



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. 1758—Vol. XXXIV.

FRIDAY, JULY 22, 1921.

PRICE TWOPENCE.

Marylebone Spiritualist Association, Ltd.

SUNDAY EVENING MEETINGS at 6-30 p.m. at
STEINWAY HALL, Lower Seymour Street, LONDON, W.
(Just off Oxford St., close to Portman Square).

SUNDAY, JULY 24TH, MRS. E. A. CANNOCK.

SUNDAY, JULY 31ST, DR. W. J. VANSTONE.

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Doors open at 6 p.m. No admission after 6-40 p.m.

LONDON SPIRITUAL MISSION,

13, PEMBRIDGE PLACE, BAYSWATER, LONDON, W.

CLOSED JULY 18TH TO AUGUST 21ST FOR DECORATIONS.

WIMBLEDON SPIRITUALIST MISSION.

BROADWAY HALL (THRO. PASSAGE BETWEEN 4 & 5 THE
BROADWAY).

SUNDAY, JULY 24TH, at 11, MR. F. J. JONES.
At 6-30, MRS. PODMORE.

WEDNESDAY, JULY 27TH, Healing Circle, 3. Treatment
per MR. and MRS. LEWIS, 4 to 5.
At 7-30, MRS. F. KINGSTONE.

LEWISHAM SPIRITUALIST CHURCH.

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Public Meeting Every Sunday at 11-15 a.m.

SUNDAY, JULY 24TH, at 6-30, MRS. WORTHINGTON.

WEDNESDAY, JULY 27TH, at 8, REV. J. M. MATTHIAS.

SUNDAY, JULY 31ST, at 6-30, MRS. ALICE JAMRACH.

WEDNESDAY, AUG. 3RD, HEALING CIRCLE (Members
Only).

N. L. S. A.

GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN.

SATURDAY, JULY 23RD, at 7, WHIST DRIVE.

SUNDAY, JULY 24TH, at 11, MR. T. W. ELLA.

At 7, MR. PERCY SMYTH.

WEDNESDAY, JULY 27TH, at 8, MRS. EDEY.

SATURDAY, JULY 30TH, at 7, WHIST DRIVE.

SOUTH LONDON SPIRITUALIST MISSION,

LAUSANNE HALL, LAUSANNE ROAD, QUEEN'S ROAD,
PECKHAM, LONDON, S.E.

SUNDAY, JULY 24TH, at 11-30, CIRCLE. Door closed 11-40.

At 7, MRS. M. E. ORLOWSKI, Address and Clairvoyance.

THURSDAY, JULY 28TH, at 8-15, MRS. E. MARRIOTT,

Address and Clairvoyance.

SUNDAY, JULY 31ST, at 7, MRS. IMISON.

THURSDAY, AUG. 4TH, at 8-15, MRS. MARY CLEMPSON.

SUNDAY, AUG. 7TH, MR. A. T. CONNOR.

Lyceum every Sunday at 3.

SALE SPIRITUALIST CHURCH SERVICES.

SUNDAY, LEXHAM, 10-30. OPEN CIRCLE, 3. EVENING
SERVICE, 6-30. AFTER CIRCLE, 8 TO 9, at the TECHNICAL
SCHOOL, SALE.

SUNDAY, JULY 24TH, MRS. BURTONWOOD.

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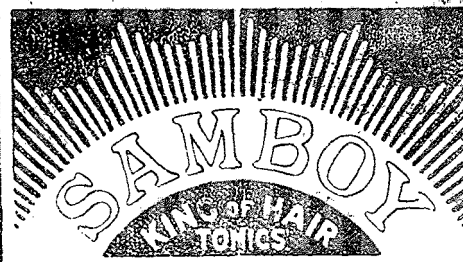
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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1758—VOL. XXXIV.

FRIDAY, JULY 22, 1921

PRICE TWOPENCE

Original Poetry.

Why Do You Mourn?

WHY do ye mourn for those you love?
Whose bodies lie beneath the ground.
Their souls have gone to planes above,
Where naught but love and bliss abound.

Why do ye mourn? There is no death,
'Tis but the opening of a gate
That leads us unto higher lives,
Where loved ones gone before await.

Why do ye mourn? Be of good cheer,
The Lord has only claimed His own,
That spark of life first came from Him,
And now back unto Him has flown.

Why do ye mourn? Dry up those tears
That keep your loved one's souls near earth,
And let us all in coming years
Look forward to that greater birth,
And cease to mourn.

—T. WILKINSON.

Psychic Sense in Children.

Horace Leaf.

To watch young children at their play is to realise that they belong to a state of consciousness different from that of adults; their standard of values is so unlike that of grown-ups. They desire and love things only for the joy they give. Wealth, fame, ambition—factors so important in the lives of men and women—have for children no meaning. All they wish for is true inward happiness, and accordingly they prize things in proportion to their ability to supply it. Thus it is that the old or broken toy outweighs great worldly possessions in their honest little minds. Conventional standards have no meaning for them, they are above such pettiness. They love and want the primitive and real.

So deeply rooted is this natural sense of value in children that we must perforce change it in order that they may be able to hold their own in the struggle for existence. We, therefore, educate them out of their natural conception of things and teach them to love things for their own sake rather than for any quality they may possess to stimulate joy in the human heart. We are obliged to make men and women of them, or, like primitive people, they will continue to be simple and child-like in their outlook and conduct.

There is something truly poetical about the child mind, and it is so deep-rooted that it can never be utterly destroyed. Our best efforts to eliminate this tendency only results in suppressing it in favour of those mental powers which govern the waking life of adults. But the child-soul lurks in every man and woman, and on the least provocation may assert itself.

That is why the hard-headed business-man can romp so freely with his children in the nursery after his day's work is done. All the time, it seems, the phase of consciousness to which the child-mind really belongs lives unperceived beneath the threshold above which the waking mind properly functions. That it is alive and active we need

have no doubt, for with all our manliness and womanliness, we can feel and sympathise with the little folk.

It has been suggested that the subliminal self is in contact with a spiritual world. The faculties and powers it sometimes manifests are so unlike those of the normal mind that it is not inconceivable that this hidden portion of the human consciousness is in touch with a state of existence superior to that of earth. Nor are standards of values of these two states the same.

There is much of the poetry of childhood in the subliminal; it is more closely allied with the spiritual than is the normal self. Already we have evidence which goes to show that it is the principle medium by which the thoughts and impressions of the inhabitants of higher and higher conditions reach us through sensitives. A medium of the mental order is probably one who has a kind of vent-hole, through which up-rushes from the subliminal may pass into the waking consciousness.

In childhood this vent-hole is always open. Perhaps the subliminal is actually more in possession of the brain at this period of life than the supraliminal. It would seem, therefore, that young children are more in touch with the spiritual world than is the average adult. But if this is so we should expect more definite evidence than is shown by their usual sense of values. Is this forthcoming? Undoubtedly it is, but grown-ups fail to see it or appreciate it when the manifestations take place.

Anyone who will trouble to observe and enquire will be surprised at the quantity of proof that exists.

The fact that children have a keen psychic sense was literally forced on me last Christmas in connection with my own little son. A great-aunt of his suddenly died early Christmas morning. She had been ill for a long time, and no one, including the doctor, thought the end was so near. The subject of death was seldom talked about in the presence of the child, and never in relation to this lady. The greatest care was taken to keep the news of the death from all in the house, except the three persons who were present at or about the time of the demise. Not a word about it could have reached the child, who, on coming downstairs from his bedroom, made no attempt to go to his aunt's room as was his wont, and when asked why, simply said, "Auntie's dead." We asked him who told him, but all we could elicit from him was the repetition of the phrase, "Auntie's dead." I even put this question to him several weeks later, with just the same result. We are absolutely sure that no earthly being could have conveyed this unusual piece of information to this little boy, four-and-a-half years old. We do not even think he could have really understood what the meaning of death was, yet, from that moment, he never once made an effort to go into the room where he had so regularly visited the old lady.

A very similar incident occurred with some personal friends of mine. The boy, a child of about four years of age, slept in the same room as his grandmother, but when the lady fell ill they removed the child to another room, so that the sick person should not be disturbed. She lingered for a long time before the end came, but during this period the little boy was taken in to see her each day. It became a habit with him, and regularly at the appointed hour he made his way to the sick chamber without fail.

One night the lady passed away. Nothing was said to her grandson about this; nevertheless, from that time he never attempted to approach the sick chamber, but took it for granted that his grandma had "gone to heaven." The members of the family are absolutely certain that the knowledge of the lady's decease could not have reached the little boy by normal means, and to this day are convinced

that the child came by the fact in some supernormal way.

An interesting feature about both these cases is that neither child was disturbed by the event. Although the departed person was in each instance much loved by the child, yet neither of them seemed to regret their being taken away. Both children seemed to have a quiet assurance that all was well with the dead.

Now, who told these children about these deaths, or how did they come to know about them? For my part I am confident that their greater sensitiveness, their firm contact with the spiritual world because of their childishness, was the means by which this information came to them.

Quite recently in Scotland I had a conversation with a lady who is not a Spiritualist, and has never been to any kind of Spiritualistic meeting in her life. She is, nevertheless, confident that children can sometimes contact with the spiritual world and discover truths which are hidden from adults. Her own little boy is a striking example of this.

The lady's husband, an officer in a Highland regiment, was expected home on leave one day, but in his place came a telegram stating that he had been killed. That morning, after the receipt of the wire, the boy awakened all agog to meet his father. His first words were, "Mummy, daddy will be home to-day." The mother, trying to hide the truth from her little son, said, "No, Roderick, daddy will not come to us, we shall have to go to him."

The boy answered not a word, but turned his face to the wall and began to weep quietly. His mother went over to comfort him, laying herself beside him, neither speaking.

Suddenly the boy said between his sobs, "Mummy, my daddy's just along the road before me." Then, as if to make plainer his meaning, he said, "You know the Millraig Road, mummy, it's like that. Daddy's in the avenue of trees waiting for me."

The Millraig Road is a long road in Scotland which the boy and his parents were very familiar with. One part of it is clear and straight, it then turns sharp round and passes through a lovely avenue of trees in which all nature lovers must find delight.

The significance of this moving remark of the child's was not lost on the mother. She realised that her boy, aged eight, had had it brought home to him that his father had paid the "great price," but that death really meant being only a little further along the road and in a better and more beautiful part of it. A further remark of the boy's shows how clearly he had received this impression. "Mummy," he remarked one day, "We have an awful big treasure in heaven, daddy's there."

How did a mere child of eight get such a delightful conception of death as is contained in the beautiful symbol that the departed are only a little further along the road? Could it be that the spirit of the father was present and conveyed it—unknown to wife and child—to the impressible little brain. I think so, and my belief is confirmed by the fact that when the heartbroken wife and mother lay tossing in sleepless sorrow upon her bed she saw the spirit of her husband sit for several minutes at her side, smiling happy confidence as she poured out to him the story of her deep love and her troubles. Then for the first time after many nights she fell into a deep peaceful sleep. Surely the dead are not far off!

She, ignorant of the great truth of spirit return, thought it might all have been hallucination. This must be small comfort to her husband's devoted soul. How earnestly he must have desired to let her know that it was really he, still the father, still the husband, with his love more pure, more deep than ever. This same lady recounted to me the story of a neighbour's child, the truth of which she vouches for.

The little tot's mother died, but nothing was said to the child. The child's aunt had been making him a little suit, and so as to convey to his little mind the idea that nothing unusual had happened, she carefully finished it and tried it on him. This took place on the afternoon of the day of the mother's decease. Suddenly the child, looking very happy, stared in front of him, and said, "Oh!" The aunt was quiet unable to get from him what it was that had transformed his features, and caused him to make that ejaculation. Not wishing to worry the child, she ceased after a while trying to get an explanation.

The truth came out in the evening when she was taking the little fellow to bed. As they were passing the room in which lay the dead body of the mother, the baby caught hold of its aunt's skirts and suddenly said, "My mamma's an angel." "How do you know that, dear?" asked the aunt. "I sawed her," replied the child in quiet confidence.

Is there any better explanation of this strange happening than that the newly departed spirit of the mother appeared to her helpless infant, drawn to him by the power of love, and in the glory of her new life conveyed to the baby's mind the fact that she was an "angel."

Spiritualists' National Union.

Nineteenth Annual Conference.

[CONCLUDED FROM LAST WEEK.]

DURING the adjournment for tea opportunity was afforded the delegates of viewing the fine church of the Halifax Society. Situated on a fine corner site, it is a substantial stone building of two stories, the upper portion of which, with a seating capacity of some 600, is used for the services on Sunday. It is fitted with a commodious platform for the choir, reading desk and rostrum, and vestry for the speaker, and is well seated. The lower floor is in general use for Lyceum purposes, circles, etc. The whole of the mortgage on the property has been recently cleared, leaving only a small sum owing to the members individually. The church has been recently cleaned, re-painted and decorated by the members themselves.

After justice had been done to an excellent tea, provided and served on the premises by the ladies, the business of the Conference was resumed. Mr. W. Gush, for the Exponents' Committee, reported the issue of Diplomas to Messrs. G. W. Sanders (Honours) and W. Ford by examination, and to Messrs. A. E. Beety, W. D. Todd, H. Croshaw, A. Rea and Mesdames C. J. Chapman, S. A. Hogg and A. E. Crowcroft (Honoris Causa).

A new step had been taken by the Committee in the issue of the first Diploma in Class C (Demonstrators) to Mrs. Trueman, of Plymouth, whilst arrangements were also being made to issue an intermediate Certificate to H. R. F. Metcalf, which would be preliminary to the full Diploma.

The Publications Committee appealed to all Societies to keep a bookstall. A joint committee of the B.S.L.U. and the S.N.U. had met to consider joint action in the issue of publications. They reported that the whole question was made complex by the division of stocks at Rochdale and Huddersfield, and in the opinion of the Committee little could be done until central premises could be obtained where the whole stocks and energies of the several units of the movement could be consolidated. This would involve the provision of a building and establishment of a staff, and at present the expense was holding up activity. Plans and drawings for central offices, prepared by an eminent architect, were on view, and excited general approbation, but the expense would be great. The efficiency of the whole movement, however, depended upon some such steps being taken.

A discussion of interest centred round the probable venue of the next annual gathering: A provisional invitation to London was extended by the delegates of that area. Owing, however, to the difficulties of the housing problem, the invitation contained the proviso that delegates should provide their own accommodation. If, as was suggested, the next A.G.M. takes the form of an International Conference, some 300 beds would be required, and the Metropolitanians were not prepared to guarantee these. Some hesitancy was shown against breaking away from past proceedings. The Birmingham friends expressed a desire to secure the Conference for next year, but had no authority to extend a formal invitation. The matter was left in the hands of the Council to negotiate and decide the venue for 1922, a central place being generally desired.

The question of our Seven Principles was introduced, and after a short discussion was deferred till the Sunday morning session.

A number of resolutions and notices of motion had to be dropped owing to lack of time, and one point was very dear to all present: The growth of the Union is such that it is impossible to transact all the business of an Annual Conference in one half day. More time must be allocated, either by commencing the business in the morning or by carrying the discussion of matters concerning the well-being and development of the Union to Sunday morning. The congestion of the agenda made clear discussion on many issues an impossibility.

Votes of thanks to the retiring officers and local friends closed the meeting, which had lasted from 2-30 to 9-30 p.m., and in which perfect harmony was everywhere manifest.

SUNDAY AFTERNOON MEETING.

An assembly of over 1,000 gathered in the handsome Victoria Hall at 2-30. Mr. G. F. Berry occupied the chair, supported by the members of the Council and other representatives. A massed choir of some 300 voices, led by the grand organ, in capable hands, gave life to hearty singing.

After a stirring invocation by Mr. R. H. Yates, the chairman called upon Sir A. Conan Doyle.

Sir Arthur remarked that these were very important days. Spiritualists were really at the cross roads, and although they were only a small minority now, the day would come, as sure as the sun was shining, when they would be in a majority, and when the truth which they were putting before the world would be accepted by all. Alluding to his Australian tour, Sir Arthur mentioned that he addressed some 50,000 people at 25 meetings, and never could he wish to have a more hospitable or more intelligent reception than he had from the Australian public. When he said his tour was a great success, he said so with all humility, because he was conscious from the first that there were great forces guiding and using him, over which he had no control, and for the results of which he could claim no possible credit. In Australia he found that the Spiritualists were numerous, enthusiastic, and for the most part they were drawn from what they were pleased to call the humbler classes of society. The educated classes, so-called, had not come well out of it. Education very often had the effect of filling a man's mind so full of things that did not matter that he had no room for the things that did matter. It was like a man starting on a journey with a great bag so full of odds and ends that he had no room for the nugget of gold lying on the road. He would rather explain Spiritualism to an audience of common-sense people than to a clever audience, because his experience was that cleverness was often used to devise some extraordinary by-path which they would insist on mistaking for the high road. He believed it was Mr. Wells who said that organisation was death. If that were so, Spiritualists were a very lively crew, because a more unorganised crowd he never saw. They had no organisation and no discipline. They were falling out in different directions and they had no standardised service. A service such as the one they were having that afternoon did honour to any cause, but he had found, both in England and Australia, services which were so eccentric that he was afraid they did dishonour to any cause. As a result of individuality they had eight or ten Societies splitting up into little knots in one town, whereas if they joined together economies would be effected, and they would have more influence upon the public. His opinion was that here and in Australia there was going to be a perfect landslide in which an enormous mass of people would obtain conviction just about the same time. When that took place it would alter the whole point of view of the world. Referring to mediums whom he met in Australia, the speaker recited a remarkable prophecy by Mrs. Foster Fraser. In the early part of 1914 she was holding a meeting at a small theatre in Sydney. At the end of the meeting she was suddenly possessed by a spirit who claimed to be W. T. Stead, and the spirit said, "Come here in a week's time and I will speak to you and will say to you words which will prove that I truly am a spirit, and that I have the powers which no mortal could have." The following week the little theatre was crammed to the doors. The medium went into a trance, then gave a prophecy of the whole war—who were coming in and whom they were going to fight against. She went on to describe how the Pope was going to die that year, and a number of other things, not one of which was wrong. It was

the most remarkable example of prophecy that he knew of in recent times. Another medium he met was Mrs. Roberts, quite a motherly person, and she was not a paid medium. At that time his mother was still alive. His mother never understood in the least what he was driving at. She was an old lady, and from her point of view he had thrown up a successful career and was following a sort of will o' the wisp. Naturally he did not press the matter upon her, as she was over 80. Mrs. Roberts suddenly said to him: "There is a young man here. It is a soldier boy. There is an old lady and she is alive. Your son says it is your mother. She has a message for you, and the message is: 'I want to give you my blessing and to give your work my blessing.'" Sir Arthur thought that was strange, and wondered why his mother did not write her message. She was dead within four days, and his son wanted to assure him that her soul was free to understand what he was trying to do, and that to give up a worldly career was nothing compared to the task he had taken upon himself. On a recent occasion he sat with a medium in London. Suddenly, in front of his wife and himself was his mother. She was as plain as if she had come into a dark room holding a night light. He could see every wrinkle in her face. Did they imagine that a man did not know his own mother? She could not speak. Her face was very peaceful. Shortly they heard in the darkness the sound of writing, and when the lights were put up a letter was lying on the table. She had signed it, as she always signed her letters to him, by a pet name. How could that medium, who was an American, recently arrived in this country, know what his mother's signature was? If they compared the signature at the seance with the signature of the letter his mother wrote before she died, they could not tell one from the other. Concluding, the speaker emphasised the happiness of their creed. They ought to be the happiest folk on earth. If they realised their own gospel, they had no care or trouble on earth. If they lost their beloved, they had not lost all touch with them. It was no more than if they had gone to Australia or Africa. All troubles that came were just the chastenings which made them better fitted for the higher place beyond. Death was not a dark corridor leading to some prison-like vault; it was a rose-girt path leading to an arch of triumph which took them into ethereal regions, where men could receive the happiness that had been reserved for them.

Mr. Oaten, who followed, said he was forcibly reminded of their last Conference in Halifax, when they enjoyed the company of Mr. W. T. Stead, and he (the speaker) was called upon to address his first Conference. To the man in the street W. T. Stead went down with the "Titanic." To those inside the Spiritualist movement, however, there was this assurance: that W. T. Stead's labour and activity had been greater since the disaster to the "Titanic" than ever before. Some of them could tell of a daily, and others of a weekly or monthly, association with him. Sneering and ridicule which Spiritualists often met with were the result of prejudice and misconception. They stood as advocates of Modern Spiritualism, whilst other religious bodies were largely representative of ancient Spiritualism, and an understanding of the difference between the two simplified all the matters in dispute. So many people wanted to judge the validity of modern phenomena by reference to the past. Ancient phenomena occurred before science was born. It was not recorded at the moment. It was not scientifically scrutinised. It was not generally recorded by actual eye-witnesses, but very largely compiled from legend and tradition many years after its occurrence. Modern phenomena had been submitted to scientific examination. It was testified to by first-hand witnesses, supported by corroborative evidence, and often checked by scientific instruments. Modern evidence was sure, and was the best guarantee yet obtained of the validity of ancient records. His position was definitely that modern phenomena were the standard by which the value of ancient happenings must be judged.

The meeting closed with hymn and benediction.

SUNDAY EVENING MEETING.

Mr. G. F. Berry again occupied the chair when Sir A. Conan Doyle addressed some 2,500 people in the Victoria Hall, Halifax. Sir Arthur asserted that a dark cloud which had rested over Europe for a century was rolling away, and

he attributed it largely to the great religious movement of Spiritualism. Since the Napoleonic Wars a great festering abscess had been cumulating, causing pain, suspicion and unrest. In 1914 it had burst, and the condition of the European patient had been critical. Minds were racked and hearts torn. It was too much to expect that the sore would heal in a year or two, but Spiritualism was doing more than its share towards that process.

Passing to examine the position of Spiritualism, Sir Arthur admitted that Spiritualists themselves were in doubt as to the exact channel in which the main stream was going to flow. To the question, "Is Spiritualism a religion?" he replied, "Of course it is." If it was not a religion he had none. (Applause.) Teaching what was right and wrong, it was a driving force for doing unselfish things, telling a man what awaited him in future, and leading him to an explanation of the universe satisfying his reason. Their churches might be small, hundreds of them, but it was better to have a small church jammed full than a large church half empty. (Applause.) Was Spiritualism incompatible with other religions? A thousands time "No." A man might be a good Protestant, a good Catholic, a good Salvationist, and yet incorporate the doctrines of Spiritualism, feeling that he had added something to his religion, and that what he subtracted would at least leave his religion intact and give him the same moral and ethical basis that he had before. That was the special glory of Spiritualism. It was not conceivable that a Spiritualist could be so narrow-minded as to rule out martyrs to the cause like Archdeacon Colley and others because they still adhered to all they learnt at their mother's knee. Spiritualism and reason went together, and only a reasonable being was likely to find his way into the fold. "I speak for many Spiritualists," said Sir Arthur later, "when I say I have all reverence for the founder of Christianity, but I look upon him as the highest spirit that ever descended on earth, as the highest example that was ever created for us by God, Who sent him down to serve as an example." The life of the Christ of Nazareth had been intermixed with more ancient legends. The story of the wise men from the East was a case in point. It was incorporated from Mithraism. The case was quite understandable. At his birth no one had any conception of the great work he would do. After his death he was a hero with a small following. His early history was humble and unknown, and these ancient legends were called upon to give lustre to his life's work. Again, let them take the story of the "slaughter of the innocents." Even in those days there were historians, honest and reliable men. Did anyone think that a great king in a well-governed country could brutally slaughter all the infants of a nation, or even a large district, and the fact be unrecorded? The government of Rome was harsh but orderly and just, as was evident in the fact that Christ could not be crucified until the consent of Pilate had been obtained. All this is mere Churchianity. I have got nothing to do with that. I am talking about the Christianity of Christ, about his words and his example, not what other people said about him, or what they ascribe to him. Not to any of them do I hearken. I only listen to his own words, and there I find nothing but beauty.

Real Christianity was not a matter of dogma, or believing things, but a matter of a certain level of character, a man with a certain ethical sense. Some of the best Christians—his neighbour, Grant Allen, for instance—had called themselves Atheists, yet Mr. Allen was one of the most perfect saints who ever lived. The broadest possible definition had to be given to Christianity, and here he had a tilt at the Bishops at a great conference held a little while ago. They had been called upon to define what constituted a Christian. They had a wonderful opportunity of making an appeal to the common-sense of the nation, and if they had gone a little further, they might, said Sir Arthur, have left a mark on the world. What a definition of a Christian! A person who had been baptised! As if the Great God Who made the Milky Way should care whether a splash of water was put on a baby's head. (Laughter.) Had they only taken the broader view and said, "Our definition of a Christian is a man who believes in the principles of the Sermon on the Mount"—(applause)—they would have got it. Something practical was wanted. Could there have been a war, could anybody conceive we should have been left 90 days without

coal if employer and employed had met in the spirit of the Sermon on the Mount? If that was taken as the test of a Christian, the position was broad and impregnable. To those who had no religion Spiritualism was complete and satisfying, but to those who had a religion Spiritualism could be added in order to modify and give them enlightenment. The case for Spiritualism rested quite as strongly on philosophy as on its phenomena. (Applause.) Both were essential and both were overpowering. A few of the things discovered about the other world the clergy had not yet held of. People had got to disabuse their minds of the idea that this world was a place of sin. Taking it throughout was extraordinarily good. He had moved amongst men in the Arctic circle to the Tropics, in civilised countries and rough places, and he had not met more than half-a-dozen really wicked men. The generality of mankind were decent fellows considering the conditions of the world in which they moved. There was much of kindness, benevolence and self-sacrifice in the world, far more than theologians generally acceded. This building up of sin was the doing of theologians. It was a rotten theology, and had brought untold morbidity and misery on the human race.

"On the other side we do realise," Sir Arthur continued, "that there is a penitential way, a period of purgation, after that you do at once, and often instantly, without purgation, go into a world infinitely happier than this one. We learn also that it is not one of those wonderful spiritual worlds where you have all sorts of things you don't want and don't understand. It is a world of evolution, a world in which everything that interests us now is just brought to a higher point. You have a beautiful world, a busy world, a world where you have congenial tasks, a world where everybody finds those opportunities which they have missed here, a world where intellect blossoms out and reaches its best. No man ever lost his strength and no woman her beauty—that beauty of the soul that was the greatest of all beauties. There were many heavens, or spheres, each had its own life, and each life ended in a painless death which transmitted the person to a still higher, happier and more spiritual sphere. We preserved our character after death. Nobody lost his individuality. What was of enormous importance was that love brought reunion. People did not make each other unhappy as here, and sooner or later everybody met his mate. Male and female went on through eternity together. Stretching on through the whole vista of eternity were joy after joy, pleasure after pleasure, refinement after refinement, until at last human individuality lost itself in a blaze of glory in which neither the human eye nor the human mind could at present respond. (Loud applause.)

KINDNESS makes all kin.

HE alone is faithful to old truth who will forsake it for the new.

THE man who tries to humiliate others is not the true friend of humility.

THE soul has no secret which is not revealed by conduct.—CHINESE PROVERBS.

OUR highest praise for a well-read man is praise enough for literature.—EMERSON.

OF course, it's all right to be born a leader, but the man in the rear has a better opportunity to get away.

BECAUSE men know wrath—blind, foolish wrath—they have exalted it to the pinnacle of the heroic, and their painful ignorance have dared to invest God with it as a virtue of unparalleled magnificence.—W. J. GRINDLEY.

WE are like you, and can do more by trying harder. We can get help, and concentration assists us just as much as you. In a way, you know, we're only human. Think of it that way at any rate. We have the same spiritual faculties that we ever had, only naturally they have been played now, having no material interests to hamper. All your best qualities are Divine, and so are carried forward. It's not easy to convey to you just what I mean, but I know you understand, and one day you'll understand from this side. Oh, day of joy! We are waiting for you. From the Beyond, through A. H. WALTERS.

Spiritualism Progresses Everywhere.

A Word from Overseas by J. M. Peebles, M.D.

It may interest you to know that the interest in Spiritualism is a rising tide in America at present, with little indications of any decline in the near future. The leading papers and magazines give large space to subjects bearing directly or indirectly upon Spiritualism, and attendance at Spiritualistic meetings is growing rapidly, testing the capacity of all halls and churches used. Three new church enterprises for Spiritualism are on foot in this city at the present time, with every prospect of success.

We have many fine speakers and well-qualified and successful mediums here, and one purpose of this article is to call attention to the excellent work of a brother labourer of mine here, widely and favourably known in America, but not so well known abroad. I do this as an inspiration and encouragement to all workers.

The Rev. B. F. Austin, D.D., was bred in Canadian Methodism, and lived and worked in Canada until about fifteen years ago. He was graduated in Arts and Divinity, Victoria University, Toronto, and shortly after his entrance in the ministry was appointed and served as Principal of Alma College, St. Thomas, Ontario, for sixteen years. Outgrowing his old faith, and becoming interested in Spiritualism, and the wider thought of to-day, he resigned the presidency and began a systematic investigation of the claims of Spiritualism, still retaining his ministerial standing and preaching in the chief churches of Toronto. In 1899 he preached there the so-called heresy sermon, for which he was tried and expelled from the ministry six months later. The sermon, "By the Truth," created a world-wide interest, having, it is estimated, over a million circulation in the leading papers of the day.

Soon after he began to lecture on the Spiritualist platform, and founded his magazine, "Reason," now in its 22nd year. It has steadily grown in circulation and power.

When Doctor Davis passed away in 1910, he formally named Dr. Austin as the publisher of his works, and committed his plates and goodwill of all his publications to his care. But Brother Austin himself has not been idle in the line of authorship. A list of his books on education, religion, philosophy, womanhood, reform, success and happiness, prosperity, new theology, fiction, psychic research and poetry numbers nearly a score, and has had a sale of over a hundred and fifty thousand volumes in Canada, United States and abroad.

He is perhaps most widely known as a teacher for the last twenty years in the various cities of America along lines of the Harmonial Philosophy and Self-Unfoldment, having enrolled over 20,000 students in his classes.

His most successful work for Spiritualism has been his publication of Dr. Davis's books and of his own and other writers, most of them of a propaganda character, some of his own smaller books reaching a circulation of 30,000 and 40,000. His recent "A.B.C." book on Spiritualism ran into 5,000 circulation in a few months.

As a speaker he is clear, forcible, instructive and pleasing, and his services are in demand throughout the entire field. He is still in the vigour of mature manhood, and has good prospects of increasing success for many years to come.

It may interest English readers to learn that the Jackson Will Case, in which the testator left nearly half-a-million to the N.S.A., which will have been controverted in court for some years, has been settled out of court, the N.S.A. to receive \$65,000, with 10,000 additional for legal expenses.

I expect to attend the N.S.A. Convention in Detroit in October.

Greetings to all my friends,

Fraternally and sincerely,

J. M. PEEBLES, M.D.

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The "Progressive Thinker," Chicago, gives valuable testimony to the work of Mr. H. J. Osborne and his wife, Mrs. Jennie Walker, during their visit to the States. They are now en route to Vancouver, B.C., but expect to return to England in the autumn.

Spiritualism and Fortune-Telling.

WE see by a recent issue of the "International Psychic Gazette" that a petition is shortly to be presented to the King, praying him to use his influence towards the amendment of the Vagrancy Acts in the true interests of science and freedom. The effort has our hearty support. Even such a journal as "The Bazaar," in no sense a protagonist of psychical matters, realises that we are living in modern times, and makes the following comments:—

"The dismissal of an appeal against conviction for fortune-telling, recently heard by the Lord Chief Justice and four other sapient judges, will no doubt be regarded as a test case, and strengthen the legal contention that every form of what is vulgarly known as fortune-telling, when money is taken, must necessarily be fraudulent. From the days when it was mainly responsible for the burning of witches, the legal mind has invariably been hostile to every form of psychical research, and has never been able to discriminate between the out-and-out humbug who cheats servant girls out of their hardly-earned shillings and the person who possesses, or honestly thinks that he or she possesses, certain occult faculties which are applied as a means of livelihood. As a matter of fact, much of the psychical knowledge gained during the last quarter of a century is due to the employment of professional mediums, clairvoyants, and others professing to possess phenomenal functions, and it would be quite as absurd to denounce all such people as cheats and frauds as it would be to declare them all honest and reliable. The best of them have never been regarded by any sane person as infallible; but that many are perfectly honest is beyond question, and the perusal of numerous cases investigated by the S.P.R. should convince the most sceptical judge that this is so, and that the genuineness of countless cases of clairvoyance has been evidentially established. In some countries clairvoyants are regularly employed (not without occasional startling results) in the detection of crime; but here it would seem that they are in future to be regarded as criminals if a penny is charged for their services, and this also applies to palmists, and also, we suppose, to those who cast horoscopes. The judges asked such questions as 'What is sensing?' and 'What is palmistry?' which (unless examples of the would-be funny feigned judicial ignorance) would show that they knew nothing about the matter; yet they all agreed to brand every professional exponent of occult arts as a rogue and a vagabond, which pronouncement will probably lead to more police raids. We know nothing whatever of the merits of the case tried, and it would appear that the appellants were Spiritualists rather than fortune-tellers, though officially so described; but, as far as the fashionable fortune-tellers go, their clients certainly need no legal protection, being well-to-do persons, perfectly able to judge of the value they are likely to obtain for their guinea fee, and only having themselves to blame if they do not get their money's worth. We hold no brief for the so-called fortune-tellers, but there are black sheep in every profession; so why should this one be specially ear-marked for persecution?"

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NEVER do any worrying to-day that you can just as well postpone until to-morrow.

"STRANGE Christian Beliefs and the Coming Universal Religion," by Gambier Bolton, reduced to 1s., post free, 1s. 3d. Special terms to Societies for quantities.

SIR ARTHUR CONAN DOYLE, whose utterances at the Victoria Hall everybody in Halifax is still talking about, attributes his success as a story writer to heredity. "All the art that is in our family," he once said, "ran in my blood, and took a turn towards letters. My grandfather, three uncles, and father were all artists, and their gifts took, in me, a turn towards letters." He was writing stories at six, and at school he was a famous story-teller. At both of the schools he attended he edited a magazine, and practically wrote the whole of it. In 1878, when he was 19, he received three guineas for a story in "Chambers," but did not get anything else accepted until 1880. For the next eight years his literary earnings averaged £50 a year. It was not until 1902 that he was able to abandon the medical practice entirely for the pen.—"HALIFAX COURIER."

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FRIDAY, JULY 22nd, 1921.

The Life Abundant.

HAVE you ever entered into the joy of living, and felt the stream of vitality pulsating through your whole body? Have you realised the tingle of electric life coursing within your veins? Have you felt that it would take but a little to enable you to rise above the gravitation of earth, and poise over its surface like a bee above a flower? If, in moments all too brief, this sense of exhilaration has been yours, and you have anticipated freedom from earth's thrall and superiority to the inertia of a material body and its limitations, you have known what it is to live.

We shall, of course, be told that such experiences are but dreams and imaginings, having no real relationship to life as we know it. Yet are there thousands who, in brief moments of interior realisation, have felt and experienced such sensations. At least they existed in the MIND, and continue as memories; and the mind is the enduring part of man. We know something about the blackness of earth's conditioning, of the struggle for daily bread, of the competition for the things necessary to the body's maintenance, of the shattering of human idols, who are discovered to have feet of clay, of strivings against temptation and the baser desires in hours of darkness and silence, of ghastly sores upon the body politic, of the slums of great cities (aye, and of small towns, too), of moments when the struggle for betterment seems hardly worth the cost. "The oppressor's scorn, the proud man's contumely, the pangs of disprized love, etc., etc.," are not unknown to us. Yet, above and beyond all we would preach the joy of living.

Is it not a matter of the development of the senses? and in this term we would include something more than physical organs of sense. The naturalist amongst the beauties of the countryside sees more than his unsophisticated brother. Every hedgerow contains for him a thousand friends whom he recognises, and to whom he nods a greeting. The song of every bird is the call of an acquaintance whose every habit of life he recalls. The astronomer at the end of a telescope sees before him a mapped-out area nearly as familiar as the streets of his own city. He knows where to look for his "familiar," and finds as much delight in the observation of their orderly movement as the inventor does in the drawing of his diagrams, whilst to the uninitiated a chaotic extension of points of light is all that is visible. The artist, poet, musician, all find their joy in beauty of form and sound, from which their brethren living in the grey world are shut out.

How sad are the words "Shut out!" Yet, in these cases, it is due to the undevelopment of the banned. Acuteness of the physical organs of sense are no substitute for the reaction to stimulus, which comes of well-developed powers of observation.

The same parallel applies to the psychic senses. Visiting recently an elderly medium whom advanced years has driven into seclusion, a friend remarked, "After a busy

life of movement you will find this lonely!" The light assurance came to her eye, as she replied, "Lonely? No, the very air is full of friends whom I see clairvoyantly and hear clairaudiently. I am never lonely." The material-minded may sneer and talk of erotic imagination, but it is not the case that the old lady with inner senses acute developed by years of constant perception of the vibrations of a larger life is related to a world as familiar as that of the naturalist or musician, cognisable only when the faculties unfolded?

We are not preaching the practice of asceticism, but rather we insist that the psychic and spiritual consciousness is a valuable part of life's totality. Retirement to Mount of Olives was not the totality of the life of the gentle one of Nazareth, but it was the reservoir from which he gathered strength to toil amongst the common people. How often, when tired nature insists upon repose, a few minutes' doze during the day will alter one's whole outlook on life. Recreation, too, is often the alternation of work as between one set of brain cells (and muscles) and another. We believe similarly that moderate abstraction from the common round of life would give vigour to its subsequent resumption. The hour of meditation, the hour for psychic unfoldment, is always well worth while if it be conducted in the spirit of moderation. Even this world can be made a happy plane of existence if the senses which are the avenues to a more permanent world are unfolded in moderation and symmetry.

"The world is too much with us—late and soon
Getting and spending, we lay waste our powers
Little we see in nature which is ours."

Enter into the joy of living. Realise that this world is but a watertight compartment of the great ship of life, made water-tight by our self-made restrictions and limitations. Such a compartment may be good to ride in, but it makes a horrible prison. It is the glory of Spiritualism that it has proved the existence of a world of sunshine outside, peopled by the enlightened who have escaped its narrow bondage. We are breaking through the conventional walls which hemmed us in. We are breathing the air of freedom which has come through the narrow chinks, and those of us whose senses unify them with that larger reality are already enjoying the thrill which comes from "the life which is life indeed."

Be it ours to assert that, whilst physically we are planetary creatures; yet, inherently, we are heirs of the universe. Spiritually, children in the home of the Father of all life. Let us emerge beyond the nursery by learning its lessons and unfolding our innate spiritual manhood and womanhood. Time and space are but transitory limitations. WE shall exist above and beyond them. Let us prepare therefor by the unfoldment of those senses which will presently enable us to drink deep draughts of the life abundant.

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WHEN a man gets a chance to dispose of his troubles he always heaps up the measure.

WE regret to hear of the continued illness of Mr. Stout of Warrington. Advanced in years, he has preserved the spirit of youth till recently. The latest report is that he is gradually sinking. We can ill afford to part with such workers.

GOD never errs in the ultimate, in finality, but we remember that your idea of finality is as perceived by mortal and finite senses only. God has the Eternal eye, they perceive unto the end. All this by way of preparing you for what may appear to be delays and violations of Eternal justice. Mark the word appear, that is the keynote of my remarks to-night.—From the Beyond, through A. H. WALTERS.

THE crowds who heard Sir Arthur Conan Doyle at the Victoria Hall, Halifax, came away impressed with the sincerity of his belief in Spiritualism. He referred to his hearers as "comrades," and throughout his addresses made it clear that he is determined to do all in his power to advance the cause. He contended that Spiritualism was essentially a religion, and there was nothing incompatible between it and Christianity.—HALIFAX COURIER.

CURRENT TOPICS.

The Next Annual Conference.

THE venue of the next Annual Conference was a question discussed at Halifax, and a suggestion was made that the 1922 gathering be an International Convention, preferably in London. We think the time is ripe for such an assembly. Before the European War our National Union was in close touch with Continental Spiritualistic organisations, largely as the result of previous Internationals at Geneva, Brussels and Liverpool. Now that the European situation is eased, France, Belgium, Denmark and Great Britain are settling down again, but Spain, Italy, Portugal, Germany and other countries are still Spiritualistically unsettled. The International Bureau, under the guidance of our old friend, the Chey le Clement de St. Marcq, is pulling the Spiritualists of many nations together, and this country should, we think, take some hand in drawing all nations together.

Great Britain Should Lead!

THE Spiritualists' National Union of Great Britain has given a lead to Continental nations, and assisted to establish their national organisations, and in the interests of the whole Movement, should do so again. No time is to be wasted if the venture is to be a success, for a conference of this type needs careful and thoughtful preparation. There is quite a possibility of Belgium, France, Norway, Denmark, United States and Brazil being represented, and quite probably several of our overseas compatriots would join in the proceedings. For such a gathering there is only one venue, London, and we trust our National Council will take their courage in both hands.

Mr. Hanson G. Hey.

It may interest many of our readers to know that we recently received messages of congratulation on the success of the Annual Conference from Mr. H. G. Hey. The messages were in written form, and contained a fair replica of his autograph signature. Mr. Hey expressed his desire to be remembered to all his old friends. His computation of the future of the Movement was most optimistic. He was able to assure us that our pioneers on the "inside" of life are banded together in fraternal labours, and all sectionalism is forgotten.

A National Missioner Wanted.

THE resolution of the Southern Counties District Council, which was a notice of motion for the Conference, has behind it a solid body of conviction. The suggestion was that a national missioner be appointed to devote his whole time to propaganda work in order to promote the interests of Spiritualism in places where it is unknown, and to strengthen existing churches. Lack of time caused the motion to be shelved, but we are pleased to hear that our Southern friends intend practising what they preach, and are likely to appoint one of our most popular lady speakers as missioner in their district for next year.

A Capable Messenger of the Spirit World.

IN the selection of Mrs. Ruth Darby we believe they have made a happy choice. She has been brought up within the Movement, trained in our Lyceums, was on the public platform in her teens, and for over twenty years has carried our flag cleanly and efficiently. As a psychic she has powers which have by no means reached their zenith, and her consciousness of spirit guidance is based on something more than faith. We believe the venture will be such a success that other districts will follow the lead of the South.

The U.S.A. Garden Fete.

THE last issue of "Light" contained a series of excellent illustrations of the Annual Garden Party of the London Spiritualist Alliance, held in the grounds of Dr. and Mrs. Powell's pretty home at "Rose, Dene," Brondesbury Park. To say the event was a huge success is to express the matter mildly. A large and happy company much enjoyed the excellent music of the orchestra, played games and, most necessary of all, on such a day,

ATE ICES. Mr. Wm. Jeffrey, of Glasgow, mystified the company by the materialisation and dematerialisation of various articles beloved by the professor of legerdemain. One can imagine our opponents muttering in awed astonishment, "Dear, dear! and HE ISN'T a medium." Such gatherings promote fellowship, and we congratulate the organisers.

Materialisations in London.

EXCELLENT accounts are coming to hand concerning the mediumship of Miss Ada Bessinet, the materialising medium who has come to London for the British College of Psychic Science, Holland Park, London, W. 11. Miss Bessinet is a modest, unassuming lady, who wins you by her modesty, and many sitters have had evidence of their loved ones' continued existence through her instrumentality. Sir A. Conan Doyle, Mr. H. Engholm and Mr. Horace Leaf have testified to her powers, and Mr. Hewat McKenzie is to be congratulated on his choice of this fine psychic for the service of the college. Materialising mediums have become rare in England largely, we believe, from the brutal treatment meted out to them in the past.

The Need for Such Manifestations.

THERE are still a few psychics amongst us for this class of phenomena, but generally speaking they keep to the privacy of the home, and discourage all attempts to give publicity to their powers. We trust, however, that the saner methods of research resulting from the greater knowledge of to-day will ensure better treatment for mediums than was customary a decade ago. If this be so, then we have every hope that materialisation will be revived in this country. There is something about physical phenomena which appeals to a certain class of mind in a way that mental mediumship never can, which is, perhaps, another way of stating that each man must be approached along lines suited to his temperament.

Three Useful Books.

STEAD'S Publishing House has just given us a re-issue of "Real Ghost Stories," 5s. net, which will be very welcome. This volume of 260 pp. comprises the whole of the contents of "Real Ghost Stories" and "More Ghost Stories," issued successively by Mr. W. T. Stead some time ago. They contain an interesting collection of psychic experiences, which will well repay perusal. The names are given of those who experienced the events related, and a number of testimonies concerning eminent men who have borne witness to psychic phenomena are given. This is a useful book for holiday reading, as each incident is complete in itself. We are pleased to note that the editor, Miss Estelle Stead, contemplates the publication of further volumes of stories from her father's rich collection.

From the same publishing house will shortly be issued "Communications with the Next World: The Right and Wrong Methods," 2s. 6d. net. This comprises the series of communications recently published in the "Weekly Dispatch," which were received by Madam Hyver from Mr. W. T. Stead. The work is particularly valuable to beginners.

Students of the history of religions are placed under a debt of gratitude to the Pioneer Press for the publication of Volney's great work, "Ruins of Empire." Originally published in 1791 and translated in 1795, there is, of course, much of the work which has been modified and some which has been amplified by later writers. Gerald Massey, Godfrey Higgins, Flinders Petrie, J. G. Frazer, and recently J. M. Robertson, have all dealt with phases of the same subject, but each has been indebted to Volney and Dupuis. Maintaining a high Theistic conception throughout the work, the author traces in fascinating fashion the origin and development of the basic ideas out of which modern religious systems have developed, and a careful study of such a volume is likely to exterminate narrow creedalism and religious bigotry. Every student should read "Volney's Ruins," to which is added "The Law of Nature," crown 8vo, cloth, 236 pp., with astronomical map, 5s. net. The Pioneer Press, Farringdon-street, E.C.4.

Arisen!—John Lobb, F.R.G.S.

WE have to record the passing of Mr. John Lobb, of Emmanuel-road, Balham, which occurred on Sunday, July 3rd, at 4 a.m., in hospital. The causes of his transition were complications arising from advanced years. He was 81 years of age. He passed away quietly in his sleep. Several days of unconsciousness had supervened, but a few hours' clarity just before transition enabled him to give messages of cheer to his loved ones. Mr. Lobb had occupied important positions in the life of London, at one time acting on the editorial staff of a leading evening paper, and was at one time editor of "The Christian Age." He had done a good deal of evangelical Christian work in his early years, and had toured the country with the original "Uncle Tom" of "Uncle Tom's Cabin" in the interests of the freed slaves of the Southern States of America. He had occupied the position of Chairman of the London School Board, and some years ago was appointed official Bridgemaster of the City of London.

Over twenty years ago he turned his attention to the study of Spiritualism, and speedily gained evidence of life's continuity. The materialised form of "Dan Leno," with whom he had been closely associated prior to the latter's decease, was much in evidence at his early seances. Mr. Lobb's emotional nature could not contain itself, and he toured the country for several years, creating quite a sensation. His impulsive and overflowing character, with a wonderful fund of humour in its composition, was perhaps hardly suited to the analytical and scientific presentation of our subject. The evangelist is seldom a good scientist, but a man cannot be false to his nature, and he did what he could. Failing health and advanced years had somewhat curbed his activity, whilst his sacrifices for his opinions had seriously depleted his fortunes. He has written several books on Spiritualism and when issuing his last, "Startling Revelations from the Heaven Worlds," he expressed the conviction that it would be his last work. He was something of the visionary and enthusiast, but his convictions were strong and his nature generous. The mortal remains were interred in his family grave at Abney Park Cemetery, Stoke Newington. His library is, we believe, for disposal, and contains many valuable works.

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.

TRANCE MEDIUMSHIP.

SIR,—With reference to the letter of Mr. C. W. Le Grand I quite agree with his suggestion that cases where knowledge of facts unknown to the subject is shown under hypnosis may be due to telepathy from the operator or even from other persons present. Indeed, I do not see any other source for the knowledge, except on the hypothesis of the essential solidarity of the subconsciousness of all persons, as it is obviously impossible for the subconscious self of the subject to evolve the knowledge "de novo." I had no wish to imply any such mysterious origin for the abnormal knowledge. The probability of a telepathic explanation in such cases, however, only goes to strengthen my arguments, for precisely similar conditions occur in trance mediumship; and in very few cases is the information given quite unknown to all the persons present, and hence telepathy must at least be considered in these cases also.

The proceedings of the Society for Psychical Research contain many carefully collated records of trance phenomena which strongly point to telepathic action rather than to spirit control, as well as well-verified instances of what is apparently genuine control. Acquaintance under hypnosis or trance with a foreign language unknown to the subject in the normal state is only a special case of the general problem and need not be considered separately.

As I pointed out in my article, I have no wish to exclude the possibility of spirit action in well-attested cases where

telepathy has been considered and rejected on adequate grounds, but I simply wish to sound a note of caution in dealing with this phase of mediumship.

I am away on holiday at the moment, and as I am consequently unable to consult my books, I cannot give any actual cases to support my contentions. D. H. EADE.

"SPIRITUALISM: ITS RELATION TO SOCIALISM"

SIR,—Spiritualism, like the taste in wines, is and must remain individual. I can imagine no surer way of breaking up our Movement and bringing about the very result that our clerical enemies so ardently desire than to link up with the economic and basically impractical fallacies of Socialism.

As Spiritualists we believe that all things both spiritual and material are governed by immutable laws. Therefore, we cannot logically accept a philosophy which repudiates economic laws. The axiom of Malthus that "population tends to increase at a greater ratio than the increase of food supplies" is slowly but surely establishing itself in the minds of thinkers, in spite of all the violent and angry attempts that have been made to "explode" it; and when once the absolute necessity of some form of birth control is realised by the workers of the world, not only by the whites but by black and yellow races as well, the case for Socialism—which in effect simply means the penalisation of the efficient, the thrifty and the industrious for the benefit of the inefficient, the spendthrift and the shirker—will be gone. And further, the prime cause of war, pestilence and famine will have been removed.

Every man and every woman knows in his or her heart that men and women are not and cannot be equal, and to put forward the "ideal" that all, without regard to their capacity, should be paid practically the same wage, would be ludicrous, were it not that it is too serious, tending as it does to prevent millions from putting out their best efforts for the common good, and to create slackers.

For many years I have interested myself in this vital question of birth control, and am convinced that what the whole world wants at the present juncture above all else is (1) realisation of the truths of Spiritualism for the good of the soul and the elevation of the aspirations; and (2) realisation of the absolute necessity for birth control for its emancipation in material things.

Our brains were given to work out our own economic salvation, and when the stress and strain caused by overpopulation is removed, each one will be able to do so. I wonder how many of the workers really and truly desire to bring about in this country the same state of affairs as there is in Russia at the present time? When once these two ideals, which should be linked together, being necessary to one another, are attained, we may look forward to the "promised time, when war shall be no more."

May I suggest that the opinions of some of the best controls be obtained on the matter?

G. W. WESTROPE.

TWO SOUTH AFRICAN "MEDIUMS."

SIR,—In a recent issue of your esteemed paper, under "Current Topics," page 283, I notice a paragraph in which two names of so-called Spiritualists have been prosecuted in Johannesburg, namely, Sidonic Vogler and Annie Cooper, and, as a certificated worker from South Africa, I would like to point out that these two persons are entirely unknown to me, and also that they are not in any way attached to our Movement in South Africa. Too long has our Movement suffered by the above class of men and women hiding themselves under the cloak of Spiritualism that I quite agree with you, sir, that they have indeed escaped lightly. The workers in South Africa belonging to the National body are endeavouring to raise Spiritualism to its highest spiritual level, and would, I am confident, be the first to denounce charlatans and cheats. Thanking you in anticipation of this being inserted in your issue. With kindest wishes and fraternal greetings.

GLADYS DAVIES.

It sometimes happens that a shady character basks in the sunshine of popularity.

It's an easy matter to obtain peace; all you have to do is let the other fellow have his way.

REPORTS OF SOCIETARY WORK

1.—Ordinary Reports, to ensure insert, n. must be confined to accounts of Sunday meetings; it not exceed 40 words in length. Use post card. must reach us by first post on Tuesday. Accounts of after-circles are excluded.

2.—Prospective Announcements, not exceed 10 words, may be added to Reports if accompanied by penny stamps. Longer notices must appear in 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.

THE SPIRITUAL FELLOWSHIP CENTRE.

THE Prospectus of the above Centre gives us its Constitution and Rules. The object aimed at is a worthy one, viz., to establish Seance Groups for systematic research, each reporting periodically to the centre. The tabulation of the evidences of spirit action thus obtained would be of immense benefit. We have always believed that the strength of Spiritualism could be more surely determined by the number of its home circles than by that of its public meetings.

The Prospectus gives an outline of seance groups, and reprints the late J. J. Morse's foundation in "The Charter of Our Cause."

A central library of reference is in process of formation. Membership fees are 20s. per annum, and the Secretary, Mr. Thos. Blyton, 10, Babington-road, The Burroughs, Hendon, N.W.4. We trust that the success of the Society may be continued and extended.

MANCHESTER & DISTRICT GROUP.

THE above group, previously known as the Manchester and District Union, held its quarterly meeting in the Collyhurst Spiritualist Church on Saturday, June 25th. The President, Mr. J. Jackson, presided over a good assembly of delegates and associate members.

The proceedings were opened with a hymn and invocation by Mr. F. Chandley, afterwards the President welcomed the delegates and associates to the first meeting under the new name "Manchester and District Group of the Lancashire District Council, S.N.U." and concluded with the hope that a great and effective work would be done in the future.

The minutes of the last quarterly meeting were read and confirmed. The correspondence was next read by the secretary, which included several apologies for absence, and a letter from the secretary of the Manchester Central Spiritualist Church, deploring the representation of churches at the inaugural meeting of the Lancashire District Council at Preston. It was resolved that a letter of sympathy be sent to Mrs. Renshaw. The Good Friday balance sheet showed a profit of £17 5s. 3d., and was passed.

The President and secretary reported on the recent mission with Mrs. G. Davies. This proved a success in every way, especially considering the adverse industrial conditions which prevailed during that period. The secretary complained of the lack of interest of some of the churches invited to participate.

It was resolved that the secretary of the Lancashire District Council be asked to supply the secretary of each church with a copy of the revised rules and same be fully dealt with at next meeting.

The following were admitted to associate membership: Mesdames Barlow, E. Renshaw, Farrell and Todd, and Messrs. Wolstenholme, Marks, Dunn and Bentley.

The invitation to hold the next quarterly meeting at Denton was accepted, and the usual vote of thanks to the local friends for kind hospitality and preparations of excellent tea closed a successful meeting.

-W SPIRITUALIST CHURCH.

THE dedication service took place at the Bowlton-road Schools, Hardsworth, Birmingham on Sunday, July 10th, when the Spiritualist Mission which has been carried on by Mr. and Mrs. Moss, was publicly and formally declared a Church. The President and officers and committee were elected on the previous Wednesday, when the secretary of the district, Mr. Atkinson, was present in the chair. Application has been made for affiliation with the S.N.U.

BIRMINGHAM: SMALL HEATH.

THIS church has just completed five weeks' successful work. The first meeting of members was held on June 30th. An attendance of 50 showed the membership strength. The financial strength showed £4 6s. in hand. Rules were adopted. Affiliation to the S.N.U. has been applied for. A Lyceum is to be commenced, and Mr. Coles is to be the leader. Provision was made for a members' circle. The social side of the church's activities was not overlooked, and a very capable committee elected to look after the coming season's programme. Great interest was evinced, and evidence given of a desire of all to co-operate in the work of the church, and under the guidance of the President (Mr. Hawthorn), we feel a very bright future is in store for this church.

EXETER.

MR. EVAN J. POWELL, the famous South Wales medium, and resident speaker of the Merthyr Tydfil Spiritualist Church, conducted our services on a recent Sunday. In the afternoon Mr. Powell spoke on "What is this Spiritualism?" and followed his address with convincing clairvoyance. In the evening a crowded audience assembled, and gave keen attention to an inspiring address on "The way out of chaos." Mr. Powell showed the growing influence of self-importance through the ages of evolution, and attributed the state of unrest and mistrust prevailing at the present time to the undue development of the self idea, and the neglect of the principle of co-operation and responsibility to one another. The remedy for the present problem and the way out of the chaotic state was the recognition and cultivation of the principle of brotherhood.

NUNEATON.

ON Sunday, June 26th, Mr. Lamsley, of London, paid his first visit to the town. He took for his subjects "The greatness of man" and "The message of Spiritualism to a world of unrest." The congregations were visibly impressed by his eloquence and sincerity. He strongly emphasised the fact that we are spirits first and foremost, and gave graphic word-pictures of the sordid side of life existing under present social and religious conditions. A true enthusiast and idealist, he demonstrated how Spiritualism would revolutionise the world. Sound common sense and well-reasoned logical statements characterised his addresses.

ISLE OF WIGHT.

THE circle meeting at 3, York-road, Upper Ventnor, have recently had the assistance of several friends in their search for truth. Mrs. Hayward, of Southsea, a gifted clairvoyant, gave of her best, and left us stronger and better for her visit. Mr. and Mrs. Nuthall, of Brixton, who have been staying at Shanklin, have helped us on the two Sundays of their visit, and we have had delightful and very helpful circles led by these friends. Miss Hesketh, of Bembridge, who is an excellent trance medium, has once more inspired us with a fine address from one of her guides. To these kind friends we offer our heartfelt thanks, and, like Oliver Twist, ask for more.

TREDEGAR.

ON Sunday, June 26th, we had a visit from Mr. J. Woodland, resident speaker, of Cardiff. At the morning service his guides answered several written questions dealing with Spiritualistic philosophy. At the evening service Mr. Woodland spoke on "Individual immortality" in a very able and lucid manner. Mr. Halestrap presided.

MANCHESTER: LONGSIGHT.

ON Monday evening, June 27th, the members of Longsight Society bade God speed to Sister Emma Hopkins, who left England for Canada on July 2nd. Sister Hopkins, who has been a very active worker amongst us, carries with her the kindly thoughts and best wishes of all with whom she came into contact. Occasion was taken to present her with a gold Spiritualist badge, on behalf of the members, Mrs. Chapel making the presentation.

MANCHESTER: COLLYHURST.

THE above Society held a series of special services during the week-end June 26th, 27th and 28th, conducted by Mr. Wooten Harvey, of Burton-on-Trent. Mr. Harvey proved himself to be a capable and efficient speaker, his method of address being purely inspirational. We had a well-filled church at each meeting, and we feel a pleasant and lasting impression was made, especially on the many strangers who came to hear him. His lectures rung with emphasis and truth.

Mr. Harvey's clairvoyance was clear and definite, the descriptions were accurate, and the mannerisms and individuality of those described who had passed into the beyond left no room for doubt even to the most sceptical.

PLYMOUTH: STONEHOUSE.

ON Sunday, June 26th, a flower and childrer's festival service was held, when the hall was beautifully decorated. An address was delivered by Mr. W. Bevan James, of Elberton Cross, on "The greatness of God."

During the service the members' children rendered special floral pieces, Miss Hilda Endicott taking the solo parts, this being the first effort toward the children's Sunday School. Miss Marion Short, R.A.M., sang, "At Eventide." Clairvoyance was given by Mrs. Joachim Dennis to a crowded hall, and all the descriptions were recognised. In her closing remarks she spoke of the value of children who should be taught the facts of Spiritualism. Children should be considered first as the empire of Spiritualism for the future.

The chairman was Mr. Thomas Slee. The flowers, etc., were sold for the building fund and hospitals.

NOTTINGHAM.

At Beaconsfield Hall on July 13th and 14th we had a two days' mission, and the pleasure of the services being conducted by Miss Amy Fitzpatrick, of Hemsworth, who gave most stirring and spiritual addresses. Her delineations, too, were very remarkable.

SUNDERLAND.

ON Sunday, July 3rd, the Rev. Wm. I. Moody, B.A., conducted flower services in the Co-operative Hall, Green-street, in connection with the Monkwearmouth (National) Spiritualist Church. In the afternoon his subject was "In God's garden," and in the evening "The vision and the splendour." Both were dealt with in an able manner. Miss Colling rendered a solo with taste and effect, Mr. Moody following with well-recognised spirit demonstrations, clear and lucid. The doors were closed owing to the large numbers desiring admission. The flowers were distributed among the various hospitals and institutions by the lady members.

LONDON: N.L.S.A.

THE above Society are to be congratulated upon their enterprise in bringing to London for the first time such a fine exponent of the truths of Spiritualism as Mr. Rex Sowden. For four successive evenings he occupied the rostrum, and the church was well filled on each occasion. His expounding of the philosophy of Spiritualism, and telling clairvoyance, has not only added prestige to the Society, but many new adherents to the Cause, and comfort to sorrowing souls.

SOUTH LONDON.

ON Sunday, June 26th, the S.L.S.M. held its 20th anniversary. The President, Mr. C. J. Williams, in his opening remarks, spoke of the ups and downs the mission had gone through in the past, and also of the firm footing in which it found itself to-day. Short addresses were given by Messrs. Clarkson and Borthwick and Mrs. Bell. Mr. Williams afterwards gave clairvoyance.

It being Hospital Sunday, special collections were made at both the morning and evening services by the Lyceum, and by street collecting, a sum of £4 1s. 6d. being the result.

WOOLWICH & PLUMSTEAD.

ON Saturday, the Lyceum held its annual outing. Owing to transport difficulties it was decided to go to Epping Forest by brakes.

The party, consisting of 60 children and 40 adults, together with members of the parent Church, met at the hall, where prayers and Lyceum song, "Welcome to All" was sung. The party were then marshalled into the brakes under the direction of Mr. Rainbow, the secretary of the Lyceum.

Arriving at Epping Forest, lunch was served, and the programme of sports for all was thoroughly enjoyed. Later, organised parties proceeded on rambles through the Forest, being joined by many friends who made the journey in other ways.

Tea was served at 5 o'clock, to which everyone did justice. The return journey commenced about 7 p.m., arriving home about 10 p.m. Everyone agreed the day had been an enjoyable one. Mr. Rainbow desires to thank all for help given, and the ready response for financial aid which did all to complete a day for the children.

HANLEY.

At the Central Schools, Hanley, we have had a splendid week-end with Mrs. Alice Jamrach, D.N.U., of London. On Sunday she gave a fine address on "What is man?" Deeply scientific in its character and expression, and comprehensible to the newest enquirer in our congregation. Mrs. Jamrach also gave proof of our philosophy by very distinct clairvoyant descriptions, all of which were recognised.

BIRKENHEAD.

ON Tuesday, July 12th, the remains of Mr. Alexander Irvine were laid in their original earthly home. Having been associated with him for nearly 40 years, it is only justice to put on record my appreciation of his sterling, commendable character. A native of the Shetland Isles, he possessed some psychic gifts, most noticeably healing, and for years devoted his spare time freely for the benefit of the sick, taking appointments with various Societies, and doing his utmost by word and deed to make the subject known. Mrs. Leighton, of the Hamilton Spiritualist Church, Birkenhead, performed the interment ceremony very efficiently, whilst several persons were present who, by Mr. Irvine's efforts, under Divine guidance, had been preserved from early decease. The Cause has lost the physical presence of one who, in and out of season, was verily a missionary. Formerly a sea captain, I wish him "bon voyage." Happy to meet, sorry to part; happy to meet again.—G. W. MAKIN.

HALIFAX & DISTRICT COMMITTEE.

THE monthly conference was held on Sunday, June 20th, in the National Spiritualist Church, Slaithwaite. Despite the fact that there were no trains, and the place of meeting being in an outside district, there was a good representation of churches. This was our first visit to the new church at Slaithwaite, which is a credit to the members, and shows what can be done. It was a real good turn for the Slaithwaite Society when they got their notice to quit, for they put their shoulders to the wheel and built a church for themselves. The business meeting commenced at 11 a.m., our President (Mr. Rastall) being in his accustomed position after a severe illness. The 15 minutes' spirit communion laid the foundation to a harmonious meeting. The afternoon and evening meetings were under the control of our President. In the afternoon Mrs. Wright, Mr. Quarumby, and Mr. Powell gave very good addresses. In the evening Mrs. Wright, Mr. Quarumby, and Mr. Ackroyd gave short but eloquent discourses to a real good assembly. Mr. Kershaw thanked the Slaithwaite friends for the excellent manner in which they had catered for the D.C., congratulating them on their church, and pointing out that it was up to them to make the conditions whereby they could get the best out of speakers. Our president also added words of encouragement, hoping they would reap the great reward for their efforts, and that the Great Creator would crown their efforts with the success they merited.

"The Two Worlds" Planchette 8/-.

"The Two Worlds" Magic Crystal, 10/6.

The "Spirit Communicator," 8/-.

All are specially manufactured for us.

GARW, PONTYCYMMER.

ON Friday evening, July 15th, we had the pleasure of hearing Mrs. A. Bentley, of Manchester discourse on "Our wonderful 'ism.'" The audience was rather small, but those who were present were entertained to a splendid feast. Mrs. Bentley gave a fine survey of what our wonderful 'ism' has and can accomplish. She urged Lyceum work with the children. The boys and girls of to-day are the men and women of to-morrow. She also gave some excellent clairvoyance.

CLACTON-ON-SEA.

AN excellent two column report of the annual meeting of this Society appeared in "The Clacton Graphic." It records a year of strenuous work, and despite much opposition success has befallen the Society. Sunday meetings, however, are suspended during July and August, but will be resumed in the Autumn. Mrs. Symonds and her little band have earned the thanks of truth-lovers.

MEETINGS HELD ON SUNDAY, JULY 17th, 1921.

BARROW. — Mr. D. Griffiths gave trance addresses on "Psycho-analysis" and "The spiritual and material body," also clairvoyance. Mr. Fowler presided.

BARRY, Atlantic Hall. — Mrs. Lynch gave an address on "Is it well with my soul?" followed with clairvoyance.

BIRKENHEAD, Hamilton. — A memorial service was held in memory of Mr. Alexander Irvine, of Bebbington, and previous to the service the naming of two children took place. Both services were taken by Mr. R. G. Roberts. Mrs. Crombleholme followed with clairvoyant descriptions.

BRIGHTON, Athenæum Hall. — Mrs. Bewick gave addresses and clairvoyant descriptions.

BRISTOL, United. — Morning and evening, our speaker and demonstrator was Mrs. Bayley, of Wolverhampton. Mr. Pritchard presided.

Universal: Mr. Sam Lewis, of Newport, gave addresses, Mrs. Beaven assisting with clairvoyance.

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

CARDIFF, Queen-street. — Mrs. Miles Ord gave addresses and clairvoyance.

LONDON. — E.L.S.A.: Mrs. George Prior gave an address on "The development of our spiritual gifts," followed with clairvoyance.

Fulham: Morning, circle. Evening, Mr. H. Boddington gave an address. — Pros.: Sunday next, at 7, Mr. Prior. Thursday, July 28th, at 8, Miss Thomas.

Little Ilford: Mrs. Beaumont-Sigall discoursed on "The simple truths of Spiritualism," and also gave clairvoyance.

London Spiritual Mission: Morning, Mr. A. Vout Peters, inspirational address. Evening, Miss Violet Burton, address on "The divine idea."

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, the Lyceum held their usual session. Evening, Mrs. A. Boddington gave an address on "The message of Spiritualism," followed with clairvoyant descriptions.

S.L.S.M., Lausanne Hall: Morning, circle conducted by Mrs. Still. Evening, Mrs. M. Clempson gave an address and clairvoyance.

LOUGHBORO'. — Mrs. Wright, of Leicester, gave addresses and clairvoyant descriptions.

PETERBOROUGH. — Addresses and clairvoyance by Mrs. Briggs.

PORTSMOUTH, Temple. — Mr. Boddington dealt with "The power of the spirit" and "Scientific religion." Mrs. Hayward gave clairvoyance.

PLYMOUTH, Morley-street. — Mr. W. H. Watkins gave an address on "The modern tendency to unity in matters national, religious, scientific and social." Mrs. C. Plarse sang "Abide With Me," and Mrs. Cook gave clairvoyance.

Stonehouse: Meeting conducted by Mr. West, of Saltash. Soloist, Mrs. Cotton. Two babies were dedicated to God and the spirit world by the President, Mrs. Joachim Dennis. Address by Mr. Loomer on "The place of Jesus Christ in Spiritualism." Clairvoyance by Mr. Prout.

TREDEGAR, Back Queen-street. — Morning, Mr. E. Jones discoursed on "The Lord's Prayer," followed by discussion. Evening, address by Mr. W. G. Halestrap on "The seven principles of Spiritualism." Clairvoyance by Mrs. Halestrap.

YORK, Spen-lane. — Meetings were conducted by Miss Hesp, who gave addresses and clairvoyance.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church,
PRINCESS HALL, MOSS SIDE.

SUNDAY, JULY 24TH, at 6-30, MR. W. ROOKE. At 8-15, MRS. HOLDEN. Lyceum at 2-30.

MONDAY, at 8-15, Members' Developing Class conducted by Mrs. Eastwood. TUESDAY, at 8-15, Public Developing Circle conducted by Mrs. Forrest. THURSDAY, 3 and 8-15, Mrs. Worthington.

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

SUNDAY, at 6-30.

JULY 24.—MISS A. A. BARTON.
31.—Circle for Members Only.
AUG. 7.—MR. W. ROOKE.
14.—Circle for Members only.

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

SUNDAY, JULY 24TH, at 10-30, Lyceum. At 3, PUBLIC CIRCLE. At 6-30, MR. BLUMENTHAL.

MONDAY, at 8, MRS. CROMPTON. WEDNESDAY, at 3, Ladies' Meeting. At 8, MRS. WORTHINGTON.

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

SUNDAY, JULY 24TH, at 6-45 and 8-15, MR. J. KAY.

TUESDAY, at 8-15, MRS. WILMOTT. THURSDAY, at 8-15, MRS. SMETHURST. OPEN CIRCLE on SATURDAY, at 8. Doors closed at 8-15.

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

SUNDAY, JULY 24TH, at 10-30, Lyceum. At 3, OPEN CIRCLE. At 6-30, MRS. MOULT and FLOWER SERVICE. Service of Song, "Roses of Love." WEDNESDAY, at 8, OPEN CIRCLE.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, JULY 24TH, at 3, 6-30, 8, MR. ADSHEAD.

LYCEUM at 10-30.
MONDAY, at 3 and 8, MISS WALLWORK. WEDNESDAY, at 8, MRS. E. HOLDEN. SUNDAY, JULY 31ST, MRS. SHARPLES.

Milton Spiritualist Church,
BOOTH STREET, ECCLES CROSS.

SATURDAY, JULY 23RD, at 7-30, OPEN CIRCLE.

SUNDAY, JULY 24TH, at 3, 6-30 and 7-45, MR. TONGE.

MONDAY, at 3 and 7-45, MR. VERITY. WEDNESDAY, at 7-45, OPEN CIRCLE. THURSDAY, at 8, MEMBERS' CIRCLE, conducted by MRS. COTTON.

SOCIETY ADVERTISEMENTS.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, JULY 24TH, at 6-30 and 2, MR. F. W. BACON.

Lyceum at 2-30.

WEDNESDAY, at 3, MRS. SHREBURN. THURSDAY, at 8, MRS. VERITY. SUNDAY, JULY 31ST, at 6-30, OPEN CIRCLE.

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

SUNDAY, JULY 24TH, at 6-30, MR. E. ATKINSON.

TUESDAY, at 8, MISS MARY MILLS. SUNDAY, JULY 31ST, at 6-30, MR. EDDY.

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

SUNDAY, JULY 24TH, at 11 and 6-30, MRS. NEVILLE.

Also MONDAY at 7-45. Silver Collection JULY 26TH to 29TH, MR. REX SOWDEN. SUNDAY, JULY 31ST, MR. HICKS.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, JULY 24TH, MRS. CLARE O. HADLEY.

JULY 31ST, MRS. L. HARVEY. AUG. 7TH, MISS V. BURTON.

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

SUNDAY, JULY 24TH, at 11-5 and 7, MR. ALFRED PUNTER. Lyceum at 3.

MONDAY, at 8, Public Healing Service. WEDNESDAY, at 8, MR. S. W. ROE. Clairvoyance by MRS. CURRY.

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 24TH, 25TH AND 26TH, MISS FLORENCE MORSE.

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

SUNDAY, JULY 24TH, at 6-30, MRS. ROSE STEVENS, Address and Clairvoyance.

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

SUNDAY, JULY 24TH, at 3, LYCEUM. At 11-15 and 7, MRS. HARVEY, of Southampton.

Circles: Monday, 7-30, Ladies; Tuesday, 8, Members; Thursday, 8-15, Public.

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

SUNDAY, JULY 24TH, at 11, PUBLIC CIRCLE. At 3, LYCEUM.

At 7, MRS. A. JAMRACH, Address and Clairvoyance.

FRIDAY, 8, Meeting for Inquirers. JULY 31ST, MRS. M. GORDON.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JULY 24TH, at 11, MR. P. SCHOLEY.

At 6-30, MRS. A. BODDINGTON.

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

SUNDAY, JULY 24TH, At 11, CHURCH SERVICE. At 6-30, MR. T. W. ELLA. WEDNESDAY at 7-30.

Hackney Society of Spiritualists,
240A, AMIANTH ROAD.

SUNDAY, JULY 24TH, at 7, MRS. A. DE BEAUREPAIRE. MONDAY, at 7-45, CIRCLE.

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

SUNDAY, JULY 24TH, at 6-30, MR. H. LEAF. Lyceum at 3. WEDNESDAY, at 7, MRS. MARRIOTT.

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

SUNDAY, JULY 24TH. At 11, MRS. BEWICK. At 3, Lyceum. At 6-30, MRS. BEWICK.

WEDNESDAY, at 7-30, MRS. BEWICK.

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

SUNDAY, JULY 24TH, at 7, MR. AND MRS. PULHAM. SUNDAY, JULY 31ST, MR. HICKMAN.

Hounslow Spiritualist Society,
ADULT SCHOOL, WITTON RD.

SUNDAY, JULY 24TH, at 6-30, MR. SAUNDERS, of Reading. Lyceum at 3. All are welcome. TUESDAY, at 7-45, MRS. LEWIS.

Manor Park Spiritualist Church,
SHREWSBURY ROAD.

SUNDAY, JULY 24TH, at 6-30, DR. SANDERS. Subject, "Our Invisible Helpers." THURSDAY, JULY 28TH, MRS. NEVILLE.

Richmond Spiritualist Church.
FREE CHURCH, ORMOND ROAD.

SUNDAY, JULY 24TH, at 7-15, MR. H. W. FORD. Subject, "Snapshots from the Life of Christ." WEDNESDAY, at 7-30, MR. T. W. ELLA.

North Finchley.

ST. JOHN'S SPIRITUAL MISSION, WOODBERRY GROVE (opposite Tram Depot).

SUNDAY, JULY 24TH, at 7, MR. H. ENGHOLM.

WEDNESDAY, at 8, MRS. JAMRACH. THURSDAY Circles Discontinued.

Plumstead National Spiritualist Church,
INVICTA HALL, CRESCENT RD.

SUNDAY, JULY 24TH, at 11, CIRCLE. At 3, LYCEUM. At 7, MR. H. BODDINGTON. THURSDAY, MRS. BROWNJOHN.

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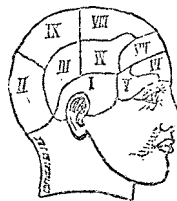
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YORKSHIRE DISTRICT COUNCIL (SPIRITUALISTS' NATIONAL UNION, LTD.).

**The QUARTERLY CONFERENCE will be held on SUNDAY, July 31st,
in the National Spiritualist Church, St. Peter Street, Huddersfield.**

Morning at 10-45, BUSINESS MEETING.

Afternoon at 3 and Evening at 6, **MASS MEETINGS**, to be addressed by **Mrs. HOGG, D.N.U.** (Hull), **Mr. J. ROTHERY** (Normanton), **Mr. A. E. BEETY, D.N.U.** (Shipley), **Mr. J. ROBERTS** (Cleckheaton), **Mr. S. RASTALL** (Huddersfield), and other members of the Committee. Chairman: **Mr. B. DAVIES** (Rotherham).

Churches may send **Two Delegates**, and all Associate Members are entitled to be present, take part in the business, and vote. Dinners and Teas provided.

THE HALIFAX AND DISTRICT COMMITTEE OF SPIRITUALISTS

will hold its

Annual Open-Air Demonstration

On SUNDAY, July 24th, at **SPRING GROVE GARDENS, BRADLEY, HUDDERSFIELD.**

PROPAGANDA MEETINGS in the Afternoon at 3 and Evening at 6 to be addressed by **Mr. S. RASTALL** (President of the D.C.), **Mr. G. STABLER** (Vice-President of the D.C.), and **Mr. S. ACKROYD, D.N.U.**

Dinner and Tea will be provided. **BUSINESS MEETING** at 11 a.m. in the Gardens.

SOCIETY ADVERTISEMENTS.

Little Ilford Christian Spiritualist Society,

**CHURCH ROAD, CORNER OF THIRD AV.,
MANOR PARK, E.**

SUNDAY, JULY 24TH, at 6-30, Mrs. M. GORDON.

MONDAY, at 3, LADIES' MEETING.

TUESDAY, at 8, HALF-YEARLY MTNG.

WEDNESDAY, at 8, Mr. G. PRIOR.

SUNDAY, JULY 31ST, Mr. AND Mrs. SMITH.

Stratford Spiritual Church,

**LOMSTON ROAD, SIXTH TURNING DOWN
FOREST LANE GOING FROM MARYLAND
POINT STATION**

**SUNDAY, JULY 24TH, at 6-30,
MR. W. G. THOMAS.**

**WEDNESDAY, JULY 27TH, at 3,
LADIES' MEETING, Mrs. GOLDEN.**

**THURSDAY, JULY 28TH, at 8,
PUBLIC MEETING — Mrs. LAWS.**

**SUNDAY, JULY 31ST, at 6-30,
Mrs. EDEY.**

**FORWARD MOVEMENT at 11.
LYCEUM at 3.**

MR. ARTHUR CLAYTON, the Blind Seer, has Aug. 7th at liberty after South Wales tour, and would be glad to serve a Southern Society.—Apply **A. CLAYTON, 93, Bulwell-lane, Old Basford, Nottingham.**

Miscellaneous Advertisements. (NOT DISPLAYED).

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

Mrs. CURTIS, The Haunted House, Hastings, can accommodate one or two friends at the present time. Board and Residence, 6.6 per day.

The Young Birmingham Seer and Lecturer, J. H. SHARPE, has been busily engaged with platform work at South Wales, Bristol, Coventry, Oldham, etc., and he has done splendid work. His guides are so accurate. He is only 19 years of age. Booked for Small Heath in October, 1921.

SPEAKERS OPEN DATES, Etc.

GEORGE WM. SHARPE (late of Birmingham) is desirous of bookings—Sundays, week-nights, public and private seances. Can arrange week's mission, being speaker and clairvoyant. 14, South Villas, Camden Square, London, N.W. 1.

MR. ROBERT DAVIES, Speaker and Clairvoyant and Psychometrist, Beech House, 83, Cleveland-road, Crumpsall, 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 (Spiritualist) wishes to stay with another lady Spiritualist. Mod. terms.—**VERITY**, Queen Charlotte's House, Sydney Place, Bath.

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SUBSCRIPTIONS are solicited from all who are interested, and will be gratefully acknowledged by the Hon. Secretary, **A. DAY**, 2, Bond-street, Nuneaton.