B.S.L.U. Management Committee, presided.

BIRMINGHAM: SMALL HEATH.

THE above church continues its progress. The speaker for Sunday, June 19th, was Mr. A. Cook, of Birmingham. Clairvoyance was also given. The Monday evening service was conducted by Mr. A. Clayton, the young blind seer, to whom a crowded audience listened with rapt attention. We hope much good will result.

BURTON-ON-TRENT.

ON Sunday and Monday, June 18th and 20th, the Spiritual Evidence Society had a welcome visit from Mrs. Coles, of Birmingham, who is just resuming her platform work in our side districts. Her powers have lost nothing during the period of retirement. We received a beautiful address and her demonstrations of spiritual presence were clear and lucid, bringing recognition instantly. We had large and appreciative audiences at all meetings.

MEETINGS HELD ON SUNDAY, JUNE 26th, 1921.

ARMLEY, Theaker-lane. — Mrs. Mackillop, of Yeadon, gave an address on "The truths of Spiritualism," followed by clairvoyance. Mrs. Grunwell presided.

BARROW-IN-FURNESS, Dalkeith-st. — Mrs. Shearsmith, of Manchester, conducted the services; she also gave clairvoyance. Mr. Fowler presided.

BARRY. — June 15th, Mrs. Gladys Davies gave a flower service, thus concluding a most interesting and successful visit. June 19th, Mr. A. B. Taylor gave an address and clairvoyance. Large audiences. June 26th, Mr. A. Stark gave an address and clairvoyance.

BEDWORTH. — Mrs. Rowe conducted services and gave clairvoyance. Mr. Holland presided.

BIRKENHEAD, Hamilton. — Meetings conducted by Mrs. O'Keef. Address on "Faith." Mr. R. G. Roberts presided.

BIRMINGHAM, Aston. — Miss Randall gave an address on "What awaits man after death?" She also gave clairvoyance. Mr. A. Tozer presided.

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

Universal: Mr. Taylor, of Birmingham, conducted services and also gave clairvoyance.

United: Morning, open circle. Evening, address by the President. Clairvoyance by Mr. Taylor. Mr. Martin presided.

EXETER, Market Hall. — Mr. C. Tarr discoursed in the afternoon, and Lieut.-Col. B. Arthur in the evening.

HRIST. — Mr. T. Bell, of West Sleekburn, gave some experiences of spirit power.

SOCIETY ADVERTISEMENTS.

Manchester Central Spiritualist Church
ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30.
July 3.—Circle for Members Only.
" 10—MR. A. WILKINSON.
" 17.—Circle for Members Only.
" 24.—MISS A. A. BARTON.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, JULY 3RD, at 10-30, LYCEUM.
At 3, 6-30 & 8, Mrs. SMETHURST.
MONDAY, at 3 and 8, Mrs. TONGE.
WEDNESDAY, at 8, Mrs. VOST.
SUNDAY, JULY 10TH, Mr. WOOD.

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

SUNDAY, JULY 3RD, at 6-45,
MR. W. J. GRINDLEY. Questions.
Silver Collection.
At 8-15, Mrs. WOLFENDALE.
TUESDAY, at 8-15, Mrs. M. RICHARDS.
THURSDAY, at 8-15, Mr. J. A. BOOTH.
Open Circle on Saturdays at 8.

Milton Spiritualist Church,
BOOTH STREET, ECCLES CROSS.

SATURDAY, JULY 2ND, at 7-30, Open
Circle conducted by Miss LARNEY
SUNDAY, JULY 3RD, at 3, 6-30, 7-45,
Mrs. HOPE.
MONDAY, at 3 and 7-45, Miss BIRKETT.
WEDNESDAY at 7-45, Open Circle.
THURSDAY, at 8, Members' Circle
commencing a New Quarter. Conducted
by Mr. COTTAIN.

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

SUNDAY, JULY 3RD, at 10-30, 3, 6-30,
Mrs. SMITH.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, JULY 3RD, at 2-30 and 6-30,
LYCEUM DAY.
At 8, Mrs. TAYLOR.
WEDNESDAY, at 3, Mrs. TAYLOR.
THURSDAY, at 8, Mrs. BROMLEY.
SUNDAY, JULY 10TH, Mrs. LANGFORD.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, JULY 3RD, at 7,
MR. P. SCHOLEY.
JULY 10TH, Mrs. A. JOHNSON.
JULY 17TH, Mr. G. R. SYMONS.

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

SUNDAY, JULY 3RD, at 6-30,
MISS VIOLET BURTON.

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

Open Meeting every Tuesday at 8.

SUNDAY, JULY 3RD, at 6-30,
MR. JONES, of Cardiff.

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

SUNDAY, JULY 3RD, at 11 and 6-30,
MISS BUTCHER,
Address and Clairvoyance.
SUNDAY, JULY 10TH, Mrs. GRAINGER.

SOCIETY ADVERTISEMENTS.

**Laisterdyke Spiritual Church and
Lyceum,**
COUNCIL SCHOOLS, KILLINGHAM RD.,
BRADFORD.

SUNDAY, JULY 3RD,
Mrs. WILSON, of Leeds.
Afternoon at 3. Evening at 6-30.

Hearty invitation to all Lyceumists
and friends.

Brighton Spiritualist Church,
ATHENÆUM HALL, NORTH ST.
Affiliated to S.N.U.

SUNDAY, JULY 3RD, at 11-15 and 7,
MR. ALFRED PUNTER.
LYCEUM at 3.
MONDAY, at 8, HEALING.
WEDNESDAY, at 8, Mr. CURD.

Brighton Spiritualist Brotherhood,
OLD STEINE HALL, 52A, OLD STEINE,
Affiliated to S.N.U.

SERVICES:

Sundays at 11-30 and 7. Lyceum at 3.
Mondays and Thursdays at 7-15.

Tuesdays at 3.

Healing meetings, First Wednesday in
every month at 3.

SUNDAY, MONDAY and TUESDAY,
JULY 3RD, 4TH, and 5TH,
Mrs. MARY CROWDER.

W.T.S. Spiritual Unity Church,
NEXT PARK MANSIONS, CHAPEL PARK
RD., ST. LEONARDS, W.S.

SATURDAY and SUNDAY, JULY 2ND
and 3RD, Mrs. S. G. HEATH.
MONDAY, at 3 and 7-45, Mrs. HEATH.
WEDNESDAY, at 7-15, Questions invited
Testimony. Clairvoyance. Leader,
Mrs. M. A. MANSELL.
THURSDAY, at 3, at the GYMNASIUM,
CORNFIELD RD., EASTBOURNE, Mrs.
HEATH and Mrs. MANSELL, Addresses
and Clairvoyance.

**Brixton Spiritualist Brotherhood
Church,**
STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, JULY 3RD, at 11-15, CIRCLE
At 3, LYCEUM.
At 7, MR. G. R. SYMONS.
SUNDAY, JULY 10TH, Mrs. MARRIOTT.
CIRCLES: Monday, at 7-30, Ladies;
Tuesday, at 8, Members; Thursday,
at 8-15, Public.

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

SUNDAY, JULY 3RD, at 11, CIRCLE.
At 3, LYCEUM. Flower and Gift Service
in aid of Dr. Barnardo's Home.
At 7, MR. HORACE LEAF.
FRIDAY, at 8, Meeting for Enquirers.
SUNDAY, JULY 10TH, Mrs. HARVEY.

Manor Park Spiritualist Church,
SHREWSBURY ROAD.

SUNDAY, JULY 3RD, at 6-30,
ALD. D. J. DAVIS.
MONDAY, JULY 4TH, Dr. VANSTONE.
THURSDAY, Mrs. ELLA.
SUNDAY, JULY 10TH, Mr. & Mrs. SMITH.

Where Are Our Heroic Dead? By
Sir William Barnshaw Cooper, C.B.E.
The Church's opportunity. Emphatically
fitted to circulate among Christian
inquirers. 2d., post free.

Leeds, National. — Saturday, Sun-
day and Monday, June 18th, 19th and
20th, a special week-end mission was
conducted by Mrs. A. Taylor, of
Royton. The results both from the
propaganda and the financial point of
view were excellent.

LIVERPOOL, Daulby Hall. — Mr.
Rex Bowden, of Newcastle, spoke on
"The life everlasting," followed by
clairvoyance. Mr. J. J. Parr presided.

LONDON, Brixton. — Mrs. Maunder
gave an address on "Lyceum children
and flowers," followed by flower
readings. Little Miss Johnson read a
paper on "Lyceum teachings." The
church was crowded with flowers and
friends.

E.L.S.A.: Mrs. Jamrach gave an
address on "Various questions put to
Spiritualists." In discussion on points
raised, she replied in an able manner.

Fulham: Morning, circle. Evening,
Mr. Ella gave an address. — PROS.:
Sunday next, at 7, Mrs. STRATTON.
Thursday, July 7th, at 8, Mrs. MAUNDER.
Hounslow: Mr. Lawrence, of Reading,
gave an address on "Reconstruction
of the children."

Little Ilford: Mr. Smith gave the
address and answered questions.

London Spiritual Mission: Morning,
Mr. G. Prior spoke on "God and the
Universe." Evening, Mr. E. Hunt
gave an address on "Linking two
worlds."

Manor Park: Morning, Mr. Mead
conducted the healing service. After-
noon, Lyceum. Evening, Mr. W.
Walker gave an address on "Spiritual
pilgrims," followed by clairvoyance.

MEXBOROUGH. — Mr. G. Kenning
gave an address on "Fear," after
which Mrs. Wood gave clairvoyance.

NORTHAMPTON. — Mrs. Johnson, of
Kettering, gave addresses and clair-
voyance.

PETERBOROUGH. — Addresses and
clairvoyance by Mrs. S. G. Heath, of
Brighton.

PLYMOUTH, Stonehouse. — Meeting
conducted by Mr. Thomas. A flower
and children's festival. Solos by Miss
M. Short and Miss H. Endicott.
Address by Mr. W. Beaven James, on
"All things are beautiful." Spiritual
visions by Mrs. J. Dennis.

PORTSMOUTH, Temple. Miss F.
Morse gave addresses and clairvoy-
ance.

ROTHERHAM. — Mr. L. Firth, of
Halifax, gave addresses on "Auras"
and "Alchemy."

SHEFFIELD, Centre. — Mrs. Met-
calfe, of Rotherham, spoke on "Spirit-
ualism and the outcome of it," followed
by clairvoyance. Miss Whitfield also
gave clairvoyance. Mr. Tozer presided.

WEST MELTON. — Mrs. Dixon, of
Wombwell, gave an address on "Spirit-
ualism," and Mr. Wallace gave clair-
voyance. Mrs. Farrar presided.

YORK, Spen Lane. — Mrs. Bolton
gave addresses on "Deeds and their
motives" and "Life in the great
beyond." She also gave clairvoyance.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church,
PRINCESS HALL, MOSS SIDE.

SUNDAY, JULY 3RD, at 2-30, LYCEUM.
At 6-30 & 8-15, Mrs. LANGFORD.
MONDAY, at 8-15, Members' Develop-
ing Class, Mrs. EASTWOOD.
TUESDAY, at 8, Public Developing
Circle, Mrs. FORREST.
THURSDAY, at 3 and 8-15, Mrs.
SHAKESHAFI.

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

SUNDAY, JULY 3RD, at 10-30, LYCEUM.
At 3, PUBLIC CIRCLE.
At 6-30, MR. APPLETON.
At 8-10, PUBLIC CIRCLE.
MONDAY, at 8, Mrs. IRONS.
WEDNESDAY, at 3, Ladies' Meeting.
At 8, Mrs. ROBERTS.

MANCHESTER AND SALFORD LYCEUM DISTRICT COUNCIL

Demonstration held at Hollinwood, Saturday, July 16th

Headed by MIDDLETON JUNCTION PRIZE BAND.

Meet at BYROM STREET at 2.30 prompt. Leave ground at 3 prompt. TEA on tables at 5 p.m.

Adults, 1/9. Ten years to sixteen, 1/-. Under ten years, 9d.

All those intending joining please obtain your tickets at once from Secretaries of Lyceums or
Mr. HOOD, 11, ARCHER STREET, CHEETHAM, MANCHESTER.

Friends outside Manchester take No. 20 or No. 21 Car from Stevenson Square, Manchester.

Owing to the SALE OF BUILDING, QUEEN'S CHAMBERS, 5, JOHN DALTON ST., MANCHESTER, MR. GEORGE VERNON the "Manchester Magnetic Healer" and Medical Herbalist, who in the past thirty years by the aid of his Spirit Guides has cured hundreds of so-called incurable cases, will conduct his business on and after MONDAY, JUNE 27TH, as under:

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21, Manor Street, Ardwick Green, Manchester.

Hours, 10 to 4.

Cars from Market Street, Nos. 32, 34, 36, 37, Fare 1d.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JULY 3RD, at 11, SERVICE.
At 6-30, MR. JOHN OSBORN.

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

SUNDAY, JULY 3RD, at 11,
MR. PERCY SCHOLEY.
At 6-30, MR. GEORGE PRIOR.

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

SUNDAY, JULY 3RD, at 7,
MRS. NEVILLE.

Hackney Spiritualist Church,
240A, AMHURST ROAD.

SUNDAY, JULY 3RD, at 7,
MRS. BEAUMONT-SIGALL.
MONDAY, at 7-45, CIRCLE.

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

SUNDAY, JULY 3RD, at 6-30,
MRS. SUTTON. LYCEUM at 3.
WEDNESDAY, at 7, MRS. ORLOWSKI.

Hounslow Spiritualist Society,
ADULT SCHOOL, WHITTON RD.

SUNDAY JULY 3RD, at 6-30,
MR ELLIOTT, of Reading.
Lyceum at 3: All are welcome.
TUESDAY, at 7-45, Mr CLAYTON.

Kingston Spiritualist Society,
BISHOP'S HALL, THAMES STREET.

SUNDAY, JULY 3RD, at 11, SERVICE.
At 3, LYCEUM.
At 6-30, MRS. REAUREPAIRE.
WEDNESDAY, at 7-30, MRS. CLEMPSON.

London Central Spiritualist Society,
FOOD REFORM RESTAURANT,
3, FURNIVAL STREET, HOLBORN.

Every Friday, 7-30 to 9.

FRIDAY, JULY 1ST, MRS. HARNEY.
FRIDAY, JULY 8TH, MRS. CROWDER.

SOCIETY ADVERTISEMENTS.

Little Ilford Christian Spiritualist Society,
CHURCH ROAD, CORNER OF THIRD AV.,
MANOR PARK, E.

SUNDAY, JULY 3RD, at 6-30,
MRS. EDEY.
MONDAY, at 3, Ladies' Meeting,
Address and Clairvoyance.
WEDNESDAY, at 8, Mrs. GOLDEN,
Address and Psychometry.
SUNDAY, JULY 10TH, Miss L. GEORGE.
Lyceum every Sunday at 3.

Plumstead National Spiritualist Church,
INVICTA HALL, CRESCENT RD.

SUNDAY, JULY 3RD, at 11, CIRCLE.
At 3, LYCEUM.
At 7, MRS. A. BODDINGTON.
THURSDAY, at 8, Mr. J. WASLEY.

Richmond Spiritualist Church.
FREE CHURCH, ORMOND ROAD.

SUNDAY, JULY 3RD, at 7-15,
MRS. WORTHINGTON.
WEDNESDAY, at 7-30, Mr. LIVINGSTONE
SUNDAY, JULY 10TH, MRS. GOLDEN.

Stratford Spiritual Church,
IDMISTON ROAD, SIXTH TURNING DOWN
FOREST LANE GOING FROM MARYLAND
POINT STATION.

SUNDAY, JULY 3RD, at 6-30,
MR. R. STURDY.
WEDNESDAY, JULY 6TH, at 3,
Ladies' Meeting, Mrs. SELF
THURSDAY, JULY 7TH, at 8,
PUBLIC CIRCLE.
SUNDAY, JULY 10TH, at 6-30,
MRS. GERALD.
Forward movement at 11.
Lyceum at 3.

SPIRITUALIST FELLOWSHIP CENTRE.

NO. 2 CENTRE, HENDON.

Local Spiritualists and others who are interested in Spiritualism and desirous of joining, or forming SEANCE GROUPS for cultivation and study of various phases of spirit communion and its attendant evidences, can obtain copies of the Prospectus, etc., together with much useful information, on enclosing stamped addressed envelope to the
Hon. Sec., 10, Babington-road, London, N.W.4.

Personal application if preferred.

SUPPORT OUR ADVERTISERS.

Miscellaneous Advertisements. (NOT DISPLAYED).

To Let, Wanted, For Sale, Prospective Announcements, Speakers' Dates, Mediums, Wanted, etc.; 20 words, 1s. 6d. Each additional line, 3d.

SPEAKERS OPEN DATES, Etc.

G. A. MORLEY WRIGHT, Speaker, 41 years' Platform and Open Air Work in connection with Spiritualism, is arranging a TOUR in YORKSHIRE in AUGUST, SEPTEMBER and OCTOBER. Will be glad to hear from any Societies willing to co-operate, thus saving railway fare. Write quickly to Mr. WRIGHT, Church-street, Pontypridd.

WILL all Secretaries please note: Owing to unforeseen circumstances MISS VERA WHALLEY'S dates are all cancelled for 1921 by her mother MARY WHALLEY.

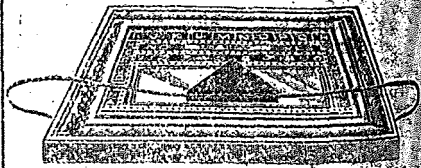
WANTED,

FELLOW desires position as Handy man. Town or country. Or would join with another.—Box "J," TWO WORLDS Office, Manchester.

LADY, middle-aged, with business experience, would like to join another in going concern, or opening same.—Box "E," TWO WORLDS Office.

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PSYCHIC FACULTIES.

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By H. JOHNSON.

It tells you how to Develop Normal Clairvoyance, Trance Clairvoyance, Psychic Phenomena, Physical Phenomena, Thought Transference.

"An excellent guide to mediumship." By post, 1s. 4d. A. SIGNA, 12, Newton St., GLASGOW.

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MEDICAL HYPNOTISM & SUGGESTION. HOW TO CONVERSE WITH SPIRIT FRIENDS.

PERSONAL MAGNETISM & WILL POWER. TABLE TAPPING & AUTOMATIC WRITING

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N.B.—Each book contains a full course of lessons. Address all orders to **ALEX. VERNER, 15, Vernon Street, Bolton, England.**

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Restorine Herbal Hair Food feeds and nourishes the Hair Roots, stops Scoury and Danrduff, Falling Hair, and Restores Premature Greyness.

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DR. GARDNER'S "LITTLE GOLDIES" CURE IT.

No Rubbing. No Plasters. They are palatable and easy to take.

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PARTICULARS FREE.

If sufferers from all kinds of diseases, no matter how long standing, chronic, or if given up by doctors, will send me a full description of their complaints, and stamped addressed envelope, I will send them free particulars of my Celebrated Herbal Treatment. By this Natural Method of Healing I have permanently cured hundreds of cases that have been pronounced incurable. I use no drugs or minerals, but Nature's Herbal Remedies, that find the seat of the Disease at once, and all my remedies are MAGNETISED by me before making up. This treatment gives quick relief and permanently cures. In the Thirty Years of experience before the public I have been marvellously successful in permanently curing all kinds of diseases. Testimonials can be seen. Note addresses:—

MR. GEORGE VERNON,

The British Magnetic Healers' Institute, 21, Manor St., Ardwick Green, Manchester.

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