



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. 1774—VOL. XXXIV.

FRIDAY, NOVEMBER 11, 1921.

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No. 1774—VOL. XXXIV.

FRIDAY, NOVEMBER 11, 1921

PRICE TWOPENCE.

Original Poetry.

Earth's Day of Remembrance, 1921

In the name of that mighty host who paid the great sacrifice.

SILENCE! 'Two minutes' space—
Bid every sound be still.
While thoughts of love and prayer,
Memory and spirit fill.
Thoughts of the "Silent Host,"
Earth's bravest, noblest sons,
Those who laid down their lives—
Honour those valiant ones!
Listen! they speak to us
Through the great-silence vast—
With one accord they speak
Out of the past.
Earth! earth! rememberest thou
Why we were slain?
That the great cause of Right,
Love, and world peace might reign:
Love to each brother man,
Right for each race,
Peace in all hearts and minds,
All hate and strife efface.
These are the thoughts we bring
From life's "Other Side";
These are the ideals high
For which we died.
Would ye remember us
Truly and well,
Making our hearts with joy,
Purest, to swell?
Each one who gave his life
Speaks with one voice:
Live out those high ideals,
Make earth rejoice.
We, who have learned that Death
Is but more life indeed,
Round you, all silently,
Plead, brethren, plead!

—Through "FRANCESCA."

Moses as Psychic.

A Modern Interpretation of Ancient Phenomena.

I. Toyé Warner-Staples, F.R.A.S.

Société Astronomique de France; British Astro. Assoc.)

(CONCLUDED FROM LAST WEEK.)

PSYCHIC LAWS.

This sketch would be incomplete were I to omit to mention some of the wise rules and regulations concerning spirit intercourse which were given through Moses. The texts so often hurled at Spiritualists are used in such a connection owing to an entire mistake as to their application. The spirit who led Moses was far, very far, in advance of the age in which Moses lived. He upheld the rights of women in a striking manner in the matter of the four daughters of Zelophehad. These women demanded their father's inheritance in default of a male heir, and Moses brought their cause before the Lord, and this spirit replied "The daughters of Zelophehad speak right; thou shalt surely give them a possession" (Numbers xxvii. 6-7).

Now regarding the laws having a psychic bearing. Moses knew—none knew better—that psychic communication was possible between the two worlds; he knew its uses, its comforts, and its value, but he also knew that like everything else it was capable of being abused and put to degraded purposes. He knew that the means or channel whereby the messages would come must be kept pure and free from materialistic tendencies, from bribery and corruption. He, therefore, under spirit guidance, instituted a special order of the priesthood, who were set apart to attend to these matters, and who were given regular fees and certain privileges so that they might have no inducement to prostitute their psychic gifts. When in the course of time they became corrupt and took bribes the psychic power deserted them, and the "open vision" failed, the "prophets prophesy falsehood, and the priests bare rule by their means," as we are told in another place.

Moses gave the most minute rules concerning the necessary conditions for reliable communication between this and the next state of existence, and we have seen how evil befell when these rules were unheeded even by Aaron's own sons.

In Deut. xviii., we read of the prohibition of augury, divination (by heathen methods), sorcery, and necromancy. All these are nothing to do with Modern Spiritualism, but ignorant readers of the Bible have taught and spoken as if they were all one and the same thing. Necromancy, in particular, has been used to designate the whole subject of Spiritualism, yet the two are widely different. Necromancy was a method of divination by means of a human corpse, and Spiritualism pays not the slightest heed to the material flesh body, but seeks communication with the spirit clothed in its psychic body only. The denunciations of Moses are fully endorsed by Modern Spiritualists who abhor all forms of black magic and the seeking of psychic gifts for material ends.

If enquirers would only read further in this same chapter of Deuteronomy, they would find a very careful account of how we can distinguish true mediums from false, and how real prophets are permitted by the Deity to act as mediums between Him and mankind.

Moses gives us the same old test that we may, and do, use to-day. "If they say, How shall we know the word which the Lord hath not spoken? [i.e., true prophets from false.] When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken; the prophet hath spoken it presumptuously, thou shalt not be afraid of him." It was only by such results that the true could be distinguished from the false, and even Moses could give them no surer test, no infallible sign.

The spirit guide of Moses recognised that not everyone is fitted to get into touch with the Unseen world, and he therefore said (Deut. xviii. 16-17):—

"I will raise them up a prophet from among their brethren, and I will put my words in his mouth, and he shall speak unto them all that I shall command him. The test of fulfilment was to be their standard, 'by their fruits ye shall know them.' If they sought guidance with a pure heart they should never be deceived nor 'believe in a lie,' and the same applies with even greater force to-day.

Again, in Deut. xiii, we are given still fuller directions for our guidance in these psychic matters. We are not to believe in prophets or clairvoyants if their teaching runs counter to our own sense of morality and right conduct, not even if the prophet or clairvoyant should give us a sign which 'comes to pass.' If they seek to turn us from our belief in the Absolute (i.e., God) then they are evil, and

we must not trust their messages or have anything to do with them. Moses does not doubt the psychic power of these mediums, but we are to use our own discrimination, and follow only that which is good.

"If there arise in the midst of thee a prophet or a dreamer of dreams, and he gives thee a sign or a wonder, and the sign or wonder come to pass," and he teaches idolatry and the denial of God, then "thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams. . . . So shalt thou put away the evil from the midst of thee." The passage goes on to counsel the same against any person, even the nearest and dearest, if they likewise seek to "entice thee secretly" to idolatry.

THE LAST SEANCE AND THE DEATH OF MOSES.

The end of Moses' eventful career was rapidly approaching, but ere the great psychic departed he was granted a sight of the Promised Land from the heights of Abarim (Numbers xxvii. 12). There he was told by his constant Spirit Guide "when thou hast seen it thou also shalt be gathered unto thy people, as Aaron, thy brother, was gathered." Ever mindful of the helpless people whose ingratitude he had borne with for so long, the faithful Moses asks nothing for himself but that he should know that a suitable man was appointed to fill his office, that the congregation be not as sheep which have no shepherd.

Speaking (I believe) of this occasion, Moses says that he besought the Lord to let him "see the good land that is beyond Jordan," but was refused, being allowed only to behold it in the distance (Deut. iii. 24-29).

As to his successor, he was bidden "Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him" (Numbers xxvii. 18). That Joshua was especially chosen for his psychic gifts is evident from the whole passage, and he was to continue psychic communications through Eleazer, the son of Aaron, who "shall inquire for him by the judgment of the Urim before the Lord" (Compare Deut. xxxiv. 9).

In Numbers xxxi. we are told how Moses received his last commission of war. The Spirit ordered him to fight the Midianites. "Afterwards shalt thou be gathered unto thy people."

We now come to the last great manifestation of the Spirit Being in the presence of Moses, when the solemn charge was given to Joshua of the leadership of Israel. Very important and awe-inspiring was this final seance, for Moses knew that his life work was accomplished. Said the Spirit, "Behold, thy days approach that thou must die. Call Joshua, and present yourselves in the tent of meeting, that I may give him a charge" (Deut. xxxi.). Moses had reached the great age of 120, yet his vital power was unimpaired, thus showing that the use of his psychic gifts had not harmed him physically or mentally. The form of the Spirit was apparently visible to Moses in the Tent, and the psychic cloud like a pillar "stood by the door of the Tent."

Possibly there were two great Beings present, as it is stated that one "pillar of cloud" was in the Tent and another was "over the door of the Tent." In any case, great psychic force was evident. Again Moses was told that his time of departure had come, and he was given a remarkable song—probably by inspirational writing, such as we have instances of to-day in the Vale Owen script. He perceived the future in his exalted state, and knew that much of his work would be forgotten by the people he had so long loved and led.

Then followed a very significant passage—a last promise of Moses of great comfort to Joshua.

"Be strong and of good courage, for thou shalt bring the children of Israel into the land which I swore unto them, and I will be with thee." Is not this a clear and distinct promise that Moses, though in the spirit world, would still guide and be with his successor, Joshua? How else can we possibly interpret it?

And the same day, after Moses had finished writing the song, the Spirit—the Lord—said, "Get thee up into this mountain of Abarim, unto mount Nebo . . . and behold the land of Canaan . . . and die in the mount whither thou goest up, and be gathered to thy people" (Deut. xxxii.).

Before he left them the grand old psychic turned and blessed the Israelites. The power of prophecy was upon

him, and, like many others, as the hour of death approached he saw visions of the future. His final words were, "Happy art thou, O Israel, who, is like unto thee a people saved by the Lord, the shield of thy help. And that is the sword of thy excellency! And thine enemies shall submit themselves unto thee, and thou shalt tread upon their high places."

Then Moses turned his back on the plains of Moab, and ascended Mount Nebo to the top of Pisgah. He was not deserted by the great Spirit, for we read, "The Lord shewed him all the land of Gilead," and the other countries, and said, "This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed. I have caused thee to see it with thine eyes, but thou shalt not go over thither" (Deut. xxxiv.).

So Moses, the great psychic, died on the mountain, and was buried in the valley in the land of Moab, though his tomb is unknown. Thus passed into the next existence one of the most—if not THE most—remarkable medium of ancient days. He was in actual communication with the spirit world throughout the whole of his active career as a leader of Israel. He had completed his work—surely the most important possible—by establishing a reliable means of psychic communication between the incarnate and discarnate, and he had made it possible for his successors to obtain sure and certain guidance, through trained and developed mediums, from the inhabitants of a higher state.

The Rev. Chas. Rouse.

We recently reported this gentleman's activities in Huddersfield, his visit to which town excited correspondence in the "Huddersfield Examiner." Our National Secretary got upon the rev. gentleman's track in a letter from which we take the following extract:—

"Now, I want to thank our friend for coming to Huddersfield, and I want to inform him that we will find him a hall in every town in the country if he will answer questions from his audience. We will even pay him a liberal fee if he will meet in those towns a representative Spiritualist in public debate, and I will also tell him that we will accept the Bible as the final court of appeal. We would also suggest that he makes his first venture in Huddersfield. But I would further suggest that before he ventures upon the undertaking he first takes a course of "Locke's Logic," and proceeds afterwards to a careful study of his subject, because I want to state:

"(1) That he is absolutely ignorant of the teachings of Spiritualism.

"(2) Or that he is deliberately and wilfully misrepresenting the facts.

"For Mr. Rouse to say 'That in this new religion there is no sense of sin, no judgment of sin,' is to state what is absolutely and vilely untrue. It is one of the things upon which we lay the greatest emphasis. And he further displays his ignorance of the position when he speaks of it as the Revelation of Sir A. Conan Doyle. It is well that he should know that Sir Arthur is just one amongst thousands of fervent converts, and that during the past few years we have recruited hundreds of clergymen and ministers, a great number of them being subscribing members of our organisations. It might also prove informative to Mr. Rouse to state that in addition to a sense of sin we also have a sense of right, of truth, of justice, of love, all of which virtues were absent in his tirade last night. I close with again repeating my offer of free halls and fee, and trust he will come amongst us. We are anxious for his salvation; such energy should not be so badly used.

"At a further meeting addressed by Mr. Rouse on Friday evening, an offer was made to subscribe £100 to Mr. Rouse's fund (the money to be placed at the same time in the hands of umpires elected by the church members) if Mr. Rouse could produce evidence for the statements made. Further, that £10 would be paid to Mr. Rouse if he would share a platform with a representative Spiritualist and make the same statements.—Yours faithfully,

R. H. YATES."

Debate on Spiritualism at St. Albans.

THE long anticipated debate on Spiritualism took place at the Public Library, St. Albans, at 8 p.m. on Oct. 14th. There were about 70 people present.

Mr. F. S. Beal, the well-known St. Albans lawyer and practised debater, opened in favour of the motion "That Spiritualism Is a Delusion." After first apologising for undertaking a task which he had only accepted owing to the failure of all attempts to obtain a champion from the young men of the city, he defined his position by stating that the cult of Spiritualism alleges that men have established communication between the living and the dead, whilst he denied that it ever had or ever would do so, and that even if it did it would be dangerous to both the living and to those who had died.

He then devoted some ten minutes out of the twenty-five allowed to each opener to an argument which, we think, his audience must have had some difficulty in following. Assuming Spiritualism to claim for itself to be one of the great sciences, he endeavoured to show that it failed to be worthy of any such distinction, whereas the development of the truly great sciences, such as astronomy, medicine, electricity, sociology, economy, etc., could have their history traced generally from ancient times up to the present, and during the process it could be seen how erroneous theories were entertained and gradually discarded under the searchlight of modern critical methods. No such case could, he held, be made for Spiritualism. Spirit phenomena is recounted from all nations and in all ages, but although we are justified in accepting history generally as fact, we discard the supernatural because it is incapable of proof; and from this position he argued that it was equally unreasonable to believe in the supernatural to-day, challenging Spiritualism to bring forth proofs of its genuineness if they could. The majority of scientists, he maintained, reject Spiritualism. Sir Oliver Lodge and Conan Doyle were criticised comparatively lightly, but "the ravings" of Vale Owen he considered entitled him to the position of the clown of the whole party.

Why, he asked, if it was necessary for us to be spoken to by spirits from beyond the grave, should a young man like Sir O. Lodge's son be chosen, whilst the great philosophers and divines of the last 50 years remained silent. It was pure waste of time looking for the unknowable when there was so much to be learned from true science. Spiritualism could tell us no new knowledge or anything about the soul of man. He deprecated the idea. Even if it were possible of disturbing the sacred dead, also if what the Spiritualists say is true, the living might see such good things in the life beyond that they would wish to die; whilst the dead, looking back, would frequently wish again to join the living—a most undesirable state of affairs.

Mr. Horace Leaf, on being called upon to champion the cause of Spiritualism, took the line of answering his opponents' arguments one by one. Instancing the history of astronomy, he showed that it had been found that much that at one time was thought to be impossible was now proved to be actual fact. So in Spiritualism, by adopting critical methods the so-called miraculous phenomena which our fathers derided and jeered at was shown to-day by scientific investigation to be perfectly genuine, and to come within the realm of natural law. Mr. Beal had admitted the universal testimony to Spiritualism, but denied its veracity. If that method were generally adopted science would cease to exist, for it must, whether the outcome of experiment or otherwise, be dependent on testimony in the last resort.

He gave names and particulars, showing how the great scientists of all countries were agreed on the truth that communication with the next world was possible, and mentioned names of, and quotations from, great authorities to prove the truth of this and other psychic phenomena.

Among those mentioned were Sir William Crookes, who for 49 years had given the subject close examination, Sir W. Barrett, Professor Crawford, who said, "I am as assured that man survives death as that I am writing this book." Professor Wallace, Boyd Carpenter, Bergson, Prof.

William James, Prof. Hodgson, A. J. and Gerald Balfour, Lombroso (the writer of "After Death, What?") and who declared, "The Spiritualists are right, my own mother appears to me." Mr. Leaf then controverted the opener's opinion that the fact of Sir Conan Doyle having been a great popular writer made him any less capable as a supporter of Spiritualism, and showed that to use the term "clownish" in connection with Vale Owen could only be the result of gross ignorance.

In conclusion the speaker said there were 400 Spiritualistic churches in Great Britain, and that their teaching differed from orthodoxy essentially in the doctrine of punishment in the next world, which was not eternal but entirely of a corrective character.

The subject was then thrown open for discussion, some nine people, representing various stages of opinions between the two openers, spoke for five minutes each. Among them were Mr. Curnow, sub-editor of "Light," who said that psychic phenomena were actual facts, admitted as such by scientists, and by many who found them awkward to account for, such as the Roman Catholics. Why, then, did not their opponents offer any other explanation of them than that of the Spiritualists, if they could do so?

Mr. Leaf, in his reply, for which 15 minutes were allocated to each party, was obviously struck with the calm indifference to facts, exhibited by some of his critics. He referred to the 30 or 40 groups of phenomena which proved that the supernatural does happen, and exclaimed, "Where is your desire for truth if you ignore these? Was there any religion in the world on which scientists would stake their whole reputation in asserting its truth, as they had on the basic facts of Spiritualism?"

Mr. Beal replied that he boldly faced the mass of evidence which had been adduced against his position, justifying his positive refusal to believe Mr. Crookes or any other scientist in the matters in question on the ground that many other things which had been asserted in the past had since been shown to be untrue. In fact, he declared, "There has been no evidence. We confess to being puzzled by his words. If it is a religion, let it pass, I have no quarrel with it apart from science." Mr. Beal must surely admit that what is true for one is true for the other.

In referring to one of the speakers who had read spirit messages from the book, "Hafed, Prince of Persia," which, though published in 1903, gave the facts as to vegetable life and snow—besides much more as yet undiscovered information—on the moon, which had only been observed by astronomers, and that, greatly to their surprise, during the last few months, Mr. Beal said that he had no reply to give, but saw danger there. He mentioned that Vale Owen by his public utterances laid himself open to criticisms, and apparently expected to draw ridicule upon him by giving a quotation verbatim, in which he (Vale Owen) described the passing of the soul at death when the etherialised body of astral matter becomes the vehicle of consciousness. We were glad, however, to notice that what to us appears a beautiful passage was quietly received by nearly all present.

The voting at conclusion was unfortunately managed. The actual figures were 11 in favour and 5 against the motion. Apparently all present were invited to vote, but it was not until hands were held up in favour of the opposition that the chairman declared only members were allowed to vote. Several hands thereupon went down, and presumably would have done so in the vote against Spiritualism had the same instruction been given in time. The voting, therefore, gave hardly any criterion as to the feeling of the meeting which, in our opinion, judging from the reception of the arguments by those present, was actually in favour of Mr. Leaf's contentions.—O.M.

Mr. ——— says the spirit world was never busier. Everything on earth in such a mess. Everybody wanting something, and nobody to lead them. That's what's wrong, Mr. ——— says. No big man who knows his own mind for long at once. All supposed leaders like "jumping Jacks"—here, there, everywhere. People getting stiff necks and dizzy heads trying to follow their movements. But a truly big man WILL come, and then ——— From the Beyond, through A. H. WALTERS.

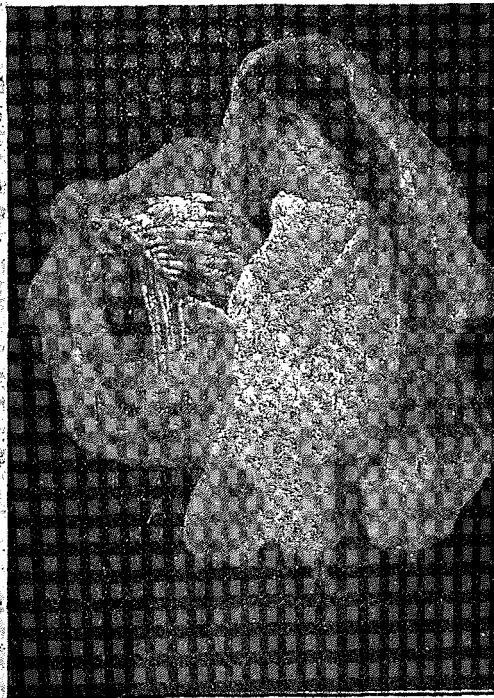
Psychic Photography in Direct Colours.

Important Developments.

Fred Barlow.

THE late Mr. William Walker, President of the Buxton Camera Club, was the first photographer to secure psychic photographs in direct colours. These he obtained at Crewe on May 18th, 1914, by the Paget method. The conditions were such as should satisfy the most captious critic. On the day the results were obtained, Mr. Walker took his photographic outfit with him to Crewe, including the Paget plates, screens, etc. He conducted the photographic operations, and he was the only person present who knew anything at all about colour photography.

The experiment was wonderfully successful. Different psychic results were secured on two plates, showing beautiful colour effects of a lovely feminine form (recognised as a sister of the sitter) holding a garland of flowers. To my mind there is not the least shadow of doubt about the genuineness of these results. I have satisfied myself by repeated test and experiment that the Crewe circle are above suspicion. If additional proof is required, then Mr. Walker's



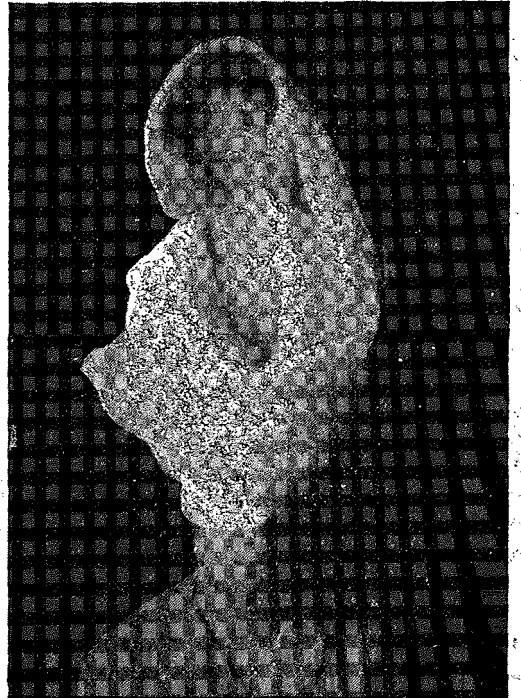
detailed description of the experiment, and the results themselves, prove the absolute impossibility of anyone being able to repeat the effects, under similar conditions, by trick methods. Several attempts at colour photography with the Crewe circle have been made since that time, and slight effects secured, but nothing that will bear comparison with the Walker results.

I succeeded last year in obtaining a colour result by the Lumière process with Mrs. Deane, but through an unfortunate accident the plate was ruined. I am glad to be able to state that some exceedingly beautiful psychic photographs in direct colour have now been secured by Mrs. Deane. I experimented with Mrs. Deane again with colour plates whilst she was here in Birmingham, early in August of this year, but without definite success. However, when she left us I fitted her up with a complete Paget outfit and carefully explained the process to her. She promised to try again when she got back home. She kept her promise, and has been wonderfully successful. It is impossible in a description to do justice to the beauty of the results secured. Two of the effects in particular are remarkably fine. Both these show true colour all over and the psychic part of the picture has been perfectly exposed.

I do not think that Mrs. Deane in these first attempts possessed sufficient knowledge of the process to produce such perfect results. I believe some other intelligence took part in their production, whose knowledge far exceeds that of our

own. On one of the results two psychic faces appeared to have been secured on several previous occasions. This suggests the possibility that ALL psychic pictures would show natural colours if a COLOUR PROCESS WAS ADOPTED excepting, perhaps, those which are apparently produced from pictures and portraits already in existence, as sometimes appears to be the case.

One little point is of much interest evidentially. In the hand of one of the forms known as "Bessie." This hand is very like a wax creation, and is not perfectly formed. Now had this result been a cut-out pictorial effect, it would not have shown this defect. Many of Boursnell's psychic pictures show these incompletely formed hands. I remember a pioneer in psychic photography telling me how on one occasion he had secured, through Boursnell, the psychic picture of a beautiful lady with this same type of incomplete hand. He mentioned this aloud when he saw the photographs, and shortly afterwards sat again with Boursnell. Instead of securing the ordinary psychic picture, he got a photograph of a pair of beautifully-shaped hands. The unknown artist had evidently overheard his remark, and had produced the picture of the hands to show that these could be formed as perfectly as the features. Similar incompletely formed hands appear often in photographs of materialised and semi-materialised forms.



No test conditions obtained when Mrs. Deane got these beautiful results—perhaps that is why she was so successful, but, personally, from my experience with Mrs. Deane, I am perfectly satisfied as to the genuineness of these effects. One of the figures is identical in every way (except as regards colour and drapery) with a result I secured with Mrs. Deane here in my own home, employing the whole of my apparatus, chemicals, plates, etc., all the photographic operations being conducted by myself. When it is remembered that only a fortnight previously Mrs. Deane knew practically nothing about the Paget process, the fact that the results should be so perfect must be counted as evidence in favour of their genuineness, and very strong evidence too.

Apart altogether from sentimental reasons, I do not think that Mrs. Deane, or anyone else, could possibly produce results by trick methods to equal these. The Paget Company naturally refuse to commit themselves on this question of genuineness, but suggest that similar results might be secured by setting up dolls and photographing them alongside, and simultaneously with, the sitters! If such is the case, not only would Mrs. Deane prove a serious rival to Madame Tussaud's, but she would also have to be exceedingly skilful in moulding such beautiful faces. Her stock would run into hundreds of wax figures, and in the absence of proper storage room, she would be occupied all her time in melting down and making fresh dolls for every sitter that comes along. Unfortunately for this theory, it so happens that

apart altogether from her psychic work, Mrs. Deane has to work hard for her living.

I cannot do better here than give Mrs. Deane's simple and unaffected account as to how she secured these results. It is taken from a private letter she sent me, and I give it just as received, with no attempt at punctuation, etc. :—

Now for the story. On Thursday, 12th August, I did not go to work, so I said to Vi [Mrs. Deane's daughter] let's have a sitting and see what we can get. Let's try colour plates, so I put two plates in the slides and exposed one on Vi and she did the same with myself. On mine I got 'Bessie' and 'Lulipstirwan' but not very clear. On Vi I got 'Hular' not very clear. I am enclosing prints in black and white of both results let me know if you think they are good enough to make slides of. On Friday the 20th August I got a message that I was to try again with colour plates. At first I thought it was myself and took no notice but I could not shake it off. So I put two plates in and did the same as before. Vi was not in, but so strong was the impression that I could not wait so got little Bubbles [Mrs. Deane's little boy] to take the cap off. I did not develop it but waited until Vi came in then I had a sitting with her and exposed the other plate on her then I went and developed them both. Over me is 'Bessie' and 'Lulipstirwan,' but oh so clear and beautiful and over Vi a lovely lady unknown. I am sending you prints of them all but Bessie says this is the last time she will come on a photo as now I have my heart's desire, that is herself and Lulip in colour so if it got broken I don't know what I should do.

Does this read like the scheming of an arch-deceiver?

I consider that Mrs. Deane's success marks a stage in the development of psychic photography, the importance of which cannot be over estimated. Even given a free hand, the difficulties of "faking" results to equal these colour effects would be tremendous, and I submit that in itself the colour process is a severe test for psychic results. Whilst this may be of some satisfaction to the sceptical mind, it does not render the scientific problem any easier to solve. According to the laws of light there can be no question in these colour results of photographing invisible forms. So far as our knowledge goes, a form showing these colours must be visible to the human eye. To get true colour results on the plate in this process light must be used that has passed through a filter on the lens, the lens itself and a screen in contact with the plate.

A possible solution of this problem is that suggested by the transparency theory. A coloured transparency might actually be used inside the camera during the normal exposure. The light streaming through the filter and the lens would then pass through this hypothetical transparency, again through the colour screen on to the plate. Such a transparency would have to be far superior to our normal transparencies, in order to afford such satisfactory results. A careful examination of the Crewe negatives reveals the fact that these show very clearly indeed what are considered to be transparency markings, far more clearly, in fact, than is usually the case with an ordinary psychic negative. In Mrs. Deane's results I have not been able to trace any indications of a transparency, but it is natural to conclude that the same process was employed as in the Crewe results.

Another idea that suggests itself is that the intelligences producing these results possess the knowledge of so acting upon the sensitive silver salts, by precipitation or otherwise, as to produce on the plate results identical with those produced by ordinary light. Some such theory is helpful when considering supernormal effects secured in sealed packets. There is no harm in theorising so long as the theories deduced accord with the dictates of common sense, and so long as we discard them when they are no longer tenable. The paths of science are paved with discarded theories. I often feel that we do not fully realise the scientific importance of these things, and the duty that devolves upon us carefully and thoroughly to study the phenomena. They are not given to us merely to satisfy idle curiosity. The directing intelligences behind them undoubtedly possess knowledge which exceeds our human intelligence, and by endeavouring harmoniously to co-operate with these greater intelligences, results beneficial to mankind cannot fail to follow.

NOTE BY THE EDITOR.—A subsequent letter from Mr. Barlow suggests that this article be held over, as the face of the Indian on plate No. 1 is found to bear a striking resemblance to an illustrated cover produced in colours on a recent number of "My Magazine," edited by Arthur Mee. As, however, several psychic pictures have been produced which are evidently reproductions of old photographs or prints, we think it wise to state the whole of the facts. The captious critic will, of course, claim that the medium reproduced this colour effect from the magazine cover, but if, as we believe, these effects are produced by other intelligences than the medium, we see no reason why they should not be responsible for such reproduction. Psychic photography provides many illustrations of such happenings, and we never believe in suppressing facts—when they are facts—merely because we cannot explain them. The truth—the whole truth—will help to the elucidation of the problems which at present perplex us.—E.W.O.

An Open Letter Sent to the Pope of Rome.

TO HIS HOLINESS THE POPE OF ROME,
THE VATICAN,
ROME.

Might I draw your attention to an article in the current October number of the "Hibbert Journal" by the Rev. T. R. R. Stebbing, F.R.S., entitled "More About Miracles." In that article there is a reference (page 156) to the supposed liquefaction of the blood of St. Janarius. Are you, the head of the Roman Catholic Church, aware that that liquefaction is faked? You will find in the article referred to that whilst Frederick Newton Williams, L.S.A., L.R.C.P., a friend of the Rev. Stebbings, was in the municipal hospital at Naples several years ago, an acolyte from the cathedral of St. Janarius came in and asked the pharmacist for the usual mixture for use at the feast. The pharmacist prepared a mixture of ox-gall and crystals of Glauber's salt, which he handed to the acolyte. Mr. Williams proceeds as follows: "The next morning the pharmacist and myself sat in a cafe and watched the solemn procession of the liquefied blood from the church of Santa Chiara on its way to the cathedral. Thanks to my genial companion, the 'miracle' was quite successful."

If you have been aware of this and have condoned it, you are not fit to be the head of ANY church.

I am sending copies of this letter to the Editor of THE TWO WORLDS (Spiritualist paper) and to the Roman Catholic Bishop of Clifton. W. GREGORY.

231, Southmead Road, Bristol, Oct. 23rd, 1921

A Detached View.

THE enclosed letter from a retired dignitary of the Church reaches us from the U.S.A., and is interesting as showing us how we appear when viewed from a distance:—

October 16th, 1921:

MY DEAR MR. OATEN,—The editorials you write in THE TWO WORLDS are more than worth the price of the paper, and when you add an article like Chivers' "My Researches in Spiritualism" you add to it greatly. I wonder why there can't be more of this kind of contribution—facts establishing the truth of the matter, rather than the endless warfare over the Bible, Jesus, and the Atonement. It is true, I suppose, that you can't step out of doors in England without knocking into a church or chapel, and the orthodox fold must be aggravated. But to us at a distance they mean nothing. We are far from mediums, and we want facts, facts, facts, with the science founded on them. Huxley didn't spend his time quarreling with curates, he dissected cray fish. I suppose if he had dissected curates it might have done as well for anatomy, but seeing they didn't offer their bodies, he left their brains alone, and for comparative purposes went elsewhere. Of course, once in a while he had a whack at them, as he might at golf, but it wasn't his main business. Once the truth of Spiritualism is established its theories will follow as a science, and other theologies must adapt themselves or perish.

FOUNDED NOVEMBER 18th, 1887.

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FRIDAY, NOVEMBER 11th, 1921.

Honesty or Hypocrisy—Which?

QUITE a mass of correspondence has reached us concerning the letters which have been published between the Bishop of Liverpool and the Rev. Geo. Vale Owen, and a general chorus of admiration of the Vicar's attitude has been the burthen of them. We can but think that Dr. Chavasse has done harm to himself and his church by rushing into the public press. A technical offence having been committed against ecclesiastical law, the Bishop would be quite right in chiding the Vicar for its commission, but to pillory Mr. Owen in the public press savours to us of a vindictiveness which ill becomes a Bishop.

We do not forget the attack which Dr. Chavasse made upon his Vicar in Warrington earlier in the year, and when this is followed by a statement that Mr. Owen promised to refrain from preaching his opinions from the pulpit we cannot refrain from the conclusion that such statement contains an inference that the Vicar was prepared to sink his honest opinions at the dictates of his superior. We are glad to know that Mr. Owen repudiates having made such a promise.

Let us think, however, what this means. Possibly the Bishop was under the impression that such promise had been made. We may take it from Mr. Owen's writings that he himself is under the impression that he has had communications from a spirit world. The whole position of the Church is based on the supposition that such a world exists, and that guidance from that world is a possibility. Reference to apostolic times gives us distinctly to understand that the Church accepts such a conception. Here is a man who is persuaded that "the hand of God is not shortened," and that He has revealed Himself as He did of old.

We are asked to believe that a Bishop of the Church of God endeavours to extract a promise from one of his priests that such revelation must not be divulged. The whole position constitutes an anachronism. If a man is not allowed to be honest when in the pulpit, where on earth can he be honest? The Bishop asks the public to believe that he elicited a promise from the Vicar to deliberately suppress what he (the Vicar) believes to be true.

We have claimed, and still claim, that the high officers of the Church for centuries have deliberately suppressed that which they knew to be true; that they have kept the people in ignorance of some of the facts known to them. We hardly expected, however, such an explicit example to be made public to-day. The attempt to extract such a promise is an ill reflection on a Bishop. The refusal to give it is highly creditable to an honest man.

We were pleased to see the resolution of the Parochial Council approving of the action of the Vicar in asking Sir A. Conan Doyle to speak. It shows us clearly that Mr. Owen rightly expressed the desires of his parishioners, but what a reflection is cast upon "the people's church" by the suggestion that ecclesiastical authority is superior to either

their desires or their needs. This it is which is killing the Church. The interests of the high and mighty are considered before the desires of the masses who constitute the congregation: small wonder that the people have lost their faith in such leadership. Such a resolution shows what an admirable vicar Orford possesses. A man whose honesty integrity and service has won the love and confidence of his flock. Such a man is surely capable of leading his people to God and spiritual life, and that appears to us to be the province of a cure of souls. Better far is the man who wins the love of his fellows by a saintly life and true devotion than all the discipline, ritual and doctrine of a thousand denominations. One thing stands out clearly. It is better to be true to God and His guidance than conform to the requirements of His man-elected Bishop, and Dr. Chavasse need not be astonished if his attitude is interpreted as an attempt to foster hypocrisy rather than establish truth.

As we said last week, granted that a breach of discipline had been committed, we can but think a "blind eye" would have done the Church less harm than this stupid rebuke of a cultured clergyman and an honest man. Honest men may err, for they are human, but their very honesty will presently lead them into truth, whilst the man who "trims" tells the little lie which leads to habitual lying. The case appears the worse when we know that others have been invited to speak in Churches (we have been present at seances held in the Chancel of an established Church) before now, and we can but think that the letter of Bishop Chavasse was simply an attempt to show his opposition to Sir Arthur Conan Doyle.

When behind the veil our accounts are adjusted and our work judged, we venture to suggest that the number of souls who have been spiritually helped and comforted by him will be as large as those to the credit of any Bishop. The time is coming when the old generation of Church dignitaries will go the way of all flesh, and we are sanguine that their successors—younger men with a larger outlook on life in general and religion in particular—will find it better policy to cultivate honesty and integrity than mere conformity to ecclesiastical procedure. Some of our present Bishops are modernists, and are leading the way. They win the people because they know the people and trust them. Some of the older minds are stuck in the mud of nineteenth century conventionalism. They have not caught the new light, or seen the larger vision. Like poor Peter Pan, they never grow up, but to the looker-on they are certainly amusing.

Another New Society.

THE Forest Hall and West Moor Spiritualist Society was opened on Sunday, Oct. 30th, 1921, under the leadership of Mr. and Mrs. J. McAllister, late of Liverpool, assisted by Mr. Horton and Mrs. McBaines. The service was conducted by Mr. Lister, of Gateshead, who gave a stirring and inspiring address. The after-circle was remarkable for its wonderful tests. The favourite hymn of the late brother William McBaines, was very touchingly sung.

Mr. Lister touched old and young, and the meeting was well appreciated by his inspiring addresses and tests. A large number volunteered for membership, and the Society has the promise of success. Forest Hall is a mining village, and the hall holds 500 people, and is owned by the Co-operative Company, West Moor.

THE secretary of the Porth Spiritualist Church (affiliated S.N.U.) writes us that some confusion has occurred by a recent note in our "Current Topics." The above church is in no way connected with the Porth Christian Spiritualist Church, and is not responsible for the issue of the circular to which we referred.

SPIRITUALISTS will be interested in the announcement that an engagement has been entered into between Viscount Grey of Falloden and Lady Glenconner. To the more intimate political and diplomatic world in which the former Secretary of State for Foreign Affairs is known, the announcement is not a matter of great surprise. Lady Glenconner is pretty, cultured, and accomplished, and is very deeply interested in psychic matters.

CURRENT TOPICS.

Spiritualism in California. In a long letter from Los Angeles, Mr. Claude Piers tells of the success which is attending the Movement in California.

The Californian State Association Conference was attended by 150 delegates, and a busy time was harmoniously spent. The First Spiritualist Temple of Los Angeles are having to extend their building to meet the needs of an increasing attendance, and are putting in a handsome pipe organ. We are glad to hear of the success of our co-religionists overseas.

Walter Howell Promoted.

It is with deep feelings of regret that we have to place on record the transition of the veteran, Walter Howell, which took place at his home, "Brynmair," 19, Booth-street, Handsworth, Birmingham, on Friday, Nov. 4th. He arrived home from a lecturing tour in Yorkshire on Tuesday, the 1st inst., and on Wednesday passed through a medical examination, which was followed by a minor operation. Such examinations have been periodical since his severe illness of last year. In this case, however, it was followed by severe prostration, and he went home to bed. Within a few hours he sunk into a state of coma lasting some thirty-six hours, at the end of which, without regaining consciousness, his spirit was peacefully released. Thus passes another of the old guard, a man of exceptional ability and life experience.

A Jovial Soul and Faithful Friend.

He was a kindly soul—a man of peace, yet one of the most doughty of fighters. On the platform an orator, sound and logical in his arguments, accurate as to his facts, and positive in his statements. Off the platform he was a charming conversationalist, and possessed a fine fund of humorous stories. He had a natural wit which appeared to ooze from him without apparent effort. He had endeared himself to the mass of Spiritualists throughout the country, and his genial smile and strenuous work will be sadly missed. We shall publish a sketch of his career and photo next week.

Christian Unity.

We are deeply interested in the proposed efforts to bring about union between the various Christian churches. We believe that whilst denominationalists are quarrelling about the doctrinal and disciplinary matters which divide them, religion is being brought into disrepute. How can the man-in-the-street have any respect for professing religionists when the basic principles of spiritual life are thrown to the winds, whilst the various professors of them are merely competing for power and place. Well might the looker-on say, "A plague on both your houses." It is human to suppose that the societies with which a man is actively connected are more important than any others; just as nationally the country of one's birth or adoption is the greatest on earth, or the town in which he resides becomes the greatest town in progress, history, culture, wealth or population. It is well for men to have a dignified pride in their possessions, but men should stop short at exaggerating this importance by merely decrying others.

A Study in Comparisons.

THE old "worm" school of religionist imagined that he added to the greatness of God by branding himself as a worthless creature, and libelled the human race and destroyed its morale in doing so. This, it appears to us, is the attitude of some of the clerics when considering Christian unity. This class of churchman is adopting the Pharisaical attitude of thanking God he is not as his Wesleyan or Methodist brother—even whilst he tells us that God is no respecter of persons, and we are all children of the one Great Father. We are prompted to these remarks by the letter of the Bishop of Zanzibar to the Archbishop of Canterbury. The Bishop withdraws from the Lambeth Conference of Bishops because the Conference endorsed the action of the Bishop of Manchester permitting free Church ministers to preach in a Manchester pulpit.

An Explanation or an Excuse?

THE Rev. Arnold Pinchard, Secretary of the English Church Union, and a leading authority on re-union, said: "The importance of his action is that it makes an official and formal protest against what many people believe is a mistaken policy in regard to reunion." The Bishop of Zanzibar is Dr. Frank Weston, who some few years ago gave rise to the famous Kikuyu controversy. He seems to have a "guilt conceit o' himself" and of his church because he happens to belong to it.

Hypnotism Increases Intellectual Ability.

IN a paper which Dr. Bernard Hollander read on "The Fundamentals of Religion and the Achievements of Science" at the second conference of modern religious thinkers at Caxton Hall, Westminster, he stated that science had not touched the fundamentals of religion, and the more scientific facts were accumulated, the more it was evident that religion was something apart from science, something distinct. His researches into the higher phenomena of hypnotism and suggestion, Dr. Hollander added, showed that mental states could be induced post-hypnotically in which greater intellectual, moral and "psychic" abilities were displayed than the same person was capable of in the normal state. Dr. Hollander is undoubtedly entitled to speak on hypnotism, but we should liked to have heard him define what he means by religion.

Rev. G. Vale Owen Explains.

ARISING out of the controversy with the Bishop of Liverpool, the Rev. G. Vale Owen writes as follows in the Orford Parish Magazine, and we commend the good sense which underlies his letter. It seems to us that ecclesiastical law was made to help men. When it hinders good work it should be scrapped without apology:—

"In view of the cordial relationship which has always existed between my fellow parishioners, of all denominations, and myself, since I came to Orford twenty-one years ago, I feel there is due to you from me some explanation of the censure which our Bishop felt it his duty to place upon me some few days ago in reference to Sir Arthur Conan Doyle's addressing the congregation in Orford Parish Church on Sunday, October 9th.

"He and Lady Doyle came to the Vicarage on an informal and friendly visit on the Sunday afternoon, to have tea with us and to attend the evening service. On the Sunday morning I informed all the church officers whom I could meet of this, and asked them if they would like me to ask Sir Arthur to read the Lessons and to say a few words to the congregation after the sermon. They all said they would be delighted, and they were sure the congregation would also greatly appreciate it. Sir Arthur knew nothing of this until about five o'clock that day, when he very kindly consented to do as we wished.

"As you will see by the resolution, which the editor tells me he intends to publish in this issue, the Parochial Council has approved our joint action, and the congregation were of like mind. His short address met with unanimous appreciation.

"The Bishop did not write to me to ask for an explanation. The letter of censure, which his Lordship sent to the press and to me at the same time, was the first I heard of the matter from him.

"The whole episode would assume a somewhat trivial aspect to me were it not that there are issues of principle involved in the Bishop's action.

"The question arises as to the degree of liberty to be allowed to the laity of the Church. The Bishop's action would seem to indicate that no congregation has a right to hear anyone in their Parish Church unless episcopal sanction be first obtained, or, to put it in another way, whose views do not coincide with those of the Bishop of the diocese. He takes his stand on ecclesiastical law. I have never been able to master ecclesiastical law, and have, therefore, been forced to base my actions on broad principles. I have gladly listened to men preaching from the pulpit of our little

church, views far more diverse from my own than any which I have ever heard Sir Arthur express.

"Surely parishioners have some right to freedom as touching whom they shall listen to in their own parish church. If the law does not permit this, then it is a bad law. Until it is altered our only hope is that the episcopate will interpret it with Christian generosity and a wide tolerance.

"I cannot refrain from adding one thing else. I am feeling very grieved and somewhat indignant at the action of my Bishop in his treatment of one whom I both admire and love. Surely his Lordship overlooked the fact that Sir Arthur Conan Doyle is not only a Christian man, but also a gentleman. I knew these two things of him when I invited him to speak in Orford Church, and his address approved my estimate of him to the assembled congregation.

"I trust that the courtesy he met with at the hands of our humble village folk will be some compensation for the lack of it on the part of one from whom in the past we have all received much kindness.

G. VALE OWEN."

"29th October, 1921.

A Govan Minister's Testimony.

THE "Govan Press" publishes a striking four column article on Spiritualism from the pen of Rev. A. J. Forson, in which he warns against legitimate dangers and difficulties, and dismisses the fraud theory as inadequate to explain the facts. Mr. Forson takes the reasonable and growing attitude of intelligent clergymen, that if modern psychic phenomena are dismissed the whole strength of Biblical appeal is lost. He pertinently says:—

"No man can read the New Testament aright or understand it who does not recognise that it affirms the reality of a life beyond, the reality of the conscious persistence of the individuality of the departed, and the reality of the possibility of communication with those who have been separated by death.

"Was it not true that Jesus was seen and talked with after his death on the cross?

"Was it not true that the three apostles who were on the Mount with Jesus saw Moses and Elijah talking with their Master?

"Was it not true that persons whose physical bodies were in the grave appeared to many after the resurrection of Jesus?

"Was Paul not speaking the truth when he spoke of his intimate acquaintance with the spiritual before he left this earth?

"When Saul was on his way to Damascus and he suddenly heard a Voice but saw no man, did he really hear a Voice, or was it just his imagination, or was it what we call the Voice of Conscience?

"When the disciples were in the Upper Room and Jesus Himself stood in their midst saying 'Peace be unto you,' they thought they had seen a spirit. Evidently they believed in the possibility of spirit appearances.

"When the Church was praying that Peter, who had been shut up in prison, might be given back to them, there came a knock at the door and Rhoda went to see who was at the gate. She saw it was Peter and she was so amazed that, instead of opening the door she ran back and told them Peter was at the gate. But they said, 'Rhoda, thou art mad; it must have been his spirit, that you saw.' Evidently they, too, thought it was possible that it might have been a spirit.

"Now, to whatever extent man's power of perceiving a spiritual world may have differed at various periods of history—as, undoubtedly it has done—the spiritual world has always remained the same. And the Bible, both Old and New Testaments, is full of visions, and you can't understand the Bible unless you believe in the reality of the spiritual world."

Two of the incidents quoted by the Rev. A. J. Forson are worth repeating:—

Here, for example, is an incident told me by the late Dr. Adamson, of Windermere. One of his church folks happened to mention to him one day in Edinburgh that a friend of his was coming to his house on a certain evening,

and that this friend was a medium. Dr. Adamson said he had never met a medium, and was asked if he would like to join the party that evening. He went. The medium in this case was a lady. In the course of the evening Dr. Adamson was sitting in an armchair and the lady was sitting a little way back from him, and all were engaged in conversation. She quietly said to someone sitting near her that she saw someone standing close to the chair in which the old man was sitting. Nobody else saw anyone there. She was asked to describe the person. She said it was a young girl and gave a minute description of her. It gradually dawned on the doctor's mind who was being described, and he asked the medium to say who she was and what her name was. At once came the answer: 'Her name was Catherine—I think—she was your sister' and she passed over to the other side so many years ago giving the exact number of years.

IT WAS ALL TRUE.

"It was the first time the medium and the doctor ever met; no one in the company ever knew of him having a sister, nor, indeed, anything about his family relations. How are we to account for it? I can't account for it. I can simply state the facts as Dr. Adamson told me in my house.

"I take this instance from one of the late Dr. Parker's sermons, and I give it in Parker's own words: 'I know a minister who is living to-day as truthful a man as ever lived, who tells of two men looking out of the window of an inn. They both heard footsteps below; one saw a figure and said, "You see that man there?" And the other said, "No; I hear footsteps, but I don't see anybody." "Why," exclaimed the first speaker, "he is so high, has such a face, is dressed in such and such clothes. Can you not see him there?" "No, I can't," said the second speaker, "but you have described my father, a man whom you have never seen." By the next post he learned that his father had passed into eternity.'"

We are pleased to note the increasing number of intelligent clergymen who are recognising that Spiritualism is a subject for study, rather than denunciation.

Relative Terms—The God Omnipresent

C. S. Polson.

THE atmosphere in which we live is called in chemical language a supporter of combustion—ordinary coal-gas is a combustible. Now, these terms are only relative, because ordinary air will burn equally well in an atmosphere of coal-gas as coal-gas will burn in the atmosphere. To make the idea more plain, let us assume that our atmosphere became changed into coal-gas. It would then be necessary for the gas companies to furnish through their system of pipes ordinary air, or oxygen. Now, this is a concrete example of relativity.

Light and darkness are relative terms, though not easy to demonstrate. Light itself is darkness till it meets with a resistance or medium through which to manifest. At mid-day, when the sun is shining brightly, there is perfect darkness existing between us and the sun. This is because there is no resistance in the ether. If there were any resistance in the ether the sun's rays would become visible on their journey to the moon, just as we see the beams of light travelling to the screen from a magic lantern. We do not see the sun's rays in the ether, but as soon as they touch the moon's surface (or atmosphere, if she has one), we immediately say 'it is moonlight.' So that the thing which we have agreed to call light is not light, but the real light exists in darkness in the ether; it is the relationship in which we exist which determines as to whether darkness is light or light is darkness. The importance of this in having darkness for circles or seances will be apparent, into which I will not now enter.

The terms goodness and evil are also relative. Goodness is only known by its opposite. The term goodness would have no meaning, it would not exist apart from something which we have agreed to call evil. Goodness becomes apparent in direct proportion in which one has gone through

evil, trial and tribulation. Evil is the media, the resistance in which goodness becomes visible. The world in which evil did not exist would be like an electric lamp without its filament, for electricity does not become manifest as light before it meets with a resistance, and the amount of light is in proportion to the resistance, and to the pressure of a potential something, which is termed electricity or energy.

One could go on and give many more cases of concrete ideas of relativity, in fact almost say that all terms are only relative ones. It is our viewpoint, the relationship of ourselves to the relationship of something else, the matter lies within as well as without. A clear grasp of relationship is where progress is assured, and the pathway to the Godhood and the Christhood is much lessened. To arrive at the state of Christhood and the Christ sphere is to arrive where evil does not exist, when the reflex concept of the earth experience becomes the weights and balance whereby we measure its goodness and beauty.

This, then, does away with the sacrifice and the atonement of the Christ? No, not by any means. Many people view the sacrifice from one angle only, and that as the atonement. This is, indeed, a very small hillock or viewpoint, one out of a number of others, whose heights are only compared as a hillock to a mountain. There can be no relationship even between God and something that He has not come into a relationship with. Now having come into a relationship with death, and burst its bonds, He has become both Master of life and death. Redeemed, yes, in an infinite altitude of meaning. Without something within, there can be nothing without. A pig will go on wallowing in the mire or go on eating its food in the midst of the most beautiful music because there is lacking something within that the music fails to come into a relationship with. By no system of logic can anyone give to another the idea of sweetness without first having tasted sweetness. Taste and see that the Lord is good. How can one taste Him. Is He everywhere? Yes, and those that seek Him can find Him.

Now, there are several media which are omnipresent, especially as far as our own planet is concerned, which can be demonstrated and proved by material instruments. Electricity is a fluid or media which can be proved by instruments to exist everywhere. We are living in a vast and mighty ocean of it, and this ocean of electricity is probably without shore.

Electricity is not made, it already exists, and the dynamo simply sets into motion an already existing media.

Magnetism is another omnipresent media which the ordinary compass will fully demonstrate anywhere. Now, God is also everywhere, but how is one to demonstrate this stupendous assertion. Only by relationship of the human instruments—the God within.

A dead or unmagnetised needle cannot come into a relationship with the great ocean of magnetism, because a relationship has not been set up; there is no life, there is no correspondence between the two, neither can an ungodly man perceive or hear the music of the sacrifice.

Mr. HORACE LEAF is collecting evidences of the existence of psychic sense in animals and also evidence of their survival. If any of our readers know of such cases, Mr. Leaf would be glad if particulars of same were forwarded to him. He is hoping shortly to issue a small book on the subject. Address 41, Westbourne Gardens, Bayswater, London, W.2.

Mr. J. MILLOTT SEVERN, who is well known to many of our readers as one who has contributed largely to the subject of phrenology, is contributing a series of valuable articles on the subject to "Popular Science Siftings." Mr. Severn is one of the few provincial phrenologists, who has held the Presidency of the British Phrenological Society, and has recently published a new phrenological chart and register of some 72 pages, which is invaluable to phrenologists and useful to the community in general. Every zone of the cranium has sectional treatment, based upon his 35 years of professional practice, and the booklet will be found useful to those who are seeking to find their right niche in life.

"Out Beyond the Light Is Shining."

Edith A. Leale, Author of "Dawn of Hope."

I HAVE a message, so sweet and true, I would that all the earth could hear it. From one, very dear to me, has it come, who passed across into the light from the great battlefields of war, and now from "out beyond" he speaks to me of the wonderful life he lives, of those countless numbers beside him, who long to help their dear ones in the darkness. Will you not listen to them, or has remembrance grown cold, or, perhaps you fear to hurt them?

Dear friends, do not misunderstand my message. I want to help, not to raise up false hopes or unbelief. Remember this first: "Perfect love casteth out all fear." Love is divine, therefore, nothing can change what is God-given. It must endure for ever. Because death has taken from us the outward or physical part of that we loved, what power has it to rob us of the living part which constitutes the real soul? So, I send out my message to you to-day, and I ask you to pause and meditate upon the words that have come to me through the gift the Father gave me to use for His service. That some who sorrow may rejoice, that their night may be turned into joy, and the dawn of a glorious hope may flood all their path with light.

* * * * *

Mother, I met one who longs to communicate with a husband upon the earth plane, but he fears, and this had raised a barrier between two souls who might be helping each other so greatly. I will tell you the cause of this. One passes across, the other is left, and because Death has ever been so greatly misunderstood, the one who remains upon earth feels shut away, the silence of a grave stands between them, and so, "one" draws back, afraid of that spectre—Death—the ghostly imagination raised up in the minds of past generations, fostered and intensified through successive ages. So, the grave closes, and the "one" cannot look beyond, for fear of injuring the soul so newly passed beyond. O! false teaching, when Death is but an empty word, would that it were abolished, call it Birth rather—Born again. The grave, what does it stand for? Only a place where we lay the worn-out garment, keeping it sacred because it once clothed the form of one beloved, but that is all. When our dear ones pass beyond, think of the re-birth, into the fuller, richer life, but, oh! do not turn aside as though you had no longer need of them. Their thoughts turn to you lovingly, longing that you should understand their joy in the new life to which they have attained. Do not think of them as being suddenly exalted into so spiritual an existence that all earth ties have become as nothing to them; they are just the same, only their whole individuality has grown and intensified, they love you more deeply because, now separated from the coarser elements that constitute an earth body, they exercise all the higher instincts they strove to cultivate while in the material.

Oh, you wives, husbands! who sorrow there upon earth, hugging to your breasts the old fear of hurting your dear ones, letting that cold wall of superstition separate you. Turn to the Gate which the Christ opened to us Himself upon the first Easter day, where He now stands in love to show us the path of life, for He abolished death, and in that spiritual body in which He arose shall we also be clothed, for death has been slain for evermore, and only life remains.

So all we love are not dead, but alive, and wish us to realise that they need all we can give them. Would you cause them disappointment? You, who tended them so lovingly on earth, are you going to fail them now? They cry, "Oh, the shut doors, cannot our love unloose them?" And the Father answers, "Love is as strong as death, many waters cannot quench love. I came to bring life upon the earth, not death, they who believe in Me shall never see death."

Oh, unlock the doors and let the light in and welcome your beloved! Do not treat him as a stranger, he is working for you, "beyond," listening for one word. Will you not give that word?

All would be changed for you, this world would become but the ante-chamber for the next, and together you would

work in perfect trust, waiting for the moment when your beloved shall close your tired eyes, and, taking you by the hand, shall lead you through that Gate of Life where there is no night, for the Lord is the Light of it, and He will wipe all tears from every eye, for has He not said it? The night of sorrow shall give way to the glories of the dawn, and all sorrow shall fly away.

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.

STRANGE CHRISTIAN BELIEFS.

SIR,—The long-drawn-out dispute between your correspondent, Mr. S. de Brath, and myself concerning the statements made in my pamphlet* concerning our forged "Lord's Prayer," our forged "Sermon on the Mount," and our forged Gospels, resolves itself into a question of facts.

He asked (Aug. 26th) for the sources from whence my statements were derived, with exact references to volume, chapter and verse, but upon my informing him that the sources were the books "Bible Myths" (pages 278-304) and "Facts Worth Knowing" (page 30) he declines to consult them, and now wishes to let the matter drop.

Is it possible that he fears to find in these books, as he undoubtedly will, the proof positive that every statement in my pamphlet is supported by references to writers of the highest repute, who have devoted years of close study to the subject, and whose decision in the matter any reasonably-minded individual must accept as final?

GAMBIER BOLTON.

* "Strange Christian Beliefs and the Coming Universal Religion." THE TWO WORLDS Publishing Co., Ltd. Price 1s. 3d post free.

AN OFFER OF SERVICE.

SIR,—As a platform worker, I know the difficulties Societies have in raising funds for building expenses and other charitable objects, and I am willing to help in the following manner.

I am a photographer, carrying on business in London and am willing to photograph any church—interior or exterior—ceremonies, copy any unique matter, and supply the Society with quantities for sale at a low price, giving one-third of all money taken to the fund being raised by the Society.

Any new Societies now forming can have inaugural ceremonies photographed, or I will give my services for one Sunday to any Society for expenses only at a distance, taking any photographs while there.

It will, of course, be understood that where the church is within easy reach of the centre of London the Society will have nothing to pay; it is only those places at a considerable distance where any expense would be incurred, and would cover that difficulty in an easy manner.

Should this proposal appear to you to be one likely to meet with favour amongst the Societies, I should like to make it known. So I therefore place it before you for your opinion on it.

W. NORTH.

38, Lawson-road, Enfield Highway, London.

"THE MANGO TREE TRICK."

SIR,—In "Current Topics" of September 30th, in your reference to Sir Arthur Conan Doyle's new book and the Mango Tree Trick, it may interest your readers to hear of my personal experience in seeing this "trick." I believe it was Xmas morning of the year 1881, when I and about five other Europeans were sitting on the verandah of Grant's Hotel at Lucknow, India.

As we sat in our long cane chairs taking matters easily, a native fakir and his assistant strolled into the compound and asked us if they should perform for us, to which we assented; and after the usual native conjuring tricks of sleight of hand and fire eating, etc., had been gone through, the fakir asked if we wanted to see the Mango Tree Trick, and if so it would be two rupees each extra.

Agreeing to this arrangement, the cooley was sent into the garden with a basket and khodalia to fetch some earth and the fakir, having arranged our chairs in a circle on the chabutra, or raised plinth about three feet high, on which the hotel was built to keep out snakes, etc., he placed earth in a heap about 18 inches high in the centre, and, producing a mango stone from his bag, placed it in the earth. He now took a monkey's skull on a string and walked round the mound of earth, swinging it as performers on a race course swing a weight to clear a space, and there his assistant cooley placed a big cloth over the earth, and the fakir producing a small flute, sat down alongside and commenced to play a native tune. As he played the cloth rose until it was lifted about seven feet, when he stood up and threw it aside, and there was a mango tree in full leaf, with a stem about 1½ inches in diameter. After letting us admire the tree for a minute or so, he threw the cloth over it, and sitting down, commenced playing his flute, when as he did so the cloth came down gradually to its original height, when he threw it off, and there was the heap of earth untouched, from which he extracted the mango stone, and putting it into his bag, he and his cooley walked off. He would give no explanation.

WILLIAM HARRISON BARWELL.

"BROTHERHOOD."

SIR,—In the issue of THE TWO WORLDS of Oct. 28, page 506, is the following: "In a sense, the whole population of the world is a brotherhood, for they all were created by the same Original. They are all children in this sense of the Creator. He is their Father, and in a very philosophical way they may be said to be doing the will of the Father, since He is omnipotent, and no matter what they do, it will be found eventually that it is His will."

Very sound logic when based on the omnipotent God idea. Fratchington and Fratchingthorpe are both doing the same will of the Father according to the above philosophy. So also are all who differ in any walk of life, whatever their differing may lead to. Unsurpassable logic when thinking is based on the assumption that an omnipotent God exists.

"Gods represent the religious ideals of people, and are symbolic of what they think they should be as religiousists. They are symbolic, emblematic, parabolic, allegoric devices of the imagination, and contain but the ideal and imaginary things which are put into them by people for themselves, and they do nothing except what the people perform through them in their names for themselves."

The author of the latter quotation is the Right Rev. William Montgomery Brown, D.D., Fifth Bishop of Arkansas (resigned). I agree with every word of it, and in doing so must be doing "the will of God," as it comes within the scope of "no matter what they do," as per the former quotation.

THOMAS STOTT.

23, Rothwell-street, Rochdale.

Instruct the Children.

SPIRITUALISM is something more than phenomena—it is educational and reformatory. The truest and best reformation is that which is laid in the hearts and minds of the children. Therefore, Spiritualists should instruct the children. This can best be done by forming Lyceums in connection with every Society. A Society that has no Lyceum is as incomplete as a church or chapel without a Sunday school, thereby forcing its members' children to attend other places of worship. The children of Spiritualists who have to attend orthodox Sunday schools are taught that which their parents do not believe. This is a serious defect in the Society, and an injustice to the children, which Spiritualists should no longer tolerate. The remedy is in forming Lyceums. Information concerning same will gladly be supplied by G. F. KNOTT, Secretary, British Spiritualists' Lyceum Union.

59, Regent-street, Rochdale.

Our little lives are kept in equipoise
By opposite attractions and desires.

—LONGFELLOW.

REPORTS OF SOCIETARY WORK

Ordinary Reports, to ensure insertion, must be sent to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six stamps. Longer notices must appear in our advertisement columns.

Special Reports, to ensure insertion same week, must 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.

IMPORTANT. No Special or Ordinary Reports on Sundays will be inserted.

In all cases where the address of a meeting-place is not given 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 report.

ABERCYNON.

SPECIAL meeting was held on Sunday, Oct. 30th, conducted by Mrs. Watkins, Abercynon, whose first appearance on the platform after an absence of months owing to serious illness was greatly appreciated by a large audience. The subject was "Weighed in balance, and found wanting," followed by successful clairvoyance. After-circle was also very successful. Mr. Fred White ably assisted Mrs. Davies to preside. Excellent music was rendered by the pianist, Mr. S. Williams and the violinist, Mr. H. Horne.

LONDON DISTRICT COUNCIL.

On the 2nd inst. the London District Council held a propaganda meeting in cooperation with the Lewisham Church, Times Hall, Lewisham. In spite of inclement weather the hall was well filled with an audience which listened attentively to an address by Mrs. Alice Jamrach, D.N.U., on "Spiritualism: What is it?" Mrs. Jamrach afterwards gave a number of clairvoyant descriptions, names and messages. Mr. Leechman, President of the Lewisham Church, in thanking the Council for their delegation, said he would like to express his agreement with the remarks made by the chairman, Mr. R. Boddington, as to the wisdom of making individual investigation, and gave a hearty invitation to earnest enquirers to attend meetings held at the church, when every facility would be given to them to investigate the subject under the guidance of experienced workers.

CHESTERFIELD.

On Sunday, Oct. 30th, Chesterfield locally woke up, the occasion being a large mass meeting in the Victoria Theatre Palace, for which the local churches united, and which was held in conjunction with the S.N.U. Executive Committee's visit to Sheffield.

The seating capacity of the hall is 1000, and this was taxed to its uttermost, 70 or so remaining standing the whole of the service. Mr. R. Boddington and Mrs. A. Jamrach, both of London, were the speakers, and each spoke to the occasion.

The address by Mr. Boddington, which in the main dealt with the scientific aspect of our philosophy, was most telling, and his recital of "What spiritualism is doing" met with the applause it richly deserved.

Mrs. Jamrach's address was also intensely listened to, and the threefold aspect of her address concerning life in the hereafter and communion with a similar reception. Mrs. Jamrach was also able to give several clairvoyant descriptions of an evident character, which testified to the

soundness of our position. A deep impression was undoubtedly made upon the minds of the innumerable enquirers present. The event is sure to do the Cause good locally.

The collections totalled £13 7s. 4d., which leaves an approximate balance of £5 10s. to be forwarded to the funds of the S.N.U. The assembly showed its further appreciation by donating a sum of £2 16s. 6d. to the Fund of Benevolence.

LANCASTER.

It is with deep regret that we record the transition to the Higher Life of one of our oldest members, Mrs. J. Ball, on Sunday, Oct. 23rd, 1921, aged 72 years. She was one of those good, faithful workers for the Cause who look to the needs of platform workers and to our church in general, carrying on the work for nearly forty years. The interment took place on Wednesday, Oct. 26th, and was conducted by Mr. A. Wilkinson, of Halifax, and Mrs. J. Smith, of Lancaster. The ceremony was most impressive and fitting for such a mother and friend. She lived her life for others. She leaves behind a husband, son and three daughters, not to mourn her loss, but to rejoice with her in her higher aspiration. Will all friends please accept this, the only intimation.

HUCKNALL.

IN connection with the above Society whose meeting place is in the Wesleyan Chapel Yard, an unveiling ceremony took place on Sunday evening, Oct. 23rd, being of a portrait of Mrs. W. Pegg, who, in and out of season, had been one of the foremost workers of the Society, and was greatly loved by the members. This was proved by the fact that the room was crowded to do honour to her memory.

Mr. John Hall, of Mansfield, was the chairman for the evening, and the special speaker was Mrs. Hawks, of Nottingham. It was fitting that the removal of the veil enshrouding the life-like and enlarged photograph of Mrs. Pegg should be entrusted to Mrs. Butlin. She had been associated with the deceased, who had been with the Society for 15 years; and was one of the originators.

Miss Bird-Dennis sang two solos, "O Rest in the Lord" and "God Shall Wipe Away All Tears." The service was most impressive.

MEETINGS HELD ON SUNDAY, NOV. 6th, 1921.

BARROW-IN-FURNESS, Dalkeith-st. — Mrs. Iddon, of Preston, conducted our services, giving addresses and clairvoyance. Mr. Fowler presided.

BARRY, Atlantic Hall. — Mr. J. W. Crago, of Cardiff, gave an address on "The value of prayer," subject chosen by the audience. This was followed by clairvoyance. Mr. Ambridge presided.

BIRMINGHAM, Small Heath. — Mr. Frost, of Coventry, gave an address and descriptions. This was his first visit.

BRISTOL, United. — Mr. J. Sharpe, of Birmingham was the speaker and demonstrator. Mr. Pritchard presided.

Clifton: Address and clairvoyance by Mr. Eddy.

BULWELL. — Mr. G. W. Richardson, of Mansfield, gave an address and clairvoyance. Evening subject, "Spiritualism: its origin, its objects, and its aims," followed by clairvoyance.

CARDIFF. — Mr. F. W. Northam gave an address and clairvoyance in the morning. Mr. W. S. Jones took the service in the evening.

HIRST. — Miss Leeker, of Gateshead, gave an address on "Spiritualism," followed by clairvoyance.

LINCOLN, Coultham-street. — Mrs. Pepper, of Nottingham, took the week-end meetings.

LIVERPOOL, Daulby Hall. — Mr. A. Wilkinson conducted the services. At the evening service he spoke on "Spiritualism: a divine revelation," followed by clairvoyance. Mr. E. A. Keeling presided.

LONDON. — Clapham: Mr. Lovegrove gave an address on "Comparative religions," followed by clairvoyance by Mrs. Kingstone.

Brixton: Mrs. A. Boddington gave an address on "The search for truth," and followed with clairvoyance.

E.L.S.A.: Mrs. George gave an address on "Spirit communion and spirit return," followed by clairvoyance.

Fulham: Morning, service. Evening, Mr. Elliott gave an address. — Pros.: Sunday next, at 7, Mrs. JAMRACH. Thursday, Nov. 17th, at 8, Mrs. CLEMPSON.

Lewisham: Morning, circle, Mr. Cowlam. Evening, Mrs. M. H. Wallis gave an address and explained the naturalness of the life after death. Also clairvoyance.

Little Ilford: Mr. George Prior gave an address on "Nature and religion."

London Spiritual Mission: Morning, Mrs. G. Davies gave trance address on two subjects given by the audience. Evening, Mrs. Worthington spoke on "The purpose of life."

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

S.L.S.M.: Morning, Mrs. L. Harvey gave an address and clairvoyance. Evening, Mrs. Harvey gave an address and clairvoyance. Mrs. M. Barnett rendered a solo.

LOUGHBOROUGH. — Services conducted by members. Afternoon, clairvoyance by Mrs. Hull. Evening, Mr. Wilson gave address on "The laws of Nature."

MEXBOROUGH. — Mr. Llewelyn, of Warrington, took the services. Solo by Mrs. Beecham.

NEWPORT (MON.), Harry-st. — Morning, service on behalf of the Washington Conference with one minute's silent prayer for its success, and an address and clairvoyance by Miss Rogers. Solo, "A Dream of Paradise," by Mr. A. Reese. Evening, Address by Mrs. Bewick on "What think ye of Christ?" also clairvoyance.

NEW TREDEGAR. — Afternoon, Members' circle. Evening, Mr. J. Morgan, of Dowlais, gave a trance address on "Seek ye first the Kingdom of God." Miss Walbeoff gave clairvoyance. Mr. W. Thomas presided.

PORTSMOUTH, Temple. — Mrs. Jamrach named and dedicated the baby of Mr. and Mrs. Bruner at the morning meeting, and answered questions and gave clairvoyance. In the evening she gave an address and clairvoyance.

PLYMOUTH, Morley-street. — Mr. Arthur Clayton, the blind boy medium, gave addresses and clairvoyance.

Stonehouse: Meeting conducted by Mr. West, of Saltash. Soloist, Miss Coleman. Address by Mr. Loomie on "Is there a future life?" Clairvoyance by Mr. Prout.

SUNDERLAND, Milfield. — Mr. J. Lawrence, of Newcastle, gave an address on "An analysis of the Seven Principles of Spiritualism," followed by clairvoyant descriptions. Chair occupied by Mr. Wharton, the President.

TREDEGAR. — Morning, Mr. E. Saunders gave an address on "The spheres of the life beyond," followed by discussion. Evening, Mr. W. C. Halestrap gave an address on "Humanised religion." Clairvoyance by Mrs. Rayle. Mr. A. Brown presided.

YORK, National. — Mrs. Glenn conducted the services, whose evening subject was "Identifying the devil." Clairvoyance was also given.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church,
PRINCESS HALL, MOSS SIDE.

SUNDAY, NOV. 13TH, at 2-30, LYCEUM.
At 6-30, MR. C. OWEN. At 8-15,
MR. A. HOPE.
MONDAY, at 8-15, Members' Develop-
ing Class, Mrs. EASTWOOD.
TUESDAY, at 8-15, Public Developing
Circle, Mrs. FORREST.
THURSDAY, at 3 and 8-15, Mrs. TONGE.

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

SUNDAY, at 6-30.
Nov. 13—MR. R. H. YATES.
" 20—Circle for Members only.
" 27—MR. W. HOWELL.
DEC. 4.—Circle for Members Only.

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

SUNDAY, NOV. 13TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8-10, Mrs. RICHARDS.
MONDAY, at 8, Mrs. LANGFORD.
WEDNESDAY, at 3 and 8, Mrs. RICHARDS.
SUNDAY, NOV. 20TH, Mrs. M. GORDON.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, NOV. 13TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE.
At 6-30 and 8, ANNIVERSARY SERVICES.
ROLL OF HONOUR.
MONDAY, at 3 and 8, Mrs. LARNER.
WEDNESDAY, at 8, OPEN CIRCLE.
SATURDAY, LADIES' EFFORT, Tea, 4-30.
Concert, 7-30.
SUNDAY, NOV. 20TH, Mr. FARRER.

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

SUNDAY, NOV. 13TH, at 6-45 and 8-15,
Miss COTTERILL.
TUESDAY, at 8-15, Mrs. HOLDEN.
THURSDAY, at 8-15, Mrs. RICHARDS.
Open Circle on Saturday at 8.
Doors closed at 8-15.

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

SUNDAY, NOVEMBER 13TH,
USUAL SERVICES.
SUNDAY, NOV. 20TH, LYCEUM DAY.

Milton Spiritualist Church,
BOOTH STREET, ECCLES CROSS.

SATURDAY, NOV. 12TH, at 7-30,
Miss LOMAS.
SUNDAY, NOV. 13TH, at 3, 6-30 & 7-45,
Mrs. HALL.
MONDAY, at 3 & 7-45, Mrs. CHARNLEY.
TUESDAY, at 7-30, COMMITTEE MEETING.
WEDNESDAY, at 7-45, Mrs. HOPE.
THURSDAY, at 8, MEMBERS' DEVELOP-
ING CLASS.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, NOV. 13TH, at 2-30, LYCEUM.
At 6-30, OPEN CIRCLE.
At 8, Mrs. TAYLOR.
WEDNESDAY, at 3, Mrs. CHARNLEY.
THURSDAY, at 8, Mrs. VERTY.
SUNDAY, NOV. 20TH, Mr. W. ROOKE.

Will Spiritualists kindly order cal-
endars, etc. 1s. 6d. upwards —
STEPHENS, 3, Wine Office Court,
Fleet street, London.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 20TH, at 6-30,
Miss MARY MILLS.
TUESDAY, Miss M. MILLS, Lecture on
"Astrology."

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

SUNDAY, NOV. 13TH, at 11-15 and 7,
Mr. H. J. OSBORN.
LYCEUM at 3.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, President, Mr. H. J.
EVERETT.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, NOV. 13TH, at 7,
Mrs. GRACE PRIOR.
Nov. 20TH, Mr. D. ALLEN.
Nov. 27TH, Mrs. MAUNDERS.

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

SUNDAY, NOV. 13TH, at 11-15, CIRCLE.
At 3, LYCEUM.
At 7, Mrs. MELLODY, Address.
Mrs. CLEMENTS, Clairvoyance.
THURSDAY, Mr. T. W. ELLA.
SATURDAY, NOV. 19TH, SOCIAL.

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

SUNDAY, NOV. 13TH, at 11 and 6-30,
Mr. G. W. SHARPE.
Address and Clairvoyance at both
Services.
WEDNESDAY at 7-30.

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

SUNDAY, NOV. 13TH, at 11, CIRCLE.
At 3, LYCEUM. At 7, Mr. PULHAM,
Address. Mrs. PULHAM, Clairvoyance.
WEDNESDAY, SOCIAL & DANCE.
Tickets 1s. each.
FRIDAY, at 8, Meeting for Enquirers.

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

SUNDAY, NOV. 13TH, at 11,
Mr. P. SCHOLEY.
At 6-30, Mr. T. W. ELLA.

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

SUNDAY, NOV. 13TH, at 7,
MR. AND MRS. BROWNJOHN.
SUNDAY, NOV. 20TH, Mrs. MAUNDER.

Hackney Society of Spiritualists,
240A, AMHURST ROAD.

SUNDAY, NOV. 13TH, at 7,
Mrs. DE BEAUREPAIRE.
MONDAY, at 8, CIRCLE.

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

SUNDAY, NOV. 13TH, at 11 and 6-30,
MR. A. MASKELL. At 3, LYCEUM.
MONDAY, at 7-30, Mr. HENDRY.
WEDNESDAY, at 7-30, Mrs. J. WALKER.

SOCIETY ADVERTISEMENTS.

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

FRIDAY, NOV. 18TH, at 7-30,
Mrs. MAUNDER,
Clairvoyance.

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

SUNDAY, NOV. 13TH, at 6-30,
MR. G. TAYLER GWINN, D.N.U.
MONDAY, at 3, Mrs. A. BODDINGTON.
WEDNESDAY, at 8, Mrs. EDEY.
SUNDAY, NOV. 20TH, Mr. P. SMYTH.
Lyceum every Sunday at 3.

Manor Park Spiritualist Church,
SHREWSBURY ROAD.

SUNDAY, NOV. 13TH, at 6-30,
Mrs. PODMORE.
THURSDAY, Mr. WALKER.
SUNDAY, NOV. 20TH, Mr. G. PRIOR.

North Finchley,
ST. JOHN'S SPIRITUAL MISSION, WOOD-
BERRY GROVE (opposite Tram Depot).

SUNDAY, NOV. 13TH, at 7,
Mr. T. AUSTIN.
WEDNESDAY, Mrs. PODMORE.
SUNDAY, NOV. 20TH, Mrs. BRITAIN.

Psycho Therapeutic Society.
Temporary Address:
4, MANCHESTER ST., W. 1. (BOND ST.
AND BAKER ST. TUBES.)

HOURS: MONDAYS, TUESDAYS AND
THURSDAYS, 6-30 TO 8-30.
Donations earnestly solicited.
Membership invited, entitling to free
admission to lectures. Apply Miss
LINDE, Hon. Sec.

Plumstead National Spiritualist
Church,
INVICTA HALL, CRESCENT RD.

SUNDAY, NOV. 13TH, at 11, CIRCLE.
At 3, LYCEUM.
At 7, Mrs. MAUNDER.
THURSDAY, at 8, Mrs. HARVEY.

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

SUNDAY, NOV. 13TH, at 6-30,
Mrs. GOLDEN.
MONDAY, NOV. 14TH, at 8,
COMMITTEE MEETING.
WEDNESDAY, NOV. 16TH, at 3,
Ladies' Meeting, Mrs. SELF.
THURSDAY, NOV. 17TH, at 8,
PUBLIC MEETING.
SUNDAY, NOV. 20TH, at 6-30,
ALD. D. J. DAVIS.
At 8, ANNUAL GENERAL MEETING.
Forward Movement at 11.

THE "SLACK" FUND.

The Subscribers to the above Fund
are invited to attend a meeting to be
held in the National Spiritualist Church,
Cookridge-street, Leeds, on Saturday,
Nov. 26th, at 3. Business, disposal of
residue of fund.

WM. G. GUN,
Gen. Sec., Yorks. District Council.