



# 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. 1756—Vol. XXXIV.

FRIDAY, JULY 8, 1921.

PRICE TWOPENCE.

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# The Two Worlds

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No. 1756—VOL. XXXIV.

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PRICE TWOPENCE.

## Original Poetry.

### Light.

BELOVED, the West is near,  
I see its glory lighting up the way,  
An angel form is hovering o'er me. Pray—  
And sigh not!  
I'll wait and watch for thee each perfect day.

Beloved, God is just.  
See'th all our struggles, sin and pain,  
Helpeth us to rise, e'en though we fall again.  
Tears of blood—  
We weep and wash away each stain.

Beloved, the night is long,  
But Love is wise, perchance I yet shall sleep,  
And wake when golden dawn doth peep  
Across yon sky.  
Rest thy tired eyes in slumber deep.

Beloved, farewell!  
I see the Cross, celestial emblem white.  
O, let me kneel, my blindness now has sight;  
The Christ of Love  
Doth lead my soul to endless realms of light.  
—IVORIE.

## The Solid Ghost.

A. G. Newton.

A PROPOS of the recent article on some of the wonders of Spiritualistic phenomena especially dealing with the appearance of that spirit known as "Katie King" by means of what is termed materialisation, i.e., the temporary assumption of a, to all intents and purposes, solid human body; much more can be said.

### HOW GHOSTS BECOME SOLID.

This is attained by the operation of laws known to some of the advanced spirit chemists who are the people who create the solidness of the ghosts. It is considered to be accomplished by the abstraction, in the form of gas, from a person whose body contains certain necessary substances in a greater proportion than is usual in most people, with the addition of what they require from the investigators and from the atmosphere and the ether which they solidify as required to form the temporary body.

This solid body has the power of instantaneously dissolving, and the return of the matter used to the medium and sitters is made, provided there is no interference by an ignorant or worse sitter. If such "breaking of conditions," as it is called, takes place, more or less permanent injury can be done to the medium. Sir William Crookes carried out his experiments with a girl named Florrie Cook, who possessed the necessary qualifications in a marked degree.

### CROOKES' OPINION OF HIS MEDIUM.

"Every test that I have proposed she has at once agreed to submit to with the utmost willingness. She is open and straightforward in speech, and I have never seen anything approaching the slightest symptoms of a wish to deceive. Indeed, I do not believe she could carry on a deception if she were to try, and if she did she would certainly be found out very quickly, for such a line of action is altogether foreign to her nature. And to imagine that

an innocent schoolgirl of fifteen should be able to conceive and then successfully carry out for three years so gigantic an imposture as this, and in that time should submit to any test which might be imposed upon her; should bear the strictest scrutiny, should be willing to be searched at any time, either before or after a seance, and should meet with even better success in my own house than at that of her parents, knowing that she visited me with the express object of submitting to strict scientific tests—to imagine, I say, the 'Katie King' of the last three years to be the result of imposture does more violence to one's reason and commonsense than to believe her to be what she herself affirms."

### WHERE THE GHOST APPEARED.

Crookes' own account states that Florrie Cook used to come to his house in her ordinary black velvet dress (it does not state ample), remaining sometimes a week at a time, and with only a small unlocked handbag, being all day and night constantly in the presence of some member of my family, with no opportunity for any elaborate preparation that would be required to present the part of "Katie King." The so-called improvised "cabinet" was Crookes' own library adjoining his laboratory, which he prepared. He locked up the second door, placing the key in his pocket. Then, while the dark-haired and black-robed Florrie lay in a "trance," the fair, white-robed maiden, "Katie King," would appear, walk, talk, play and answer every test as a live human being.

### THE GHOST PHOTOGRAPHED.

Again Crookes writes that one photograph of "Katie" was taken with her bare feet, STANDING upon the floor at a marked spot, by several cameras placed in different positions. Afterwards, Miss Cook is placed upon the same spot, cameras as before, and when these two plates are compared, that of Crookes' coincides, while "Katie" is half a head taller than Miss Cook, and looks a big woman in comparison. Other points of difference recorded are: "Katie's" neck is smooth, Florrie's has a large blister; "Katie's" ears are unpierced, Florrie habitually wears ear-rings; "Katie's" fingers are longer and her face larger than Florrie's; "Katie", with bare feet and not tip-toeing, was 4½ inches taller than Florrie. Crookes certainly suggests that the lock of auburn hair traced to the scalp and cut there was obtained in his house.

### WAS "KATIE" A CONFEDERATE?

Crookes says that on one occasion in HIS OWN HOUSE "Katie," just as she was entering the "cabinet," beckoned him to follow, saying, "Come into the room and lift my medium's head up, she has slipped down." It took three seconds to get there, but when he entered the room the white-robed "Katie" had disappeared, and the black-robed Florrie lay in a trance, having partially slipped off the sofa, and her head was hanging in a very awkward position. Crookes lifted her up, and had satisfactory evidence, in spite of the darkness, that the medium was not attired in the "Katie" costume, and was in a deep trance, but still he was not satisfied.

Then "Katie" one night took him to the curtain, and showed him Florrie lying behind it. Unfortunately the face was hidden, but seven or eight of us, he states, were able to see Florrie and "Katie" at the same time under the full blaze of electric light, and although we could not see Florrie's face, we could see her hands and feet, and that she moved and occasionally moaned.

Another night, this time at Florrie's house in Hackney, he saw the two figures clearly and simultaneously. He went into the dark room with his lamp and found Florrie

perfectly senseless. She did not move when he took her hand and held the light close to her face, but continued quietly breathing, while "Katie" was standing close behind her, Florrie in her black dress and "Katie" in her white one. Three times he closely examined both of the living women, until he had no doubt of the fact. At last Florrie stirred, and obeying a motion from "Katie," he moved to another part of the room. "Katie" became invisible, but he did not leave the room till Florrie woke up, and two others entered with a light.

#### WAS CROOKES FOOLED?

In view of these correct quotations and many others from his writings and his reiterated statement as to their accuracy made many years later; in view of his well-known record for careful and analytical work; in view of the fact that he stood to ruin his scientific reputation by his opposition to the prejudice and ignorance of that time, who can doubt that he has given to the world the truth and nothing but the truth?

#### THE DOWNFALL OF MEDIUMS.

In many ranks of life it is a well-known fact that, as a person attains popularity by the exercise of some special faculty, they become surrounded by numbers of unwise admirers, who are all too ready to fete them in such a manner as to destroy the particular faculty that brought them into prominence. This applies in still greater measure to "mediums," because of the very qualities that go to make them what they are. So, when their psychic faculties under these circumstances begin to wane, often to retain their popularity or maintain their income they stoop to subterfuge, and then comes the final exposure. Immediately, then, their genuine manifestations are written down as undetected frauds. Florrie Cook succumbed to temptation, but the records of her mediumship while under Sir William Crookes' care will stand any and every scrutiny by men whose object is truth.

\*

### A Case of Witchcraft in a Modern Court.

Dr. W. L. Sullivan.

It is rather startling to find in a recent legal trial where the action was based upon trespass and assault, that the defendants entered the plea of justifiable violence because of the harmful practice of witchcraft by the plaintiff. It is no less extraordinary that the court based its decision upon the validity of the evidence for witchcraft, and upon the efficacy of the means employed by the defendants to put an end to the sufferings ascribed to the diabolic agencies. When we further consider that the man accused of these dark doings was a prelate of a great church, and that his assailants were members of his own communion, we must acknowledge that we have a case of quite unusual interest to the lawyer, the historian, the psychical researcher, and the common man who is simply curious to know what is going on in the world. For the investigator in psychical research, it is true, we have not here that detailed statement of duly attested happenings which alone constitute his evidence for alleged facts that he has not seen. But perhaps even for him the following summary of the incidents will not be without value.

The unhappy heroine of the story is one Madame Mesmin, of Bordeaux. Madame Mesmin, now fifty-two years old, is a humble housekeeper. She had always been pious and always "nervous," to use a large and loose term. In her earlier life she says she suffered considerably from evil that was "put upon" her by a dismissed lover. In 1903 she was visited with a similar affliction by the spite of a neighbour. Moreover, she would have it that her father-in-law died as a result of somebody's magical machinations. Thus, she seems to be a person who has taken seriously to heart the legends and superstitions of the evil eye and other unearthly malefices current among a humble peasantry.

In 1907 she went to the great shrine at Lourdes as a devout pilgrim, and brought back a statue of the Virgin which she set up in her kitchen. Before this statue she was accustomed to recite her prayers. Presently, she says,

the statue began to weep. Marvelling much, and no wonder, she consulted certain priests. They advised her to pay no attention to the miracle and not to speak of it again. For two years she obeyed, but in 1909 the weeping of the statue became frequent and copious. From that time to 1913 many witnesses saw the prodigy. Proces-verbaux and apparently careful attestations were drawn up by persons who declared that by the evidence of their own eyesight tears fell from the eyes of the statue. Of the character and intelligence of these witnesses, or whether they had ever heard that weeping statues were one of the most commonly reported miracles of the middle ages, and one of the staple marvels of Græco-Roman paganism, I can gather nothing from reports. At all events, the fact is that many persons declared that in their presence the statue wept. When, however, some time later, by the vicar-general's order, the statue was removed to a convent the weeping ceased. The miraculous tears fell only in Madame Mesmin's kitchen. The head of the convent, too, had some of the tears analysed by a chemist, who found them to be pure water, the kind of water that runs from a tap. What caused this substance to flow from the eyes of an image remains unsettled.

Madame Mesmin was distressed by the removal of the statue, and found consolation only when a friend presented her with a copy of a Milanese representation of the Virgin. This was placed in the kitchen where the other statue had been, and it, too, began to weep. Then we are told of apparitions of the Virgin to Madame Mesmin, of celestial warnings, prophecies, and recommendations, and of other prodigies not less astonishing. There is little need to dilate on the communications vouchsafed to the devotee; as all of them that I have read run the commonplace round of Madame Mesmin's own thoughts; for instance, the command that a chapel and an orphanage be built on that spot, and the injunction to pray for the conversion of Free Masons.

By this time (1913) rumour had spread far and wide of Madame Mesmin and of "la Vierge qui pleurt." The owner of the house disliked the notoriety and ordered his tenant out. Madame Mesmin removed her belongings to a house in the Boulevard du Bouscat, and new marvels began. Then came upon the scene the man whom we may call the hero of this episode, Monseigneur Sabungi.

This churchman was a Syrian, a doctor of philosophy and theology, and vicar-general of the diocese of Sidon. He was in Europe when the war broke out, and found himself unable to return home. Hearing of Madame Mesmin he went to see her, with the design, he says, of scientifically examining the reported miracles, and of sending his mature conclusions to the proper church authorities. He went to live with the Mesmins, that is, actually in the house with them, in November, 1914, and there he remained until June, 1917. He seems to have acted as the woman's spiritual director, and to have taken rather complete control of the household.

In June, 1917, Monseigneur Sabungi went to Nantes, and for a time he and his penitent corresponded in the friendliest manner. But soon an extraordinary change occurred in Madame Mesmin. She began to have fits of furious passion, sometimes becoming dangerous to other persons. Again she would fall into melancholy. She grew sickly. She lost all savour in her devotions. Above all she turned against Monseigneur Sabungi, and expressed the utmost hate of him. She said he gave her homicidal thoughts, had bewitched her, and that she had seen him celebrating horrible rites of black magic. When she touched anything that had been near his person, for example, the letters he had written her, she felt cruel pains; and had accessions of maniacal violence. She threatened to kill herself, and uttered words of dreadful impiety. Madame Mesmin was a changed woman indeed.

While she was in this deplorable state her own spiritual director, who had been long absent at the front, returned. Alarmed at the woman's condition, he consulted theologians upon her extraordinary transformation, and after these advices, decided that the woman was possessed of an evil spirit and should be exorcised. As no priest is allowed to exorcise one thought possessed unless he has the bishop's permission, the clergyman applied to the cardinal archbishop, and was granted leave to read the exorcism over the unfortunate Mesmin. What seems to have espec-



ally led this priest to think the woman was possessed was that when she touched a holy article, such as the crucifix, she seemed to suffer terribly. And once, it appeared, she cried out in his presence, "Why don't you kill this man who is trying to drive me out?"—words which the priest interpreted as proceeding from the demon within her.

After her exorcism the woman was considerably calmed, but after a short time fell ill again. Whereupon certain friends of hers and believers in her former revelations decided that Monseigneur Sabungi was still bewitching her at a distance. It is not clear whether this idea was put into their minds by Madame Mesmin or not. In any event they came to believe that the monseigneur exercised diabolic influence upon her through two material instruments: First, the papers in which he had written the history of her case, and secondly, a witch's wax doll, which they felt sure he was using. As this wax doll represented Madame Mesmin, the incantations spoken over it would take effect in its original. So thought Madame Mesmin's zealous friends. They decided, therefore, to go to Nantes, confront the monseigneur, command him under threats to stop bewitching their townswoman, and, if possible, get possession of his manuscript and wax doll.

Four of them set out upon this amazing journey, like four knights of the middle ages going forth to fight an enchanted dragon. And they were by no means ignorant roughs. One was a clerk in an insurance office, another a musician, a third in the employ of the police department, and the fourth a worker in a money-exchange. They entered the churchman's apartment, had a struggle with him, and tied him fast to his bed. They declared in court that reluctantly he promised to stop bewitching Madame Mesmin. The manuscript they found and took with them, and also a skull, but of the wax doll which they were extremely anxious to get, they discovered no trace.

Monseigneur Sabungi brought suit against his assailants in January, 1920. He both charged them with criminal assault, and sued them for twenty-five thousand francs. He denied the whole story of his witchcraft. The defendants admitted the trespass, and minor assault, but declared that the man had bewitched Madame Mesmin and others. They told of the sudden death of two priests who had been interested in the case of Madame Mesmin, and had been an obstacle in the way of the monseigneur's monopoly of that celebrity. They added that a police officer who had gone to interrogate the dignitary died with like sinister swiftness. They quoted an array of learned authorities testifying to the existence of witchcraft, and to the necessity of restraining witches. They maintained that it was a public service to put pressure on so dangerous a character in order to end his noxious practices. They begged the court to remember that they were not blackguards or housebreakers, that on arriving at Nantes they took communion to bring down God's blessing on their enterprise, and that their one aim was to serve religion, morality and the public safety.

The judge said in imposing sentence: "In the present state of science it is not certain that the evils complained of by Madame Mesmin were caused by the witchcraft of M. Sabungi, nor is it certain that the means used by the defendants in her behalf were of a nature to put an end to her sufferings." After this admirably guarded utterance the court bound the defendants to pay five hundred francs to Monseigneur Sabungi, and sentenced them to three months in jail.

Estimating the case by this imperfect account, most students of psychical research or abnormal psychology will probably feel some sympathy for Monseigneur Sabungi, and a considerable interest in Madame Mesmin. She, and not the monseigneur, offers a problem to science. This holds true, I think, even if by design or accident he dropped suggestions that worked upon her susceptible and unstable mind, and completed a dissociation that was already well begun. If she is a problem to science, she is not a new one. Marvellous auditions and visions, quick transformations from ecstatic devoutness to insane blasphemies, and a mystic sense of a rare and momentous mission to the world, are common enough in the darker precincts of the human mind. Whether they are due to explosive releases from

old and forgotten repressions, whether we all have in us one or more submerged and undeveloped "souls" besides our normal and self-conscious one, and that these occasionally take control and play the rowdy and the lunatic in our mental life; whether when some mysterious balance of the normal in our minds is upset there is an anarchy of thoughts and feelings, just as there is an anarchy of the cells in cancer; or whether we may yet have to admit the appalling hypothesis of actual invasion and obsession, are questions that give to every science of the abnormal so great and so grave an importance. In any event we have had one case, and we may wonder if there will yet be others, in which modern jurisprudence has been asked to take cognizance of mental and physical disturbances alleged to be caused by psychic influence.—"JOURNAL OF AMERICAN S.P.R."

## Soul Science.

A. L. Wareham.

### XX.—SPIRIT CIRCLES AND PHENOMENA.

THE following appears to be a case in which telepathic communication was assisted by means of a portrait. Mrs. Keighley, secretary of the Carlisle Spiritualist Society, relates, and her husband confirms:—

"I was at Bexley near Sydney, in the spring of 1893, about one o'clock in the afternoon. Flies there played sad havoc with our pictures and frames, and we had to be constantly rubbing them up. This afternoon a friend asked me to go out, and I half promised to do so, after I had seen to the pictures. Over the fireplace hung two photographs, one of my father and the other of my father-in-law. I fell into the habit, when cleaning the glasses, of talking, as if they were not photographs, but the originals. I always first took down my own father, and afterwards my father-in-law, but this afternoon, whether in a fit of absent-mindedness or how I never quite understood, I reversed the order, and took down my father-in-law first. 'Why, how does it happen that you are first this time, I wonder,' I began, and continued talking till it was polished and again hung up, when I reached my father. 'Now,' I said, 'come along, father, you've been left to the last this time, but never mind, the last shall be first and the first shall be last.'

"I removed this photo from its frame, and was holding it in my hand, still talking, and at the same time looking intently at it, when the face turned, the eyes moved, a most pitiful expression came over the face, and he distinctly spoke. 'O, Annie,' he said, 'I am ill.' Well, I screamed and dropped the photograph on to the floor. When my friend came back and found me sobbing, she wanted to know what was the matter and I told her my father was ill. She asked how I knew, and I said the photo had told me. Of course, she laughed at me, and said she never thought I was a woman to give way to such rubbish as that, and was going to pick up the photo lying face downwards on the rug, but I cried out to her to leave it where it was. I was too unnerved to look at the face just then. Later my husband came home. 'What's the matter now?' 'Father's ill,' I sobbed. 'Been a mail in?' 'No, he told me so himself.' 'Go along with you, how could he do that?' Then I told him what had taken place. I was not to be reasoned out of it, and I had five weary weeks to wait for the bad news that I felt certain would come. I was not mistaken either, for it did come at last. At the very time my father's photo spoke to me my father had a stroke. He had a long illness, but did not then pass away."

The following case of divination or seeing at a distance is recorded by Mr. David Leslie, hunter and trader, of South Africa:—

"I had sent out my native elephant hunters with instructions to meet me on a certain date at a selected spot. I arrived there at the appointed time, but none of my hunters had put in an appearance. Having little to do, I went to a native doctor who had a great reputation, just to amuse myself, and see what the man would say. At first the doctor refused to tell anything, because, as he said, he had no knowledge of white men's affairs. At last he consented, and said he would open the gate of distance,



and travel through it, even though it would cost him his life. He then demanded the names and numbers of the hunters. I demurred at first, but finally did as I was requested. The doctor then made eight fires, one for each hunter, and cast into them roots which burned with a sickly smelling smoke. The man took some medicine and fell into a trance for about ten minutes, his limbs moving all the time. When he came round from the trance he raked out the ashes of his first fire, and described the appearance of the man represented by it, and said, 'This man has died of fever, and his gun is lost.' He then said the second hunter had killed four elephants, and described the shape and size of the tusks. He said the next had been killed by an elephant, but that the gun was coming home alright. Then he described the appearance and fortunes of the next, adding that the survivors would not be home for three months, and would travel by a different route from that agreed upon. The affair turned out correct in every particular, and as the hunters were scattered over a country more than two hundred miles away, the man could hardly have obtained news of them from other natives. Nor did the diviner know that he was going to be consulted."

The following curious story is related by Mrs. Keighley, of Carlisle:

"When we were in Australia a friend of ours did a little in the way of amateur photography. He had taken a little boy of about two years and ten months old. I called to see his mother, and she brought the photo out. It had been taken three days or so before. 'Why, whatever is the matter with this photo?' I said. 'I don't like it a bit, the boy looks awful. Was he ill?' 'No,' the lady answered, 'he was not ill, he might have had a little cold. What is wrong with the picture?' She took it from me and carried it over to the lamp. Then, in a tone of suppressed emotion, she said, 'This picture has changed since I looked at it this morning.' Death was so plainly stamped upon it that the most casual observer could not miss seeing it. The photographer, who was one of the family, and who had himself developed, printed and handled it, was now taken aback. The change was certain. The same night I was called to go to their assistance. The boy was in convulsions. That was Saturday. He was never conscious again, and died the following Friday."

How the change in the photo was brought about is a subject for speculation. Possibly the spirit of the child was in the unwholesome condition at the time the photograph was taken, and made a corresponding impression on the photo. Even then, the process is not clear, and more particulars are necessary before we can form any sort of judgment.

There are surprising records of persons who have been enabled to endure the intense heat of fires without injury. There is the Biblical case of the three young men who passed through the fiery furnace. Also, on one of the islands of the Southern Pacific the natives are said to perform a somewhat similar rite up to the present day; and on one occasion admitted a white man into the ceremony, and he, too, passed through the fierce fire unscathed.

Some of our mediums are able to handle hot coals without discomfort. The following case appears in Sir W. Barrett's "Psychical Research":—

Mr. W. M. Wilkinson states that in the winter of 1869 "I saw Mr. Home take out of our drawing-room fire a red hot coal, a little smaller than a cricket ball, and carry it up and down the room." He said to Lord Adare, now Earl Dunraven, who was present, 'Will you take it from me, it will not hurt you?' Lord Adare took it from him, and held it in his hand for about half a minute. Before he threw it into the fire I put my hand close to it, and felt the heat like that of a live coal."

This handling of white hot bodies with impunity by Home has been described to me by several eye-witnesses. Lord Crawford also saw it done on eight occasions; Sir W. Crookes saw it, and states no known chemical preparation could have preserved the skin from injury, and yet there was no sign of burning. Another phenomenon, that of levitation, was witnessed by several good observers. In past time the handling of fire and the levitation of the body have been recorded of many persons, in many parts of the world.

An interesting and useful form of mediumship is that of automatic writing. Much valuable information regarding the spirit life has been received in this way, among which may be mentioned "Spirit Teachings," received through the hand of the Rev. Stainton Moses, M.A., and "Letters from Julia," received through the hand of Mr. W. T. Stead.

The medium, sitting passively with pencil and paper, allows his hand to be used apart from his own conscious direction. Some find it best to occupy their minds by reading or study, while their hand is thus engaged. Others feel the thoughts flowing through their brain, while their hand is writing. Until this form of mediumship is well developed the results are often of a very mixed character, some of the matter being very inferior, and even trifling or obscene, while some may be quite good. The character of the handwriting itself varies, and may sometimes be the same as the medium's own writing and at others of a quite different type. Often times, as the writing changes the medium is conscious of sensing the different influences. It is usually advisable to divert the mind entirely from the writing, in order to give the spirit who is communicating fuller control, otherwise much of the medium's own thought may be merged into the communication. If, however, really good results are obtained while the medium is fully conscious of the thoughts and language of the message, it may be well to cultivate a closer sympathy with the communicators. In this way we get inspirational writing, which can often be developed into inspirational speaking.

The S.P.R. have made extensive investigations into automatic writings, and these, while showing that the subconscious mind of the medium or telepathy might account for much, have led many of the members to think that the co-operation of deceased members of the S.P.R. has been almost proved by what is called cross correspondence. In this the communicator, claiming to be a late member, has given part of a message to one medium, and the rest of the message to another medium, the fact only being discovered on comparison of the writings by one of the members of the Society. The whole thing is very complicated, but on that account is probably the more convincing to those who investigate thoroughly. Records are in "The Proceedings of the S.P.R."

[TO BE CONCLUDED.]

### Spiritual Counsel.

LIVE in the spirit, and all fleshly encumbrances will fall away, leaving fair ripe fruit in the garden of the soul; but realise to the full that even spirit hath its limitations. Truth, a pearl of great price, may be yours for the seeking; dive for it diligently in the deep waters of tribulation. "One only truth hath consequence, God's truth inspired in man." Do not toy with temptation, it is dangerous, as you may be unconsciously vulnerable, for "in ourselves are triumph and defeat." You can resist evil only when conscious of the approach. Why hasten to be rich? Is it gold that you seek? Then bathe your spirit in the burnished buttercup, in the luxuriance of the drooping laburnum, and in the peerless glory of sun-set skies. The soul's true wealth is given in the calm sweet season of Divine contemplation. Yea, and it acquires vast spiritual possessions in the hour of its agonising crucifixion when it delivers up the kingdom of self into the hands of the Father, and, bereft of all earthly appurtenances, waits patiently for the shining wedding garment as the angels go softly in their divine ministrations.

Re spiritual things. It is good to be "almost persuaded," but better still to enter Love's kingdom with honours, being fully persuaded.—E. P. PRENTICE

MAN has no need of the wings of an eagle to scale the heights, or the gills of a fish to plumb the depths. God has conferred upon him the immortal gift of imagination, a gift with which he breaks the bond of flesh, and, forth from his prisoning body, discovers and explores far greater continents than Columbus.—W. J. GRINDLEY

## "Spiritualism : Its Relation to Socialism"

SIR,—In answer to Mr. Fred White in your issue of May 29th. The only equality that universally exists, each individual is endowed with it. That is, a free will to choose his own condition of good or evil. For Spiritualism declares that whatsoever a man sows here and now, that shall he also reap in the life to come. Therefore, the man whose life here has been full of good works will receive over there his reward of spiritual riches; while on the contrary, the man whose life here has been one of discontent, covetousness, hatred, malice, etc., over there will receive his reward of spiritual poverty, with miserable conditions and surroundings. The above law, "That whatsoever a man sows that shall he also reap," is a law of equity, just to every man, pointing out that every man must be his own saviour.

LEO APOLLO.

SIR,—May I be allowed a word re Socialism? For many years I was a Socialist before coming into the Spiritualist Movement. I left the orthodox Churches because, to a large extent, they were opposed to all movements of a progressive tendency, and that is the reason Socialism and orthodoxy have been antagonistic. But Socialism and Spiritualism, to my mind, are not so. They are largely in agreement, and when you have once convinced the Socialist of the truth of Spiritualism, it has been for the mutual benefit of both organisations. Spiritualists should be the last to let the bogey of politics frighten them. What we have to decide is, "Is a certain action right?" and if it is so, get on with it, and so prove that Spiritualism is not only a religion in name, but really practical.

C. J. H. STOCKWELL.

SIR,—Like your correspondent, C. W. Digby, I should like to thank Fred White for introducing this subject. It is interesting, and, in view of the turmoil and unrest in the land, it is most opportune. I notice "A Convinced Spiritualist" would keep politics out of our religion. The Church said that years ago. What influence have they now? It is not by preaching faith only that evils can be overcome; we must all be doers, not hearers and talkers only. I regard Spiritualism and Socialism as synonymous. I cannot conceive that anyone convinced of the truth of the teachings of Spiritualism could be otherwise than a Socialist. They are two of the best words in our language. Every letter in the word Spiritualism has a hidden meaning—Spontaneous, Proportionate, Intuition Reveals Immortal Truth, Unveiling All Life's Intricate Symbolical Mysteries. Socialism, the noblest thought, the divinest impulse, the supremest aspiration, the most thrilling and far-sounding battle-cry of all history, whose rise has been the dream of all ages, and whose triumph will be the glory of all humanity. In Isaiah, chapter lxxv., we have Socialism, and in Acts, iv. to xxxii., we read, "Those that believed had all things common."

What section of the Christian Church is advocating that this should be done to-day? Are the Anglicans, the Methodists, the Romanists, the Baptists? The reply is an overwhelming "No!" We repeat the Lord's Prayer every Sunday, why should we desire God's Kingdom to come? Before we can reasonably make that prayer we surely must have some dissatisfaction with the kingdom that now is. The purpose of religion is not merely to get men into heaven, it is also to bring heaven down to men. What have been, and is now, the ideal of Governments, aye, and the orthodox churches to "The sacredness of property"? Before that ideal all things else go down—human liberty, human welfare, human life itself is not worthy to be weighed in the balance against property.

Socialism regards human life as the only sacred thing. Spiritualism recognises the immanent God within man, and its chief aim is to liberate rather than enslave the individual, and build for him the loftiest character. Spiritualists believe in the Fatherhood of God and the brotherhood of man. Work out your own salvation. The kingdom of God is within you. Socialists believe in the same.

You say the present industrial trouble would have been avoided if the leaders were not socialistically inclined. In

what way? As we were fifty years ago? Is that progress? On the banners of the Spiritualist and Socialist ship, floating in the breeze, is written in blazon letters "Forward!" And then Ireland asking for liberty! Read their terrible history of persecution. And what is it to-day? Christian Churches, followers of the man who said, "They that take the sword shall perish with the sword." Not a word to say—they are like dumb dogs. Would a "Convinced Spiritualist" have us imitate them?

Shall tongues be mute, when deeds are wrought  
Which well might shame extremest hell?  
Shall freemen lock the indignant thought,  
Shall pity's bosom cease to swell?  
Shall honour bleed? shall Truth succumb?  
Shall pen and press and soul be dumb?  
By all above, around, below,  
Be ours the indignant answer—NO!

What is religion? To reach with thought and deed the ideal in your brain; to give your fancies wing, that they, like the bees, may find honey in the weeds of common things; to look with trained and steady eyes for facts; to increase knowledge; to take burdens from the weak; to defend the right; to make a palace for the soul. If we want religion without politics we must have politics without religion, and that leads to war and anarchy.

Peterborough.

E. LAST.

SIR,—May I be permitted a few words in the interesting discussion re "Spiritualism and Socialism." I am glad to see this matter brought under discussion, particularly because many of us have held erroneous views on the subject.

Your correspondent, C. W. Digby, says that he agrees that politics should not be brought into religion. Why? Let us suppose that Mr. Digby is a Spiritualist. If he is a true Spiritualist his religion will most certainly influence his views on social life. If he believes in the brotherhood of man, he will undoubtedly work for the furtherance and realisation of that ideal. This will cause him to consider what politics are nearest to that ideal, and I most certainly believe if he studied the matter he will most undoubtedly have to admit himself a Socialist.

If he lives under the banner of the brotherhood of man his daily life and work will express the best ideals of Socialism. He will have no escape from it. Realising his brotherly responsibility it will fall to his lot to help the weaker and less fortunate brother. He will be found fighting in any and every battle for the upliftment and emancipation of the derelict and outcast of humanity. His religion is bound to express itself in his politics, even as it is bound to express itself in his conduct to his neighbour, his fellow worker and his home.

Religion that does not thus express itself is useless and unavailing, in so far that, being without effort, it is equally without result. Let us make no mistake in the matter. If we have a religion our politics and our whole social life will reflect it, and that religion will only be known to others by what our lives express.

In my opinion there can be no other politics for the Spiritualist than Socialism, and if any reader can show me how he elects to express the ideal of the brotherhood of man through any other political channel, I shall consider he has rendered me a good service.

In conclusion, I should like to say to your correspondent, Mr. White, who suggests uniting the two forces—Socialism and Spiritualism—that where Socialism and Spiritualism are rightly understood they are already united, since they are inseparable.

A. E. LEIGH GAYNE.

SCIENCE without conscience is but the destruction of the soul.—RABELAIS.

LIFE is like a theatre, for the greatest knaves often sit in the best seats.—ARISTONIMOUS.

THE milestones on the pathway of life are like the decimal points on a rule; they mark the intermittent spaces 'twixt the cradles of our strong ambitions and the flowerless graves of all our might-have-beens.—W. J. GRINDLEY.



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FRIDAY, JULY 8th, 1921.

**The Annual Conference of the Spiritualists' National Union.****A General Survey.**

It is difficult within our limited space to convey an adequate impression of the proceedings at Halifax on July 2nd and 3rd.

Merely as a social event this year's Annual Conference brought us back to pre-war times. Despite the industrial difficulties of to-day and the uncertainty of the transport services, it speaks volumes for the enthusiasm of the rank and file of the Movement when we state that over 200 representatives were present from the 360 Societies associated with the S.N.U. England, Scotland, Ireland and Wales were all in evidence, and throughout the whole proceedings the utmost unanimity and fraternity existed.

Complicated as it was by the necessity of adding the final touches to the new Memorandum and Articles of Association, the business of the Union was conducted with decision and despatch, and we quite expect that by the end of the year the new machinery will be working smoothly and regularly, and will accomplish the work intended, since it must of necessity be clear that organisation and its machinery is only established for the purpose of "doing work."

Under the present housing conditions an industrial district like Halifax did well to creditably and comfortably house some 200 visitors and provide for their creature comforts; and no praise is too high for those who voluntarily shouldered the task. Never a complaint did we hear.

The re-election of all the officers is a matter too for congratulation, for it is unwise to "swap horses when crossing the stream." The heartiest congratulations were extended to the new councillors who, under the area scheme of representation, are added to the council, and thanks expressed to the few who, in consequence of such change, are liberated for other activities.

It was a wise proceeding on the part of the officers to allocate Sunday morning to the discussion of the "Seven Principles," which constitute the basis of our deductions from Spiritualistic facts, and no more happy choice could have been made than that of Mr. G. F. Berry to introduce the subject. A bombardment of questions, followed by a frank expression of opinion by more than a dozen representatives in open debate, showed a measure of practical unanimity which was really surprising; and demonstrated the unity which consistent spirit teaching tends to produce.

The Sunday afternoon meeting saw about 1,000 people assembled in the handsome Victoria Hall, where, under the presidency of Geo. F. Berry, Esq., Sir A. Conan Doyle told, in convincing and often humorous vein, something of his wanderings in Australia and New Zealand. Sir Arthur's optimism is infectious, and his extended familiarity with the personnel of the Spiritualistic Movement abroad,

and the added psychic experiences thus gained, has confirmed the decisiveness which has ever characterised his advocacy of Modern Spiritualism. He left his audience in no doubt of his conviction that the future spiritual well-being of the race depends in large measure on the use made of the scientifically demonstrable facts which modern psychical investigation has placed before the world.

The reception, too, which was accorded to Mr. E. W. Oaten was enthusiastic, and showed that at least he has earned a warm place in the hearts of the workers.

The evening meeting was a blaze of enthusiasm. An audience of some 2,500 people, the strains of the grand organ, the voices of the massed choirs of Halifax and Sowerby Bridge Churches, aided by others from the immediate surroundings, carried the singing with a swing which in itself was a powerful appeal.

Speaking from the words, "Watchman, what of the night?" Sir Arthur alluded to the darkness and the struggle of the past and present, and was pleased to be able to say there were signs of the breaking of the day, because of the illumination Spiritualism was shedding. Sharp and clear-cut sentences scintillated through his wonderful address. "Is it (Spiritualism) a religion?" Of course it is! If it is not a religion, then I have none, for it is all I have. Is it incompatible with other religious systems? Emphatically No! It is broad enough, wide enough, high and deep enough to include Jew and Gentile, Parsee, Mohammedan, Buddhist and Christian.

A recent Conference of Bishops lost a great chance. When necessity arose for a definition of Christianity it was agreed that Christians were those who had been baptised. What a definition! Why did they not suggest that those who endeavoured to put into practice the "Sermon on the Mount" were Christians? There we could all unite. To the man who has no religion Spiritualism is complete religion. To those who have a religion Spiritualism must be an extension and a modification of it. Let no man scrap that which is really helpful to his spiritual growth." In glowing periods our "Knight Templar" examined the Biblical records and found them of unequal value—the abandonment of the crudities would, he suggested, heighten the value of the remaining purities.

The huge audience applauded again and again, and even the stranger "within the gate" was carried with the tide.

This meeting applied the symmetrical capstone to a constructive conference which deeply impressed all who attended it, and one which emphasised the virile life which is bubbling up in every district, and convinced even the pessimist of the great future which lies before us.

**An Honoured Veteran.**

WHAT wonderful energy is manifested by some of the old workers! News to hand from the Colonies brings information that the old pioneer, Mr. W. C. Nation, has been induced to again assume the presidency of the National Association of Spiritualist Churches of New Zealand. To shoulder such responsibility at 82 years of age speaks well for the sustaining power of the spirit world. His election was unanimous, and with a virile Board of Management, every effort is being made to keep alive the enthusiasm raised by the visit of Sir Arthur Conan Doyle to the Colony. We wish our veteran comrade all success in the task so willingly undertaken.

SOME people are so fond of arguments they won't eat anything that agrees with them.

WILL Secretaries please note that Mr. J. G. Grey, of South Shields, is seriously ill and confined to his bed, and will be unable to fulfil his engagements until further notice.

**MRS. M. A. STAIR.**—We are asked to announce that in consequence of her continued ill-health Mrs. M. A. Stair is compelled to cancel all engagements during July and August. We regret the necessity for such action, as Mrs. Stair (in years of service) is one of our oldest workers, but we trust her breakdown is but a temporary one.



## CURRENT TOPICS.

## The S.N.U. Conference.

THE National Conference at Halifax on the 2nd and 3rd inst. was remarkably well attended, considering the difficulties of transport and the shocking state of trade. The cessation of the miners' dispute, however, added something to the brightness of the proceedings, and inclined everyone to optimism. The re-election of the officers seemed to be almost unanimous. Mr. G. F. Berry has made an able President. Sane and well-balanced, he has had an opportunity to exercise his undoubted abilities on many ticklish problems, and his findings have been characterised by that far-seeing vision which bespeaks a measure of seership. Mr. E. W. Oaten is again the Vice-president for the ensuing year, and his election seemed popular. In Mr. Tom Wright the Union has a Treasurer who inspires confidence. Unassuming and retiring by nature, his handling of the scant finances of the Union was such as to make his position unquestioned.

## The Difficult Period is Past.

FROM the reports submitted it was clear that the secretary, Mr. R. H. Yates, had been overwhelmed with work. The bringing into operation of the new Articles of Association has meant a mass of detail which only an orderly mind could deal with. There is no doubt that long journeys by night on Union business had much to do with his recent breakdown. We trust the ensuing twelve months will produce smooth running in the organisation.

## The Financial Question.

ONE thing, however, seems clear from the deliberations. More money must be forthcoming if the whole country is to be adequately served. Representation on the Council has been secured to every district, and this entails a huge expenditure on railway fares alone. It should not be forgotten that with the cessation of week-end tickets and the raising of fares the railway expenses of a National Council quarterly meeting is nearly 300 per cent. above pre-war rates. It is hoped that the re-establishment of cheap week-end tickets shortly will ease the situation somewhat, but it is clear that if any great work is to be done more money must be secured.

## Congratulations To All.

THE Sunday meetings at the Victoria Hall were enthusiastic. Over 3,000 people listened with rapt and interested attention to Sir A. Conan Doyle, and the simplicity with which he put our case won all hearts. We shall hope to report the proceedings in full next week. Great credit is due to the friends at Alma-street Church, Halifax, and the other Societies in the district for the excellence of the arrangements for the housing and feeding of the delegates. In these days of housing difficulties the task was no light one, but all who attended expressed satisfaction.

## A Modernist Bishop.

THE Lord Bishop of Lincoln recently unveiled a War Memorial at Fulbeck, and, speaking from the text, "Wherefore seeing we also are compassed about with so great a cloud of witnesses" (Heb. xxi), said, "Life hereafter involves three conceptions: (1) Consciousness. Those who have left us are conscious of what we are doing, and, having sacrificed themselves in a fight for good, will still be arrayed on our side against the forces of evil. An evil will caused the war. (2) Progress. The well-known verse should read, 'In my Father's house are many stages' (Greek word, Monai, stages or resting-places; not mansions), and refers to the various stages of progress and development we must pass through hereafter before attaining to spiritual perfection. (3) Service. The angels are never idle, but are always busy with some kind of service for God. So will it be with us." We are always pleased to note the progressive policy of the leaders of religious thought. The public want a lead; but too often so-called leaders have to be driven by their followers.

## Rev. Walter Wynn in South Africa.

CONSIDERABLE interest has been aroused in Pietermaritzburg by the visit of Rev. Walter Wynn, and the "Natal Witness" has devoted considerable space to a record of his lectures. Chief interest has centred round the case for "spirit photography." Mr Wynn has been showing his collection of photographs obtained at Crewe, and issued a challenge of £100 to anyone who could obtain similar results and under the same conditions as were adopted in the case of the Crewe results. We are not sure that it is wise to throw out cash challenges in a country where the phenomena cannot be reproduced owing to the lack of suitable mediums. However, the Rev. W. Angus (a Congregational minister) stigmatised Mr. Wynn's claims as preposterous, and publicly invited someone to take up the challenge. Mr. Angus is an amateur photographer, and offers to exhibit "fake" photographs, taken by himself, of the same character as those Mr. Wynn possesses. He will then challenge the latter to take a spirit photograph which cannot be obtained by faking.

## A Splendid Advertisement.

IN THE absence of a suitable medium for such phenomena Mr. Wynn is, of course, powerless to produce on the spot the psychic results necessary to determine the challenge, and will essay to explain how the photographs in his possession were obtained. At any rate the interest aroused in Maritzburg will make a certain success of Mr. Wynn's visit, and if this sets people thinking and experimenting, his object will have been well served. Once a sincere thinker sets out on the path of true investigation it is only a question of time ere he comes to us. Challenges count for little. Truth counts for everything.

## Kindness to Animals.

"ALLAH will not judge any soul of beast on account of man, but He will judge the soul of man on account of the souls of beasts in the world that is to come.

"For as there is a special place for all mankind and for all the souls of men, so is there also a special fold for beasts. And I say unto you that not one soul of man or beast, or of bird, or of creeping thing which Allah hath created shall perish until 'Yawm-al-kiyamat,' the Day of Judgment.

"And upon that day every soul of beast, and of bird, and of creeping thing shall bring a charge against man if he feeds him badly, and sheweth not mercy and compassion unto him.

"He who acts lawlessly, or without mercy, with regard to any beast, or bird, or creeping thing, acts lawlessly and without mercy to his own soul.

"Therefore, O, people of the desert, be ye just, merciful and compassionate towards every beast of the field, every fowl of the air, every fish of the waters, and every creeping thing upon land or in sea, so that on the great day of judgment Allah-al-Adil, God the Just, shall be merciful and compassionate to thy soul."—THE KORAN.

COMFORT and independence abide with those who can postpone their desires.

STRENGTH of character is not always found in forcibleness of speech. The bigger the drum the greater the noise, but in the small throat of a nightingale is contained the melody of an Israfel.—W. J. GRINDLEY.

SURELY shall your path be cleared. Long have we deplored your inactivity. We would that you should serve even now, for great is the need. Hence, our efforts for your promotion to a higher and more active sphere of labour amongst mortals, for the extension of God's Kingdom on earth. You shall preach the Christ life—the Christ love—such being the greatest need on earth to-day. Count it as a great honour that you have been selected as an instrument for such work. Distrust not your powers and ability. They who choose you will assist you, for they are identified with your success.—From the Beyond through A. H. WALTERS.



## CORRESPONDENCE.

## THE PROBLEM OF REINCARNATION.

SIR,—To avoid confusion, perhaps we need carefully to distinguish between previous incarnation and pre-existence (as taught by Origen and others). The latter, a doctrine of pure inexperienced, pre-existing souls, may be true, but a Christian doctrine of reincarnation is unproven and unthinkable.

E. P. PRENTICE.

## INFORMATION WANTED.

SIR,—May I, through your columns, ask some of our leading clairvoyants to kindly state the grounds on which they base their conclusions as to the particular phases of mediumship possessed by persons to whom they ascribe such gifts. Thanking them and yourself in anticipation.

C. J. H. STOCKWELL.

## MORE ABOUT GLASGOW.

SIR,—I was exceedingly pleased to read the letter signed "A Spiritualist." The meetings in Glasgow are becoming more numerous every few months. A visit to most of them, especially their after-circles, would make any decent Spiritualist feel disgusted. Nearly all of our fortune-tellers in Glasgow have taken up clairvoyance. They seem to find this the best channel for carrying on their game of "telling the tale." Again, they are more or less protected, as they now sail under the banner of Spiritualism. In my opinion, if something is not done soon all the good work accomplished in the past will go for nothing.

JAMES DOUGLAS.

## SPIRIT PHOTOGRAPHS.

SIR,—As I intend returning shortly to South Africa to continue my work for Spiritualism, may I make an appeal through your valuable columns?

I desire to take back with me a good collection of psychic photographs to aid in extending a knowledge of Spiritualism in South Africa, where we have not yet discovered a medium for this class of phenomena.

I have been in England to gain experience and information of Spiritualism with a view to strengthen the Movement in the colony, and I would esteem it a favour if I could take back a collection of psychic photographs to help my Union (South African Union of Spiritualists).

Several friends have already kindly given me prints with particulars of conditions under which they were secured and evidence concerning identity, and it would help the Cause if friends would add to these, addressing me, c/o Mrs. A. H. Hulme, 33, Norfolk Square, Brighton.

GLADYS DAVIES.

## "CONCERNING JESUS CHRIST."

SIR,—I am no defender of any creeds or dogmas, but the answer to your correspondent who reproduces Robert Ingersoll's question, "Why should we place Christ at the top and summit of the human race?" can be answered very simply. Because he was the only teacher who proved spirit return in his own person and founded religion upon it.

It is amazing to me that Spiritualists should quote as authority the writings of a man who derides as fable this and every other fact connected with survival, and is at pains to pick out and fasten upon Christianity the misdeeds of those who, whatever creed they may have professed, contradicted Christ's teaching by their deeds and fall under his denunciation that not those who name the Name, but those who do the Will of the Father should be acknowledged by Him.

Christ laid down no creed, because creeds introduce squabbles and enmity. His teaching agrees with the messages we get from the Beyond that a man's future depends on what he has done, whatever forms of religion he may have accepted or denied. If Spiritualists fix their minds on beliefs instead of concentrating on practical co-operation, truthfulness, honesty and goodwill to all

in daily life, they are entering on the path which has brought the Churches where they are to-day.

I have no quarrel with the Seven Principles, I believe them all, but I think that Jesus Christ was the first man to proclaim them and lived up to them; and that in doing he was God's inspired medium who indicated the remedy for all the ills from which humanity suffers—a change of heart which enables a man to order his life on spiritual lines.

V. C. DESERTER.

## "ST. PAUL AS A SPIRITUAL MEDIUM."

SIR,—Might I, and that, too, not in any carping spirit, make a critical comment on the article by the Rev. Henslow entitled "St. Paul as a Spiritual Medium," which appeared in your issue of June 10th.

His authorities, practically or wholly, are the Old and New Testaments, consequently a criticism that is adverse to the Bible in its totality is equally adverse to the authoritativeness of those parts of the Bible to which he specifically refers, as, for instance, Acts, vii. 58; Galatians, i. 11, etc.

It appears there is not, so far as is known, a single original manuscript in existence of any book that is comprised within the covers of the Bible (J. Paterson Smyth, B.D., LL.D.) and there can, consequently, be no appeal to its authority to what the individual originally wrote from the simple fact that we do not know what he wrote originally.

I would suggest to Rev. Henslow that "belief" (the acceptance of something as being true that we do not know to be true) must go by the board, and "conviction" take its place, though even then it does not follow that that which we are convinced is true is, therefore, true.

W. GREGORY.

## CONCERNING EARLY YEARS.

SIR,—Was it not our immortal Thackeray who told us that an Englishman dearly loved a lord? A real one, if possible, or a retired grocer, if necessary. We have a good many "lords and ladies" nowadays, for Spiritualism is being "worn" this season. When twitted at an S.P.R. meeting many years ago, with avoiding to speak of "spirits," Mr. Myers told us he evaded the term because "it had been in very bad company." He could not say that nowadays, if the company is to be judged by its face value. This is one unforeseen result of the war.

The seven lean years have turned into seven years of plenty, with remarkable facility, aided, to some extent, by a democratic Government, and the "volte face" from contemptuous disdain to eager interest. No one will believe us when we tell them of our struggles in the past—broken friendships, averted faces, contemptuous remarks, and now the new generation has been knocking at the door which has opened widely and given a hearty welcome to those who knock. Well, we can afford to be generous and to feel thankful that our task is nearly over. Yet, some of the wounds we received during those fighting days are not likely to be healed on this side of the grave.

The results remain. Perhaps we love a truth more for having suffered for it, as a mother loves her child for the same reason. If I could put the clock back, I would not do so, for that would mean to have scarcely known in their best days, such men as Myers and Crookes, O. O. Massey, Hensleigh Wedgwood, and his gifted daughter-in-law, to whom my friend, Dr. Abraham Wallace, gave such a splendid testimony when her son had been lecturing to us in Suffolk-street, Pall Mall. Her son may be a Bishop, possibly an Archbishop by this time, but I am sure he will agree with me in saying that he will never reach her exercise of the heaven-born gifts that have been so freely bestowed upon her for the benefit of others.

I must not omit the honoured name of Mr. James Burns, Editor of the "Medium and Daybreak," and one of the earliest pioneers of Spiritualism in its darkest days. Mrs. de Morgan, the joint author of "From Matter to Spirit," I knew only in her latter days and after the death of her celebrated husband. She was then a charming old lady, full of interests in life, in spite of her age.

S. KATHARINE BATES.



## 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.

MEETINGS HELD ON SUNDAY,  
JULY 3rd, 1921.

BARRY, Atlantic Hall. — Mr. J. W. Crago, of Cardiff, gave an address on "Where is the spirit world?" followed by clairvoyance. Subject chosen by audience.

BIRKENHEAD, Hamilton. — Mr. Deighton gave an address and clairvoyance. Subject, "Spiritualism teaches you to live." Mr. R. G. Roberts presided.

BIRMINGHAM. — Miss Coleman was speaker at 1, Loveday-st. in the morning and at Bristol-st. Schools in the evening. Mr. Croshaw took the evening service at Loveday-street.

ASTON: First visit of Mr. Glover Botham, of Burton-on-Trent, who gave addresses and clairvoyance.

BRIGHTON, Athenæum Hall. — Mr. Alfred Punter gave addresses and clairvoyance.

LONDON.—Hounslow: Mr. Elliott gave an address on "Practical of our philosophy."

Little Ilford: Mrs. Edey gave an address on "The pearl of great price." She also gave clairvoyance.

London Spiritual Mission: Morning, Mr. T. Ella gave a trance address. Evening, Dr. W. J. Vanstone spoke on "Spiritual awakening in the silence."

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, the Lyceum held their open session. Evening, Mr. Mead gave an address.

LOUGHBOROUGH. — Mrs. Cox conducted our services. Evening address, "Oh, What shall the harvest be?"

MEXBOROUGH. — Mr. and Mrs. C. Heywood took the evening service. Mrs. Haywood named a child and Mr. Heywood followed with an address on "Nature's revelations."

PETERBOROUGH. — Addresses and clairvoyance by Mrs. Roddis, of Rotherham.

PLYMOUTH, Morley-street. — Mr. A. Mason gave the address on "Our unseen helpers." Mrs. Marks sang a solo. Mr. S. Pearce, of Plymouth, gave clairvoyance.

Stonehouse: Meeting conducted by Mr. West, of Saltash. Soloists, Miss Gohey and Miss Hilda Endicott. Recitation by Miss Davis. Trance address by Mr. Phillip Webb on "God and Spiritualism." Clairvoyance by Mrs. Martin.

PORTSMOUTH, Temple. — Mr. C. Tarr, of Exeter, gave addresses.

TREDEGAR, Temperance Hall. — Morning, intercession service conducted by Mr. E. Jones. Evening, Mr. A. Brown gave an address on "The march of Spiritualism." Mrs. Hale-strap gave clairvoyance.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, at 6-30.

JULY 10.—MR. A. WILKINSON.  
" 17.—Circle for Members Only.  
" 24.—MISS A. A. BARTON.  
" 31.—Circle for Members Only.

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

SUNDAY, JULY 10TH, at 10-30, LYCEUM.  
At 3 and 8-10, PUBLIC CIRCLE.  
At 6-30, PUBLIC MEETING.  
MONDAY, at 8, MRS. RICHARDS.  
WEDNESDAY, at 3, LADIES' MEETING.  
At 8, MRS. APPLEBY.

Collyhurst Spiritual Church,  
COLLYHURST STREET.

SUNDAY, JULY 10TH, at 10-30, LYCEUM  
At 3, OPEN CIRCLE.  
At 6-30 and 8, MR. WOOD.  
MONDAY, at 3 and 8, MRS. ELLIS.  
WEDNESDAY, at 8, MRS. LARKER.  
SUNDAY, JULY 17TH, MRS. A. JONES.

Cheetham Hill Spiritualist Society,  
CRESCENT ROAD.

ON WEDNESDAY, JULY 20TH, 1921,  
a COLOUR LECTURE will be given by  
MRS. LANE.

Silver Collection in aid of Building Fund. Doors open at 7-30, Commence at 8. Come early.

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

SUNDAY, JULY 10TH, at 6-45 and 8-15,  
MRS. REESE.  
TUESDAY, at 8-15, MR. BACK.  
THURSDAY, at 8-15, MRS. ROBERTS.  
Open Circle on Saturday at 8. Doors closed at 8-15.

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

SUNDAY, JULY 10TH, 10-30, 2-30, 6-30,  
OPEN SESSION.  
SERVICE OF SONG, "REST AT LAST."  
MR. R. GILBERT, of Moss Side,  
Reader.  
WEDNESDAY, at 8, OPEN CIRCLE.  
SUNDAY, JULY 17TH, MR. MARKS.

Milton Spiritualist Church,  
BOOTH STREET, ECCLES CROSS.

SATURDAY, JULY 9TH, at 7-30, CIRCLE.  
SUNDAY, JULY 10TH, at 3, 6-30 & 7-45,  
ANNUAL FLOWER SERVICES,  
MRS. PILKINGTON.  
MONDAY, at 3 & 7-45, MRS. BUXTON  
WEDNESDAY, at 7-45, OPEN CIRCLE.  
THURSDAY, at 8, Members' Circle,  
MRS. COTTON.

Pendleton Spiritualist Church,  
FORD LANE.

SUNDAY, JULY 10TH, at 2-30, LYCEUM.  
At 6-30 and 8, MRS. S. F. LANGFORD.  
WEDNESDAY, at 3, MRS. HOPE.  
THURSDAY, at 8, MISS WALLWORK.  
SUNDAY, JULY 17TH, MRS. CHARNLEY.

Hyde Spiritualist Church,  
CLARENDON STREET.

SATURDAY, JULY 9TH, at 7-45,

MR. JAMES BUCKLEY,  
THE WELL-KNOWN CLAIRVOYANT.

Also on SUNDAY, JULY 10TH, at 2-45  
and 6.

Silver Collection.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, JULY 40TH, at 11-15, CIRCLE.  
At 3, LYCEUM. At 7, MRS. MARRIOTT  
SUNDAY, JULY 17TH, Mr. H. WRIGHT.  
CIRCLES: Monday, at 7-30, Ladies;  
Tuesday, at 8, Members; Thursday,  
at 8-15, Public.

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

SUNDAY, JULY 10TH, at 11, SERVICE.  
At 6-30, MRS. WORTHINGTON.  
WEDNESDAYS at 7-30.

Gillingham Spiritualist Society,  
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, JULY 10TH, at 7,  
MRS. A. JOHNSON.  
SUNDAY, JULY 17TH, Mr. SYMONS.  
JULY 24TH, Mrs. CLARE O. HADLEY.

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

SUNDAY, JULY 17TH, at 6-30,  
MISS MARY MILLS, B.T.S.C.  
Speaker and Clairvoyant.

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

SUNDAY, JULY 10TH, at 11 and 6-30  
MRS. GRAINGER,  
Address and Clairvoyance  
SUNDAY, JULY 17TH, Mr. LEWIS.

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

SUNDAY, JULY 10TH, at 6-30,  
MRS. MAUNDER,  
Address and Clairvoyance.

W.T.S. Spiritual Unity Church,  
CHAPEL PARK RD., ST. LEONARD'S, W.S.

SUNDAY, JULY 10TH, MRS. C. PRIOR,  
Address and Clairvoyance.  
MONDAY and SATURDAY, CIRCLES.  
WEDNESDAY, at 7-15, MRS. MANSELL.  
Questions Invited. Testimony.  
Clairvoyance.  
THURSDAY, at 3, at the GYMNASIUM,  
CORNFIELD RD., EASTBOURNE.  
MRS. MANSELL.

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

SUNDAY, JULY 10TH, at 11-15 and 7,  
MRS. DE BEAUREPAIRE,  
Trance Orator.  
MONDAY, at 8, PUBLIC HEATING CIRCLE  
WEDNESDAY, at 8, Mr. A. J. HOWARD  
HULME.  
Clairvoyance by Mrs. ORMEROD.

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

SERVICES:  
Sundays at 11-30 and 7. Lyceum at 8.  
Mondays and Thursdays at 7-15.  
Tuesdays at 3.  
Healing meetings, First Wednesday in  
every month at 3.

SUNDAY, JULY 10TH,  
DR. W. J. VANSTONE  
SPECIAL LECTURE, SATURDAY at 7-30.  
MONDAY & TUESDAY, JULY 11TH & 12TH  
MRS. ORLOWSKI.

## SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church,  
PRINCESS HALL, MOSS SIDE.

SUNDAY, JULY 10TH, at 2-30, LYCEUM.  
At 6-30, Mr. E. W. OATEN. At 8-15,  
MRS. HOPE.  
MONDAY, at 8-15, Members' Develop-  
ing Class, Mrs. EASTWOOD.  
TUESDAY, at 8, Public Developing  
Circle, Mrs. FORREST.  
THURSDAY, 3 & 8-15, MRS. SHEARSMITH.

## 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.

**OLDHAM SPIRITUALIST CHURCH, ELLIOTT STREET, OFF EGERTON STREET.**

SATURDAY, JULY 9TH, at 7-45, and SUNDAY, JULY 10TH, at 3 and 6-30, Mr. JOE DICKINSON, of Halifax.

SUNDAY, JULY 17TH, at 10, 3, and 6-30, LYCEUM OPEN SESSION.

SUNDAY, JULY 24TH, at 3 and 6-30, Mr. AARON WILKINSON, of Halifax.

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:

**Mr. GEORGE VERNON, The British Magnetic Healers' Institute,**  
**21, Manor Street, Ardwick Green, Manchester.**

Hours, 10 to 4.

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

**SOCIETY ADVERTISEMENTS.****Clapham Spiritualist Church,**ADJOINING REFORM CLUB, ST. LUKE'S  
RD., HIGH ST., CLAPHAM, S.W.SUNDAY, JULY 10TH, at 11, CIRCLE.  
At 3, LYCEUM. At 7, Mrs. HARVEY,  
Address and Clairvoyance.  
FRIDAY, at 8, Meeting for Enquirers.  
SUNDAY, JULY 17TH, Mr. LOVEGROVE.**Church of the Spirit, Croydon,**

HAREWOOD HALL, 96, HIGH STREET.

SUNDAY, JULY 10TH, at 11,  
Mr. PERCY SCHOLEY.  
At 6-30, Mr. G. WOODWARD  
SAUNDERS.**Hampton Hill Spiritualist Society,**3, HIGH ST. (close to Uxbridge Rd.  
Tram Stop), HAMPTON HILL.SUNDAY, JULY 10TH, at 6-30,  
Mrs. CROWDER. Lyceum at 3.  
WEDNESDAY, at 7, Mrs. PODMORE.**Hounslow Spiritualist Society,**

ADULT SCHOOL, WITTON RD.

SUNDAY, JULY 10TH, at 6-30,  
Mr. H. S. BERRY, of Reading.  
LYCEUM at 3. All are welcome.  
TUESDAY, at 7-45, Mrs. LEWIS.**Kingston Spiritualist Society,**

BISHOP'S HALL, THAMES STREET.

SUNDAY, JULY 10TH, at 11,  
Miss WELLBELOVE. At 3, LYCEUM.  
At 6-30, Mrs. M. GORDON.  
WEDNESDAY, at 7-30, PUBLIC MEETING  
for CLAIRVOYANCE.**Manor Park Spiritualist Church,**

SHREWSBURY ROAD.

SUNDAY, JULY 10TH, at 6-30,  
Mr. and Mrs. SMITH.  
THURSDAY, Mrs. HARVEY.  
SUNDAY, JULY 17TH, Mrs. A.  
BODDINGTON.Will Secretaries please note change  
of address: Mrs. WALMSLEY, 2, Pat-  
rick Square, Ht. Cloughfold, Nr.  
Manchester.**SOCIETY ADVERTISEMENTS.****Plumstead National Spiritualist  
Church,**

INVICTA HALL, CRESCENT RD.

SUNDAY, JULY 10TH, at 11, CIRCLE.  
At 3, LYCEUM.  
At 7, Mrs. E. NEVILLE. Committee  
Meeting.  
THURSDAY, at 8, Mr. R. G. JONES.  
Members' Quarterly Meeting.**Little Ilford Christian Spiritualist  
Society,**CHURCH ROAD, CORNER OF THIRD AV.,  
MANOR PARK, E.SUNDAY, JULY 10TH, at 6-30,  
Miss L. GEORGE.  
MONDAY, at 3, LADIES' MEETING.  
WEDNESDAY, at 8, Mrs. CROWDER.  
THURSDAY, at 7-45, COMMITTEE  
MEETING.  
JULY 17TH, Mrs. BEAUMONT SIGALL.  
Lyceum every Sunday at 3.**North Finchley.**ST. JOHN'S SPIRITUAL MISSION, WOOD-  
BERRY GROVE (opposite Tram Depot).SUNDAY, JULY 10TH, at 7,  
Mr. ERNEST MEADS.  
WEDNESDAY, at 8, Mrs. L. HARVEY.  
Circles: MONDAY and THURSDAY,  
at 7-30.**Richmond Spiritualist Church.**

FREE CHURCH, ORMOND ROAD

SUNDAY, JULY 10TH, at 7-15,  
Mrs. GOLDEN,  
Address and Clairvoyance.  
WEDNESDAY, at 7-30, Mr. A. T. KIRBY.  
JULY 17TH, Mrs. GRADDON KENT.**Stratford Spiritual Church,**IDMISTON ROAD, SIXTH TURNING DOWN  
FOREST LANE GOING FROM MARYLAND  
POINT STATION.SUNDAY, JULY 10TH, at 6-30,  
Mrs. GERALD.  
MONDAY, JULY 11TH, at 8,  
COMMITTEE MEETING.  
WEDNESDAY, JULY 13TH, at 3,  
LADIES' MEETING.  
THURSDAY, JULY 14TH, at 8,  
Mrs. MAUNDER, Flower Readings.  
SUNDAY, JULY 17TH, at 6-30,  
Mr. T. W. BILA.  
Forward Movement at 11.  
Lyceum at 3.**BIRTHS, MARRIAGES and  
TRANSITIONS.**Ordinary intimations when printed under the  
heading will be inserted as follows: Six lines, 1/6.  
Above six lines, 2d. per line. Payment must be made  
with the intimation. Poetry not accepted.**IN MEMORIAM.**BOARDMAN.—In memory of my dear  
husband, James Boardman, who passed  
to the Higher Life on July 7th, 1917,  
at 790, Hollin's-road, Hollingwood.  
Never forgotten by his loving Wife  
and FRIENDS.JACKSON.—In loving memory of  
our dear mother, Mary Ann Jackson,  
who passed to the Higher Life on July  
6th, 1914.—JOHN and MINNIE.**Miscellaneous Advertisements  
(NOT DISPLAYED).**To Let, Wanted, For Sale, Prospective Announ-  
cements, Speakers' Dates, Mediums, Wanted, etc.,  
words, 1s. 6d. Each additional line, 3d.**SPEAKERS OPEN DATES, Etc.**MR. ROBERT DAVIES, Speaker and  
Clairvoyant and Psychometrist, Beech  
House, 83, Cleveland-road, Crumpsall,  
Manchester.MR. T. J. LITTLEJOHN, Inspirational  
Speaker, Clairvoyant, etc., is arrange-  
ing a Tour in the North of England  
and would be glad to hear from se-  
cretaries of Unions or Societies with  
view to engagements. Missions a  
speciality. For terms apply 28, Rich-  
mond-road, Exeter.PENDLETON SPIRITUAL CHURCH,  
FORD LANE. — Will Mediums who have  
dates booked with the above church  
for 1921 please communicate with the  
undersigned, stating dates booked on  
Sunday, Wednesday or Thursday.  
W. WILLIAMSON, 12, Lizzie-st., Pendle-  
ton, Manchester.TO OLD AND NEW SOCIETIES. — Mr.  
F. W. BACON, Hildersheim Villa,  
Dewsnap-lane, Dukinfield, Speaker and  
Demonstrator, is now booking rapidly  
for 1922. A few dates open for 1921.  
Can conduct a Week's Mission from  
Sept. 4th to 11th, inclusive. Terms  
moderate.**WANTED,**LADY, middle-aged, with business  
experience, would like to join another  
in going concern, or opening same.  
Box "E," TWO WORLDS Office.**TO LET.**BRIDLINGTON. — Toilet, Furnished.  
Wee Flat, 21s. per week. Nixon  
51 and 53, High-street, Bridlington.



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The Yoga Crystal is solid, 2" dia., and the finest on the market.  
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Instructions included.  
Yoga, 46 Well Close Mount Leads.

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Ten Complete Lessons in Book Form on  
**CLAIRVOYANCE.**

By H. JOHNSON.

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

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A. SIGNA, 12, Newton St., GLASGOW.

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For full particulars send stamped envelope to  
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ALL WOMEN should write immediately for **FREE SAMPLE** of the "TRIUMPH" Treatment. The sure and speedy remedy for all irregularities. Testimonials, Sample, and "Manual of Wisdom" free on application to the Manageress,  
Le Brasseur Surgical Manfg. Co. Ltd., (Dept. 31), 90 & 92, Worcester Street, Birmingham. Works: PASSY, PARIS

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

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### A FEW POINTS TO REMEMBER.

1. Fully 75 per cent. of the British population suffer from Uric-acid ailments, and the percentage is increasing daily.

2. Plasters, massage and external treatment give temporary relief only. Uric-acid ailments must be driven out from the inside.

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## NOTICE

Will readers of this paper please send to the above address name and full postal address of Ministers of any kind of Religion, that the above proclamation with letter may be sent. We thank you in our Father's Name (Truth) for so doing.

A few of the many questions that will be answered through the door of your understanding mind by the spirit teachings ON SPIRITUAL FOOD, and problems that have by the many remained unsolved will be solved if you will but allow the door to be opened, for your will is king. Hence we have what is called responsibility, for even "OUR FATHER," Perfect Love, has never, will never, can never compel, but ever cries, "CHOOSE Ye, Choose Ye." The few of the many questions to be answered by the teachings received are:—

1. Who am I?
2. What am I, a piece of flesh, bone and brawn, or what?
3. Why do I find myself in this world, and not another?
4. Why do I not stay; why did I come to go so quickly?
5. What is the body of flesh?
6. What is the soul they speak of, but give you nothing beyond a belief?
7. What is the spirit they speak of, but give you nothing beyond a belief?
8. Is the body eternal, for they speak of its resurrection?
9. Is the soul eternal?
10. Is the spirit eternal?
11. Where is heaven or the heaven of heavens?
12. Where is Hell?
13. Who is the maker of Heli or hells?
14. Is there a God?
15. Has He a changeable mind, or is His mind perfect?
16. What is the mind and will of God, whose mind and will is perfect?
17. Where does God dwell?
18. How does He manifest in this world, or in any world, or in any heaven; or in any hell; and for what is the purpose of His manifestation?
19. What is the difference between God and "Our Father" in all the heavens?
20. Does He give sickness?
21. Does He heal?
22. Will He heal?
23. Why are people sick?
24. Will He heal me?
25. Is God, Our Father, the author of Distress, Pain, Sorrow, Anguish and Woe?
26. Is Our Father in all the heavens the author and guide of bloody wars?
27. Is Our Father, that angels obey in their degree of degrees; unkind?
28. Is war the outcome of perfect love, that "Our Father," ever is; or the outcome of hatred, malice, covetousness, hurt, greed, revenge, destruction and murder, the very opposite to perfect love, "Our Father."
29. Does perfect love, "Our Father," the Father of angels and men; spirits, delight to make broken spirits, widows and orphans; or does He bind up, comfort, and heal?
30. Has "Our Father," perfect love, ever commanded any one of His children to go forth and slay man, his brother, "Our Father's" child; and to say "That is how my love is shown"?
31. Is war of Hell? Where is hell, and what is hell?
32. What are angels? Who are they?
33. What is the angels' language?
34. Can man speak with angels, and angels with man?
35. What is that that is called the spirit world? Are there not many, many spirit worlds?
36. Why did Jesus of Nazareth, the Light and Pattern, cry, "In my Father's house there are many mansions"?
37. Where is "Our Father's" house?
38. Is Jesus of Nazareth still the Prince of Peace, or has He fallen and become the prince of darkness and of bloody war? Are there many false Christs dressed up in His name, and in deception do they speak of them as if their Christs were one and the same as the Christ of Calvary that they murdered?
39. How is it possible for Him to be the Prince of perfect peace, "Our Father," and that that is the opposite at the same time? Would He not be a confusion and a false witness and a monster of darkness, and not the Prince of Peace?
40. Is "Our Father," Who is perfect peace and perfect love, a something that could change? If so, how could He be perfect?
41. Can the perfect mind and will of God change? If so, what could it change to be perfect? Is not a changeable mind the opposite to the perfect mind and will?
42. For why did they put to death Jesus of Nazareth, the Prince of Peace, the Light and Messenger of perfect love, "Our Father," in whom dwelt the Christ?
43. Who murdered Jesus of Nazareth?
44. Was His mock trial arranged by His Father, Perfect Love, or by the rulers of the land and the priests of man's own make and order?
45. For why did they bribe with wine and money the hundred false witnesses and the soldiers who murdered Him by order?
46. For why did the inhabitants of the mansion that is called THE SUN (which is only A SUN) so cause darkness to cover that part of this Earth School, when they put to death the sent of perfect love, "Our Father"?
47. Is the Christ of Calvary's teaching taught to-day?
48. For why do the sons and daughters of the sons of men set at naught the churches with all the many creeds, beliefs and faiths so-called, as a failure?
49. For why do the churches commence to see their own failure with minds of thinking men and women?
50. Who can the Churches blame as they awaken to the truth that their wars offered are not to be purchased by men and women who do their own thinking and who desire something more than a belief, which can be changed on the morrow for a different kind, and then changed again the next day, till they weary of testing and finding there worth, the worth of a belief?
51. For why are the people of all lands commencing to do their own thinking instead of allowing the Priests and Ministers of men's own make to do it for them?
52. Did ten millions of men agree that they had come to slay each other at the bidding of perfect love, their Father, and in the name of the Christ of Calvary?
53. Did a great number of the ten millions of men on the bloody fields of slaughter find out before they passed out of their robe of flesh that they had been bid to go forth and slay by Priests and Ministers who had but a false Christ, a Christ dressed up in and with and by the Christ of Calvary's name, and of which they spoke of and about, as if it were the Prince of Peace, the Light of this and many other worlds?
54. For why is the earth becoming sick of the hundred and more different kinds of creeds, beliefs and faiths so-called, and are commencing to seek Truth that is of all eternities?
55. What are the signs of the times?
56. Are the awaking rays of the dawning morning of another age breaking o'er the hill of time?
57. In the age with its rays now breaking, will the angels commune with man and man with the angels?
58. Will the light that the angels bring become brighter and brighter as man's understanding is enlightened?
59. Will the light of the age now dawning become so bright that the sons and daughters of the sons of men will marvel how their parents could have been so deceived with the religions made by man, whose foundations are but straws built upon creeds, a belief of some sort, or a faith so-called?
60. What is a saving faith? How does such faith manifest in the spirit of man and woman?
61. What must man do to be saved? How does he work out his own salvation?
62. What is prayer and what is not prayer?
63. Does God, or "Our Father," answer prayer that is prayer?
64. How doel God, or "Our Father" answer prayer?
65. Who are the children of our Father?
66. Has our Father ever had in any age a few favoured children in any world or in any mansion in His house?
67. Who punishes man; our Father or man himself?
68. Does "WHATSOEVER ye SOW, ye shall REAP" mean something else?
69. How does man choose his future dwelling after his school day is finished in this earth life?
70. Why are there so many, many mansions in our Father's house?
71. Who made the many, many mansions in our Father's house?
72. Who are the fallen angels, and where do they dwell? What works are theirs? Will not perfect love, their Father, seek them?
73. Who are the lost? What is it to be lost, and what have the lost lost?
74. Does man, and can man make his dwelling in hell, and can he raise himself to mansions of great glory by obedience to the voice of justice that is just, the voice of Truth, his Father, which is the voice of right, that is of all the eternities, that angels delight to obey, whose dwelling is in light?
75. How did Jesus of Nazareth, the Light and Pattern, seek the lost?
76. Will He come again to seek the lost?
77. How will He come?
78. Will the multitudes and the Priesthoods of men know Him, who have made a Christ of their own, to do anything that will please their carnal mind?
79. Who will know Him? How may we know Him?
80. Will He commence His work again where He commenced it when born of Joseph and of Mary, the daughter of Joachim, "with the Priesthoods"?
81. Why must the Priesthoods of man's own make and order be purged again and again and again, and thus in their purging rise against Him in His manifestation, and in His mission?
82. What is a prophet? Who are prophets? How are they made? Who makes them? Who kills the prophets, and why do they kill them?
83. What is an apostle of the Christ of Calvary, and what kind of men are they?
84. What is the difference between the apostle of the Christ of Calvary's teaching and the priest and minister of man-made religion, whose foundations are straws of creeds and their faiths so-called?
85. What was it that took place in the upper room at the day of Pentecost, and was there only one day of pentecost or many? Who were there among the angel host that came in that upper room?
86. Why do the Churches not have a real pentecost and many, and cease to read of one only that the many very much doubt because they want something more than a belief in a past happening?
87. Would they not be as frightened men if they had a real pentecost? Would they not say that they were evil spirits? But are not the angels of light more wise than to frighten the fearful, such men full of doubt?
88. Have the Churches any knowledge of angels apart from what they can read of in books called sacred, but that many very much doubt even what they have as records?
89. Where is my son, my father, brother, sister, mother, loved one and friend, whose form I behold not?
90. Who is the devil? Where is the devil? What is the devil? How can the devil be in more than one place at a time if there is a (the) devil?
91. What are the books of life that shall be opened and how are they opened? Who can open them?
92. Who can forgive sins, and how are sins forgiven?
93. What is sin? What scales weigh the guilt of each sin of the one, or of the few, or of a nation?
94. What is angel communion? May I commune with angels, and if so, how?
95. May I know something of the life of other worlds? What kind of one shall I find myself in when, after this school day is finished in this earth school of time?