



THE TWO WORLDS.

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

No. 1805—Vol. XXXV.

FRIDAY, JUNE 16, 1922.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1805—Vol. XXXV.

FRIDAY, JUNE 16, 1922.

PRICE TWOPENCE.

The Spiritualist's Heaven.

L. Sansom Coleman.

THERE is a vast difference between the fact of man's survival of bodily death and his anticipated entry into any one of the many and varied conceptions of the "kingdom of heaven." The mere fact of dying does not qualify anyone for a place in any theological paradise, for all have sinned and come short of the glory of God. To the "faithful" of all doctrines, creeds, religions and nations, however, heaven, or rather should we say their own particular conception of it, is a place ready prepared for them, all nicely furnished, presumably by the angels, much in the same way that a furnishing company might take and prepare a house for the arrival of the owner while here on earth.

Orthodox Christians can claim as authority for this belief the words of the Great Teacher when he said, "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." This at first sight certainly seems to indicate that the ready-made heaven is indeed a fact, but those who should know tell us that "many mansions" ought to be interpreted "many resting" or "tarrying" places, which means, if it means anything at all, that we have a long journey in front of us when we "have shuffled off this mortal coil," for it would be absurd to regard a tarrying place as a permanent abode.

Clearly, then, the heaven of Christianity, if it is an objective one, is only reached after a long, long journey on the other side of life. If, then, the orthodox Christian's idea of a state of supernal bliss to which believers are immediately transported at death—or, as we would rather have it, transition—is entirely erroneous, we must regard the conceptions and beliefs held by the adherents to the other great religions of the world as being equally unreliable, and, by the same reasoning, the belief still held unfortunately by some of the narrow-minded followers of the Nazarene, of a fearful and terrible hell awaiting the wicked immediately their earthly race is run, must be similarly dismissed, for if the greatest saint our planet has ever produced is not pure enough to enter into that state of absolute bliss popularly known as heaven, but must travel by a long and in all possibility difficult road, since many resting places are necessary on the way, then neither is the greatest sinner, though he be a Judas and a Nero in one, evil enough to be confined in the realms of "outer darkness," but must fall, stage by stage, as his wickedness drags him down after his entry into the other world, or rise step by step even as his brother the saint, with only this difference, whereas the latter will continue his journey after arriving on the other side of life already well advanced on the way, the former will be much lower down the lane metaphorically speaking, and his going will be very, very hard and difficult.

It is a great mistake to imagine that we must wait until we have quit our physical bodies before we can commence our "trek" to Paradise. We are on the way now just as surely as ever we shall be, that is, if we are not retrogressing, for we cannot stand still, and a merciful and all-wise Father has provided us even on this side of the tomb with many resting places, only, not being labelled or painted with letters and signs like so many inns or hotels, we generally fail to recognise them; in fact, we mostly chafe at the delay which we experience when we arrive at one of them, and it is not until we have started on our journey again that we find how necessary the break was, and that our erstwhile prison-house was indeed one of the "many mansions."

But to return to the subject. What have Spiritualists to do, a body distinct from orthodoxy to say about heaven?

To begin with they, too, can go to the Master and learn that "the kingdom of heaven is within themselves." This is a plain, straightforward statement, and admits of no ambiguity. Heaven, as the word is understood, is not a place at all, but a condition of the mind, and it is not a question of going anywhere to seek it, but of carrying it about with us. Why, then, the many tarrying-places if there is no journey? The answer is simple and plain. It is far more difficult to acquire and keep, amid all the perplexities, trials and worries of life, an even, calm and tranquil mind, than it is to set out on a long, physical journey. The more we evolve, the keener and more acute become the mental powers; the power to enjoy becomes greater, as also the power to suffer, and the aspiring soul, as it breathes the finer and purer air of spiritual and mental enlightenment, perceives how great were its transgressions and errors when in the earth body; and as it is true that our heaven depends solely on our mental condition to a lesser degree here and to a greater and far more intense degree as we progress after transition, as it is also true that we shall still be ourselves on the other side of the tomb, that we shall have to live with ourselves through all eternity, and that all congeniality must come from the harmony within us, why, then, the majority of us have every need for all of God's many resting-places, and long will be the way and many the bitter tear of remorse the contrite heart will shed before it can arrive at that tranquility of mind which can calmly and peacefully survey the past and have no single regret, before it can look back and feel and know that every intentional or unintentional wrong has been righted, and that divine love has been fully requited and good returned for every evil received.

Of course, some noble souls, while here on earth, do indeed taste in a great measure of "the peace which passeth all understanding," but there are many, far too many, alas, who are unable through no fault of their own to experience this joy. Something in their mental make-up prevents them from casting their cares and worries away, and ever do their temptations—strive against them as they may—rise up like ugly spectres that will not be laid. To such as these the picture of a future life, with its soul-searchings, its remorse and difficulties, is far from alluring. There is nothing very comforting in warning poor struggling souls, as they often are warned, by some Spiritualists, that their happiness in the hereafter will depend on their mental condition here and now, and that unless they find tranquility and peace here they must not hope to find any hence, and that, moreover, unless they conquer their fears and temptations this side of life, they will discover when they awake on that other shore that they have brought all the bugbears over with them, stronger than ever. When those who would impart the blessed hope of everlasting life to all mankind talk in this strain, they are not helping any struggling soul to ascend, for, what a prospect to dwell upon, that the future life, instead of freeing them from the shackles they have been striving to loose for years, has only bound the more tightly around them.

No, let there be no mistake. The difficulties which are peculiar to our material existence must and will be swept away, when we awake on the other side of the grave, else were eternity not a blessing, but a curse. Man lives his life here in periods divided into twenty-four hours. Eight of every twenty-four he is not cognisant of his surroundings; between ten and a dozen more are occupied in obtaining sufficient material substance to keep himself, and in many cases wife and children, alive; the remaining four or five hours are free for him to exercise his tired brain and body in study or recreation of some kind, or, if he happens to be born that way, to ponder on the uncertainties of life, the shortness of it, and particularly, in this time of the world's

progress, the expenses thereof and the future outlook generally. Despite these drawbacks, however, there are some wonderfully-gifted individuals who can take life calmly, and contemplate its vicissitudes with equanimity; but there are others unfortunately who cannot do this; they, foolishly no doubt, but nonetheless acutely, cross their bridges before they come to them, and picture all manner of dire disasters which a merciful Providence spares them. It is to these that Spiritualism, with its true message of progression beyond the tomb, makes its greatest and most beautiful appeal, especially to those who denied on this side many things for which they yearn, such as love, education, health, and other things far removed, have in the rush to secure sufficient to make ends meet, neither the time nor the money to devote to making good the deficiency in their lives. Their one great sustaining thought is that when at last their earthly race is run they may, freed from the choking, crippling cords of material life and its incessant demands, dive with freedom and ease into the study of those things their souls yearn for, that they may cease to function as square pegs in round holes. True, the way will be difficult. They may not be wholly blameless; they may, through various causes, have missed the good things providence had intended for them. All will have to be taken into account necessitating, perhaps, much pain and tribulation, but through it all what supreme joy to know that at last the right road has been struck, and the goal, however distant, a reality, this blessed assurance will, through all the hardships, difficulties and pain, constitute the first taste of heaven—the Heaven of heavens—that some day, after the refining fires have purged away the dross, will be theirs. Look up, then, ye weary souls, and hear the master's words again, "In my Father's house are many resting places."

The Universality of Spirit.

Geo. T. Foster.

In our previous article (page 411 of THE TWO WORLDS for September 2nd, 1921) we set forth the logical demonstration of the universality of spirit. That intellectual proof, perhaps, left those who are enamoured of grandiose, dogmatic asseverations unmoved and cold. This is to be regretted, since mere rhetorical assertions, although they may thrill emotional people, are quite worthless. However, having said this, we propose, in the present article, to present the intuitional side of the subject.

We love the sunshine. How warm and gracious it is! We love also the blue, blue sky. How benign it is, and how tenderly it broods over the green world! We love the tiny breezes. How friendly they seem as now and then they caress our cheek! What an afternoon is this! We are under the benevolent rule of what our meteorologists call an anticyclone. The ocean of air is peaceful, yet it is of a crystalline clearness, so that the forms of all objects near and far are sharply outlined, and their colours are fresh and vivid. All things have been renewed, and they wear somewhat of that beauty which they wore on the fabled first fair morning of the world.

It is on an afternoon such as this that we learn that merely to become is ecstasy, and that ecstasy is life's only purpose and goal. What seeks yonder spire of a poplar, uprushing from the dark ground to the over-arching blue of heaven? It has no other purpose than to live and grow.

Observe, too, that Scots fir over there, which stands out so strikingly against the grey hills beyond. Is it not rejoicing in the sun? This tree is invested with an infinite joyous grace, so that the prospect would indeed be wanting in something if that fir tree were not.

What poetry there is in this species of pine! Yet touched somewhat with a nameless melancholy, for its beauty seems to awaken vague memories, faint and fragrant as the memory of dead days. There seems to arise the recollection of a shadowy and golden youth-time that was ours in far-off and forgotten time. Whenever I behold *Pinus Sylvestris*, or one of the Cedars of Lebanon, against the sky, I catch myself painfully trying to remember. What, I know not, save that it is a joy, far back, ancient, reliable. But that there is adumbrated by such a scene

a transcendental, unknown reality that calls to a transcendental, not-yet-manifest reality buried deep beyond personal consciousness, which my every-day consciousness is troubled in seeking to recollect—I know. The beauty of this afternoon sets us a-dreaming of a glory that, at a former time, and we dimly sense that we are not as we were, and, on the other hand, the uprushing Lombardy poplar bears the old Gothic message of onward and further, yet, and whispers suggestively that possibly, the final consummation of our desirings after fuller life will be other than that dreamed-of youth-time now so long ago.

There haunts us the memory of a sphere which, though ethereal, dim and far, a height, a gulf, a shadowy destiny, a world of vaster range than this, which, nevertheless, penetrates this mortal scene, and calls to us in our shadowland across the voids of forgotten time.

There are occasions, usually when we are under the influence of some beauty either displayed in this world, seen in more interior spheres, upon which something comes eddying about us, and catches us up like a leaf on an equinoctial gale, and draws us irresistibly on into a state of consciousness wherein most assuredly time, place and personality are not. The tide of consciousness leaps, as it were, to lay hold on some magnetic centre, and is united with it. The wandering mortal beauty perceives sets us vibrating so that we catch and respond to the full loveliness behind, the silver fire of ecstasy beyond, through all love, so strange, yet so familiar, closes round us, and we are therein consumed.

Time and separation are gone. The personal also has fled away. We live in the circling suns, the tireless and the nodding flower; all joys are us, the laughter of children, the skip and gambol of the young animal. Where there is work, where the pebbles rattle on the beach, where the leaves of the forest rustle, where the rain-drops drip and drip, there also am I. Where there is pain and disaster, where there are wars, preyings, tyrannies, I am there, but in dishonour and degradation. I know the sorrow of the world-mother.

In this fleeting vision which we mortals catch of the uncontained immortal, our love is infinite and covers all things, such as it was before we wandered into the forgetfulness of existence.

This ineffable and all-comprehensive life, where we have been lifted, and wherein we have been merged, is no dim and misty dream, but a very real and vivid presence, a fact more real than any sense stimulation can ever give. To him who has not known it, I suppose it must seem remote and strange; but to him who has known it, it is the central truth—that one's realisation of the reality of oneself ends in "cosmic consciousness"—and in the thought of such an one all else takes rank under it.

When the eternal moment closes, how the clouds gather thick again, and wrap us in. We seem to shrink and in; until, instead of being the free and universal, we become a separate and befouled portion thereof, imprisoned in a dark and narrow closet. Circumstances, fate and personality, what hard and cruel shells they seem now. How they hold us in, and confine us to points, localities and portions!

The intensified consciousness of the mystic is the intuitional delivery of the irrefragable truth which in our former article demonstrated to the understanding. The philosophy of the universality of spirit is the philosophy of the living. We cannot, without falling into all the absurdity of self-contradiction, think of the absolute inert evoking a response in the unresponsive dead. All planes of existence, including the so-called "material plane," are arenas of the action of the ever-living on the ever-living. Only nothing is dead. All so-called "materialistic" theories, with amusing naïveté, assumes cause and power, i.e., spirit, which they effect to deny.

The philosophy of the living, which intellectually reposes on matters of common-place fact, and necessarily truth, exhibits the universe in ALL its planes as the manifestation in consciousness of the activity of power. The philosophy of the living discovers timeless will or power as sole cause, on pressing with the vitality of everlasting strength. This spirit creates the world. As the restless urge of human wills, yearning after self-realisation, is the efficient cause of revolution, the mother of new epochs

It stirs in the nebulae, in the suns it glows, it is the might of the hurricane, and the sweetness of the rain. It puts forth the talon, the sword and the gun; the downy nest, the home, and the guest-house, whither all may freely come. It climbs towards self-realisation in the victim's scream, and in the song that the lark sings alone at dawn; in the fury of destruction, and in mother-love and all that has followed from this. It urges one to slay, and another to hold his hand. It has many levels of self-knowledge. It is fire or transmutation, a perpetual change of relation, the universal movement is as adventurous as fire. The end of the will-to-realise is not fully known prior to realisation. The future is always fairer than we dream. The advance is not mechanical or systematic. There is no universal governor, no ruler. Life itself and force itself are God or Spirit. We evermore push on into uncharted regions. Old bodies are ever being discarded for new. Spirit passes from relation to relation, from form to form, surviving all changes of itself—the timeless self amid perpetual dissolution.

The philosophy of the living is that wisdom wherein the streams of earth's divided learning meet. Men who for centuries have trod what seemed to be roads leading in opposite directions, unexpectedly come face to face in the highlands of this knowledge—mystic and philosopher, poet and rebel. Compare:—

EAST.

There is true knowledge.
Learn thou it is this:
To see the one changeless
Life in all that lives,
And in the separate One,
Inseparable.

Earth, water, flame, air,
Ether, life and mind,
And individuality—those
Eight

Make up the shewing of Me
manifest.

For Me there is no other
Master, Prince,

Neither maker; all these
hang on me,

As hangs a row of pearls
upon its string.

For the fresh taste of the
water, I

The silver of the moon. . .
I am the good sweet
smell

Of the moistened earth; I
am the fire's red light,

The vital air moving in all
that moves."

WEST.

"Spirit of Nature here,
In this interminable wilder-
ness
Of worlds, at whose imme-
sity,

Even soaring fancy staggers,
Here is thy fitting temple;
Yet not the lightest leaf
That quivers to the passing
breeze

Is less instinct with thee:
Yet not the meanest worm
That lurks in graves and
fattens on the dead

Shares less thy eternal breath.

Throughout this varied and
eternal world

Soul is the only element;
the block

That for uncounted ages has
remained

The moveless pillar of a
mountain's weight

Is active living spirit."

The last verse from the West is best. Universal spirit is not, as popular superficial thought expresses it, immanent in matter and immanent in us. It is the very reality of so-called matter. It is the very life of our life. We are ourselves the force that is cause. Apart from theathomless power of which we are manifestations, we have no being whatever.

All individual existences are relative. They have no finality in themselves. They arise and pass away like the waves of the sea. But they neither derive their temporary expression from nothing, nor do they return to nothing. They are modes of the real. We cannot think of anything differentiating itself into form after form, mode after mode, in the flowing sea of existence. We are thus brought to the necessary conception of being beneath existence. We cannot think other than timeless spirit beneath the running tide of the manifest.

In a subsequent article we may be permitted to indicate the stream of tendency in the flood of existence, so far as what we specifically call life is concerned.

Psychic Reward.

W. George Wheeler, L.P.I.

BESSIE LANGHAM was great on the river, in the gymnasium, or at the sports ground. She possessed both pluck and strength. Her temperament was sanguine—warm-blooded, ruddy, healthy. There were those who disliked the colour of her hair—reddish gold; it was really beautiful. If she was somewhat masculine, she at least could be extremely gentle. She lived her life right up to the brim—joy and hope and gladness were hers in verity to know.

Bessie had not always been thus. It seemed almost at first that her psychological moment of birth had been inopportune, her birth star unfavourable. As a tiny girl she was delicate, with weak eyes, pale and bloodless. There was a little hope for a healthy, vigorous future. Then something happened.

At ten years old Bessie had a particularly strong, healthy, girl-friend—practically a young woman. Her name was Clara Roy. Clara was an extraordinary girl, always thinking or doing something out of the commonplace, and, although not a great reader, appeared to know a hundred things most book-worms did not know. Clara had heard of a wonderful experiment on dogs, whereby a certain large, powerful, warm-blooded animal was made to transmit some of its life-force to a smaller dog who had been deprived of blood. This had taken place in a certain operating room and proved successful. The small dog had newness of life. The big dog who had given of its life-force to its fellow was quite alright.

Clara went to a certain distinguished medical scientist and offered part of her life-force to save the life of Bessie. A consultation of eminent men was held. Clara Roy was medically examined, and her services accepted. Clara and Bessie were placed side by side on the operating table, and the same process gone through as in the case of the dogs, though, of course, the cutting was not the same. Bessie Langham came out of it a new girl, with a fresh lease of life, and although Clara suffered for a time, she was soon her wonderful self again.

Bessie then went with Clara to the Far West, living among the cowboys and rough-riders: She learnt to ride swift horses, to do daring deeds, to be fearless and bold and vigorous. The two returned home—Clara more masculine than her friends cared about, and Bessie full of life, considerably above the average in weight and strength, healthy and warm-blooded.

Bessie Langham desired nobility of mind—greatness of soul. Her body was sound; she wished her psychic life to be sound also. She was now seventeen and independent; that is, it was not necessary to toil for the mere bread that perisheth. Through all her girlhood she had been served. She, too, would serve—she entered slum-land and became a philanthropist, working and teaching among the poor.

Bessie was neither a pretty nor a beautiful girl; but her soul and body lived. She never neglected the latter. The river and the gymnasium and the sports ground, found her to the front. Her ruddy face, her vigorous form, her reddish-gold hair were everywhere to be seen. She was masculine, yet gentle. She lived her life.

It happened a little girl in one of her classes suffered from comparative bloodlessness, as she once had suffered. What if she gave her life-force for little Winnie Wright as Clara Roy had given her life-force for her? It was a question, a thought.

Bessie interviewed the parents and the medical scientists; eventually all was arranged. Teacher and pupil were linked together on the operating table, blood being transferred from the strong to the weak.

The operation proved successful—Winnie Wright was saved for long years of health and happiness; but Bessie had rather overdone it. She had been working far too hard in slum-land, and the sacrifice cost her more than she anticipated. She was keeping her bed. She had been weak and ill, but her soul had been open to the unseen realm—she believed in the spiritual.

Bessie had her great reward. One night, reclining wearily, her mother—long years since departed—came to

"I am a believer in the fact that men do their greatest work by proper encouragement, not by criticism."—CHAS. SCHWAB

her in semi-spiritual form. Mrs. Langham approached, smiled on her beloved child and touched her cheek and her reddish-gold hair, comforting her with many comforts. They talked long together.

According to Bessie her mother was extremely beautiful—ethereal, yet the same. From that hour the young philanthropist recovered her strength and spirit.

“Love Is the Fulfilling of the Law.”

Richard H. Greaves.

MANY things that I have read in THE TWO WORLDS and elsewhere, emanating from both friends and enemies of the truths for which we stand, who have direct knowledge of the World of Souls, have made me feel that it were better if there were a great deal less arguing and a great deal more loving.

Coming back to the land of my birth and the land of my highest dreams after long absence, I am impressed with the fact that a people once, at any rate, more tolerant than any other (or should I say less intolerant?) has become a people among whom the insidious vanity of the man who thinks he can afford to throw stones at his neighbours and at their opinions is more apparent than ever in the history of the nation. There are several reasons for this; but it is not my purpose to dwell upon them. What I wish to urge is the fact—for fact it is, and capable of demonstration to every candid mind—that they who know that they have communed with even souls of low estate beyond the veil ought to have learned through that communion that where Love (capital L, please) is not, all argument is vain on matters relating to the soul.

Some of your contributors will say that they do Love. Yes, brethren, so it may be. But it would be well if those who write unlovely things about those from whose opinions they differ, would remember the time-worn query, “It’s all very well to dissemble your love; but why did you kick me downstair?”

When even Dr. Jowett says that he is “waiting for a vessel coming across those mystic ways which is not freighted with trivialities and frivolity,” it is surely time to ask ourselves if the fault is wholly his that he has been able to make such a statement. Let us clear the issue somewhat by cutting out that wholly undeserved word “frivolity,” and ask ourselves, with searching of our own hearts, if it may not be that it is because of grave lack of the spirit of true Spiritualism within us that most of the communications we receive may rightly be called trivial. Whether we like it or not, this is true of very much even of those communications over which leading men in the movement have waxed eloquent in praise.

There are many reasons for this. One of them is the credulity that is born of wonder. But there is one truth of which but very few have taken due account; and that is that in this matter like attracts like. They who seek for communication with a lie upon their lips, as was the case, for instance, with President G. Stanley Hall when he imagined he was tricking Mrs. Piper, attract those like unto themselves; and they who approach the portals with selfish desires or sheer inquisitiveness receive no more than they deserve. But they who approach with their souls filled with Love for humanity and minds willing to receive new light, are blest beyond words through their communion.

Much has recently been written by both trained and untrained theologians that shows that we are feebly reaching forward in the direction of Truth, and in their sincere and laudable desire to steer clear of the poisonous notion set forth in the Nicene dogma of the Atonement (which is anything but the doctrine of the New Testament), and yet to express the Truth that is dawning upon them they have made use of such phrases as “imitation of Christ” and “acquiring the Christ-like character.” With sincere appreciation of the integrity of their purpose, I would respectfully submit that such phrases are altogether too vague. They may mean everything, or practically nothing. If used at all, they should be used in such manner as to leave no doubt whatever of their meaning; and if we would not be led astray through our communion with the Soul World we must

realise that our whole lives must be such that even a word we utter is a word of love for every soul of man. Unfortunately, but few of us desire. We are ready enough to PROFESS love, but not to live it. We cherish the body of brotherhood, but not its spirit. If we call ourselves “Christians” we are ready enough to talk about following Christ; but as soon as we find that he taught that not a jot or one tittle should pass from the law of life till all is accomplished, and that therefore the command that we should not take “increase” was one that must govern our lives if we would have any real knowledge of the kingdom of God, we literally throw him out and repudiate him in our hearts though not in word!

For the sake of our own progress, as well as for those who imagine that nothing but the “trivial” comes through the psychics who have lent themselves as mediums, let me quote somewhat from “The Book of the New Revelation” which was written by the hand of one who was not less vigorous than Joseph McCabe in his opposition to Christianity and the Bible, but who was willing, because he loved his brother men, to see if any good thing could come from the unseen:—

“Now it may be seen of all them that care to know the truth, and that are not even as Pharaoh, that the Reason was to set forth for ever this teaching: That if there be conformity in every jot and tittle (as men might regard it) to the will of the Supreme, then shall there be salvation from every ill, and the leading forth into the Promised Land that floweth with milk and honey; but that where there is disobedience in all that is commanded, there shall not be salvation.

“This teaching is the same that is in your Book, that was set forth so plainly by the Christ that there is none that cannot understand. This is the teaching that has been set forth by us, who are but his messengers to enter the doctrine, if perchance there be some of you that shall be saved thereby. This is the foreshadowing of that gospel of the Christ, that proclaimeth salvation of soul and mind and body, and the establishment of the kingdom of heaven upon earth, in which there shall be neither poverty nor riches, but where every soul shall rejoice exceedingly for all that wars and all that worketh evil among you shall cease for ever, and there shall be such prosperity, even the amassing of wealth, as hath never been since the world began.

“Now, brethren, what saith the Christ? And ye say ye? Saith he, indeed, that ye may oppress your neighbours, and yet be received into the Kingdom of Heaven. Yet that is the doctrine that is now preached, even from the pulpits! Saith he that ye may hate the enemy that cometh against you, if so be that he may destroy you and steal that is yours? Or saith he not rather, ‘Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you?’ Can ye not see and understand that there can be any salvation of any sort whatever, except through love, and that love ALONE worketh no ill to his neighbour, and never faileth in the accomplishment of its purpose?

“But there be some that say, ‘Now is your exegesis at fault; for lo, that word meaneth that love never ceaseth to be love, and that it cannot die.’ Yea, brethren, love never ceaseth; and where the soul of man hath ever loved another soul, there can be no death of that love, nor can it depart from the soul as the life departeth from the body. Yet is not our exegesis at fault, for consider that which followeth the words. Saith not the Apostle, ‘Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away? Now what, think ye, can this mean? See ye not that throughout there runneth a double meaning? And that, as it is true that if there be true knowledge, that true knowledge cannot vanish, so there be true love, that true love cannot depart from the soul, but must live there for ever? But ye say, ‘We have loved, and we have ceased to love.’ Nay, brethren, that is not so. Ye have believed that ye loved. Ye have felt some sort of attraction, as though by a magnet, and have called that ‘love’—that is not love at all, but desire.

“Now we say not that the desire is unclean, neither call we it selfish, for there is therein no consciousness of the self; that the desire is the manifestation of self-love. Yet we

not such desire be called love by such as are born of the spirit, but only of the ungodly? He that is in very truth a disciple of the Christ may cease to have within him that desire for possession that ye have called love; but though all such desire be dead within him, yet loveth he not less, but even more, because the desire is dead. Nor is this a mystery. For what is love? It is the indwelling of THE Supreme in the soul of man. It is the life of The Supreme that pulsateth healthily throughout the being of the finite expression of His glory. It is the tenderness of the Christ, that is ever gentlest with them that have the greatest need, and is gentle even in the sternness with which he thundereth forth the curse of God on every form of selfish desire.

"Again there be some that will say, 'Now is there much error in this teaching, for doth not the Scripture say, "Christ our Passover is sacrificed for us; therefore let us keep the feast?"' Yea, verily, so saith the Scriptures. And in this is the Scripture true; for so he is. Yet would we most earnestly bid you beware of them that answer every argument with a text; for there is no truth in them, and they are led astray by vain reasonings, so that there is no longer any true reason in their doctrines.

"Saith not the same Scripture that the Christ is also the High Priest that sacrificeth the Passover? Saith it not also that he is the scapegoat, that beareth away the sins of the people? Saith it not also that he is the burnt offering? Now if so be that, ye may so strain the meaning of the teachings of the Apostles as to make it appear that because of this saying—that is made to appear as though it were a contradiction of the gospel that is committed unto us—they would have the people believe that they may look upon the sacrifice of the Paschal Lamb as foreshadowing a sacrifice of the Christ commanded by The Supreme; then must ye also—if ye would reason soundly from your false premises—teach the people that he is at once the sinner that hath sinned, and the sacrifice that maketh atonement, and the priest that offereth the sacrifice; and if ye will consider but for a moment ye will see that ye are now setting forth but a mass of contradictions!

"Now the true doctrine of the Christ as the Passover that is made sacred for our sakes is this: That the blood is the life, and not the death; and that the Christ-life—the life of perfect love and perfect holiness that is the expression of that love—shall be seen even in the outer life, as the blood of the lamb in that ancient rite was on the lintel and the sideposts of the door that led on to the public street; that there shall be that in all our dealings, even with the stranger that knoweth us not, and that passeth by without the word of greeting, that shall prove to him without the shadow of a doubt that we are one with The Supreme in love that passeth comprehension for its consecration of all our powers, and of all that we say we possess, to the service of the brethren.

"Think not, ye that profess and call yourselves Christians, that there can be any salvation from the curse of the destroyer, if so be that the Christ-like spirit breatheth not in and through your every action, in the mart as in the home. Think not that they that say 'Lord, Lord,' and that worship Mammon, can escape the curse because they have been persuaded to accept that most damnable doctrine of all—that the Christ was sacrificed upon the cross that ye might escape the consequences of your transgressions of his law. For behold, there are hells in this our world where, though there be not that fire of which ignorant men have spoken, yet the torment of the souls is such that it may well be figured by the Scriptures—'Where their worm dieth not, and the fire is not quenched!' And in the most terrible of all the hells are they that confessed the Christ with their lips, and that knew of his doctrine, yet continued in their evil ways, and made themselves rich in this world's goods through the despoiling of the labourers; and trusted to the sacrifice of the Christ, and to some disgorging of that they had unlawfully devoured, to save their sinful souls from that retribution that none can turn aside."

The real question is not what we gain, but what we do!

WE are pleased to hear that Mr. Peter Galloway, President of the Glasgow Association, has arrived back from the United States after a protracted visit in search of health, and that he has much benefited by the change.

Drifting.

Crom. H. Warren.

TAKE a human being starting life, and suppose he is not imbued with the over-bearing importance of greedily acquiring wealth for ostentation or mere acquisition, and suppose he would be content to live plainly and decently without the push—generally down—of the avaricious world. In fact, suppose he were a healthy-minded man wishing to lead a clean, healthy life, respected by those around him, and with an ardent desire to leave the world a little better than he found it. Now push, with adverse circumstance, such a man into the world as it exists now, and what is the result? Inevitably he will sooner or later lose all heart, seeing futility in everything, and the melancholy of life's dreary drag, so aimless, a mere drift towards the grave, the soul-destroying routine beyond endurance. What would keep such a man going at all, and away from the suicide's grave? Hope, a hope of something better in the future; and with that hope, an ideal to work up to. In fact, an object in life, and this object must be a worthy one to give the lasting satisfaction sufficient to enable him to carry on against all opposition.

Mere pleasure, and its gratification, will not do this. Sooner or later will come the feeling that there is something better in life than merely working to gain money to gratify the sense of pleasure. The object or aim in living must be on a higher level, say some sense of achievement in one of the arts or sciences or literature. This may be sufficient while life is vigorous, but a time will come when the interest will flag, and, without a higher ideal or hope, despair may set in.

But there is a darker side to the shield. Suppose he finds everything against him in life—perhaps health, or opportunity, or so-called luck. Life then becomes an utter failure, with not even the trivial pleasures. What, then, has he to uphold him to keep him going? The battle of life has become too strenuous to keep up with intellectual or artistic or scientific hobbies, even if it allowed him this. The ideal is shattered hopelessly.

From both points of view the ideal is not gripping enough. There must be something other than those resting on mundane activities to satisfy a world-weary man, or a man pushed down by a world through no fault of his own. He feels, in spite of himself, that injustice does not reign always, that according to evolution right must rule in the end; there must be some compensation somewhere. The ideal to look up to, which will act as a steady, and mitigate the cruelties of this world, that must be the hope of a hereafter, where justice reigns, and selfish greed and evil finds its just reward.

This hope of another life, where he will have a chance with even justice, and the fight with the roguery of this world is over, is the world's great desire, and the only ideal which will sustain a man in his earthly trials. If this ideal is universal, instinct in man, apart from the proofs now coming of its truth, what is the common-sense in trying to break down this last hope of the depressed; what good do the Freethinkers imagine they are doing? They can supply nothing equal to it. Their ideal of brotherhood is only a myth, piffing rubbish in a world built up on money. If you put a shilling between two archangels there would be murder or trickery before brotherhood reigned. The world is far too dirty to be cured by mere words.

A SPIRIT MESSAGE.—Nature is no respecter of persons, yet she loves a strong, capable soul, and gives to the possessor her fairest and most appreciative smile. It is to such that she imparts the deep secrets of life, and gives the peace, perfect peace, that passeth all understanding, the abiding serenity of a mind stayed on God. The song of the bird is sweeter, the music of the brook has a deeper meaning, the flower a wider significance, a richer tint, a more potent message, when the soul (endowed with the wisdom and purity from on high) is in "tune with the Infinite." Beauty is in the eye of the beholder, the spiritual vision flows bright and clear with the light of the city whose builder and maker is God, illumining the dark path of life, turning the "shadow of the night into the morning."—E. P. PRENTICE.

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FRIDAY, JUNE 16th, 1922.

"Not Lost, but Gone Before."

Ellis T. Powell, LL.B., D.Sc., F.R.H.S., etc.

As briefly reported in our last issue (the Lancashire holidays causing us to go to press earlier than customary), we have to chronicle the translation to scenes of higher spiritual activity of Dr. Ellis T. Powell. For several years Dr. Powell has been one of the orators of the Spiritualistic movement, and has attracted large audiences in many centres, and his public service to our Cause will be much missed. He was taken ill whilst addressing a meeting of the National Citizens' Union at Cirencester (Glos.), and was removed to the home of his host, Seymour Paskin, Esq., Siddington Manor, where, after a few hours' illness, he peacefully passed to the higher life on Thursday, June 1st.

Dr. Powell's health had caused much anxiety for two or three years, and his medical adviser had urged him to restrict his public speaking. This he did for a time, but his energetic nature could not remain quiescent whilst the call for his services was so great. The cause of death was certified as cerebral hæmorrhage, the result of a burst bloodvessel. He died in the midst of the fight as he himself would have wished, and leaves a wife and three children to cherish the tender memory of his great and loving personality.

Dr. Powell was born at Ludlow in 1869, and served his time as a draper's assistant. In early manhood he migrated to London and joined the staff of the "Financial News" some thirty years ago. In 1909 he became its editor, which position he so ably filled that in the year before ill-health caused his resignation the profits reached the highest point they have ever touched (£57,000). His success was undoubtedly due to wonderful versatility, allied with remarkable energy. He was never idle, all his spare time was devoted to study and self-improvement. He made himself the master of six or seven languages, and Hebrew, Greek and Latin were as familiar to him as his mother tongue. He was, however, the most unobtrusive of men, and his wonderful fund of knowledge was only realised by those who had gained close touch with him. He was an acknowledged authority upon finance and economics, and wrote "The Evolution of the Money Market" (which is looked upon as a standard work on finance), "The Management of Parliamentary Elections," "The Essentials of Self Government," "Sheaves of Empire," and "The Practical Affairs of Life." He had made himself acquainted with every phase of election law. In his spare time he studied law and science, and became a D.Sc. of London University, an honours graduate in law, and a member of the Bar. He was the only man of his year to take two London degrees (LL.B. and B.Sc.) simultaneously.

He was a Fellow of the Institute of Journalists and one of the London delegates to the International Press Conference at Ottawa, 1920. For six years he was a member of the Council of the Royal Colonial Institute,

and in addition is a Fellow of the Royal Historical and other societies.

During his city career Dr. Powell enjoyed the friendship of many of the most distinguished business lawyers and publicists of the day. He studied life under the guidance of such men as Sir Geo. Lewis (the famous solicitor of our time), Sir Edward Holden (chairman, London Joint City and Midland Bank), and Wm. Capel Slaughter. He will be remembered as an important expert witness in the American Marconi case and was Pitman's expert on Shorthand at the trial of Dutton v. Pitman before Mr. Justice Darling.

Dr. Powell was a churchman and was one of the officials of St. Jude-on-the-Hill, Hampstead Garden Suburb, and worked in close and fraternal bonds with the Rev. B. G. Bouchier, M.A., whose broad and rational outlook on life found a congenial sympathiser in him. Dr. Powell acted as sidesman, and held the licence of a lay reader.

Over twenty years ago he commenced the study of Spiritualism, and during his investigations has witnessed practically all the phases of its phenomena. He realised early the value of Spiritualistic evidences to the Christian churches by the scientific confirmation which it offers to the psychical phenomena in the Bible. His knowledge of the Greek Testament enabled him to elucidate many of the knotty points which arise from the study of our English Bible, and his little work, "The Psychic Elements of the Greek Testament," has thrown a great deal of light on ambiguous passages. He became an active worker on the Council of the London Spiritualist Alliance, and was pen and voice, at its meetings and through the columns of "Light," has borne a full share of the burden of its work.

His knowledge of English law was placed unreservedly at the disposal of the Spiritualists' National Union when the agitation for the amendment of the Witchcraft and Vagrancy Acts was commenced, and over 20,000 copies of his pamphlet, "Psychic Science and Barbaric Legislation," reviewing the law on the subject, have been circulated. Dr. Powell was one of the deputation of the S.N.U. who waited upon the Chief Constables' Association re the prosecution of our psychics, and had been an essayist at the S.N.U. Conference. He was one of the founders of the recently established "Society of Communion" which appears to be seeking a common platform for both Spiritualism and Christianity, and his knowledge of theology, history and sacred records was inestimable to the Society, for Dr. Powell's wonderful mind and analytical ability enabled him to appreciate the truth behind all disguises.

The mortal remains were committed to earth on Tuesday, the 6th inst., at Hampstead Cemetery in the presence of a large company of relatives and friends. The ceremony was conducted by Rev. H. A. Collins, and a valedictory address was delivered by his vicar, Rev. B. G. Bouchier, which was deeply impressive. Many prominent Spiritualists were in attendance.

In these strenuous days when our growing cause is fighting its way to the front it does seem hard to lose a stalwart comrade of mighty intellect and great breadth of heart and mind. Such men come to us but rarely. His quiet confidence was infectious. We shall not forget consulting him in strenuous days and expressing our sense of the magnitude of the task before us, and of his smile of unconcern as he said, "We shall win through—think of the forces behind us!" Calm and unruffled, the gentle companion and true friend, of him it can be said that those who knew him best loved him most. He has gone round the bend of the road, and we have temporarily lost sight of him, but over the evergreen hedgerow of death we shall still see his hand beckoning us on until we pass the corner and find him awaiting us.

His kindly disposition made him an animals' friend, and he was loud in his protestations against all forms of cruelty, whilst his love of children made him a favourite amongst them. He has gone before us into the vast country of which whilst here he was both explorer and chronicler. God endowed him with many gifts, and he has fully and nobly used in human service. His reward awaited him, for he faithfully earned it, and though

much-loved wife and family will miss his physical presence, we will, we are sure, be an ever-present influence in their lives. In a national sense, too, it is comforting to know beyond doubt that he will be added to that band of souls who are guiding the modern movement.

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CURRENT TOPICS.

The Triumph of Ability.

WE are pleased to see that the name of Mr. Henry Barker, "the bloodless surgeon," appears in the list of birthday honours. No title has been more deservedly earned by services rendered to suffering mortals. The academic conservatism of the professions may shut such men as Mr. Barker from the lists of medical practitioners, but we are glad to see that the resources of the state are sufficient to do honour to a worthy man. The only standard by which a man may be truly judged as a healer is his ability to heal sufferers with a minimum of error, and Mr. Barker has proved his ability to do. As Spiritualists, we note with pleasure that the medical faculty are beginning to adopt many of the methods of the unregistered practitioner, but they will presently be forced to recognise that some folk have a natural healing power, and this can never be developed by those who have it not, however great their mental attainments may be. The nation will presently be wise enough to train men to the medical profession because they are born healers. Meanwhile we congratulate Mr. Barker on the long-delayed recognition accorded out to him.

Lady Glenconner Married.

ON Monday, June 5th, Lady Glenconner was united in marriage to Viscount Grey of Falloden. The ceremony took place very quietly at the little village of Wilford, Wilts, the country seat of the bride. No public announcement was made; only the sister of the Viscount and a few friends of the bride were present. The bridegroom's age is given as 59, whilst that of the bride is stated to be 50. Viscount Grey has been a widower since 1906, his first wife being killed as the result of a trap accident. The late Lord Glenconner passed away in 1920, and was succeeded by his only son, the Hon. Christopher Tennant.

Intellectual and Religious Blended.

THE Viscount is one of the greatest minds in modern politics, and was Foreign Secretary from 1905 to 1916. He was largely responsible for the alliance between Great Britain and France, and made strenuous efforts to end the war with Germany. Lady Glenconner is well-known as a Spiritualist, and has made several appearances on public platforms in advocacy of our claims. Her book, "The Earthen Vessel," contains a series of book tests which are certainly remarkable and evidential, and which she claims were conveyed to her through a medium from her husband, Lieut. Edward Wyndham Tennant, who was killed in the late war. Lady Glenconner has had a wide experience in Spirit Photography, and has also published a collection of poems and one or two other books. Spiritualists will wish her a happy mating.

Forthcoming Conference.

THE Annual Conference of the S.N.U. is to be held in London on July 1st, 2nd and 3rd promises to be both well attended and interesting. In consequence of the passing of Dr. Ellis T. Powell changes are necessitated in the arrangements, and Dr. Geo. Warne, President, of the National Spiritualist Association (U.S.A.), will speak on Sunday morning at the Queen's Hall, to be followed in the afternoon by Chev. Clément de St. Marcq. Great numbers are expected, and despite the fact that the gathering is to occur at mid-summer, intending visitors will do well to obtain tickets early for the Sunday meetings. Sir John Doyle is expected to be there fresh from his many triumphs, and an excellent opportunity is thus afforded to give him a rousing welcome.

The B.S.L.U. Conference.

THE 33rd Annual Conference of the British Spiritualists' Lyceum Union was held at Manchester on June 3rd and 4th, 1922, and was attended by some 160 delegates representing the various phases of the Union's activity.

On Saturday, the 3rd inst., at 3 p.m., Mrs. M. E. Pickles, the Union's President, assumed the chair at the Blackley Co-operative Hall, and welcomed the assembled delegates. An opening hymn was followed by an earnest invocation offered by Mr. R. A. Owen, the Union's treasurer. Tellers, scrutineers, etc., having been appointed, Mrs. Jessie Greenwood introduced Miss Florence Morse, who gracefully, and in well chosen language, made

A PRESENTATION.

Some years ago the B.S.L.U. struck a special medal in honour of the jubilee of the founding of the first Lyceum by Andrew Jackson Davis, and medals were presented to the officers and past Presidents of the Union in celebration of the event. Amongst the recipients was Mr. J. J. Morse (founder of the "Lyceum Banner"). Miss Morse, who was greeted with cheers, said that since the passing of her father it had been borne in upon her that his medal had a sentimental value to the Union, and she had decided to present it to them to be used as a presidential badge of office to be worn by successive presidents. She believed that she was thus honouring both the Union and her father's memory, and hoped that a silver chain would be forthcoming, and thus make a dignified regalia for ceremonial occasions.

Mrs. Greenwood, in well-chosen words, accepted the gift in the name of the trustees, and thanked the donor, after which Miss Morse pinned the medal to the breast of the President amidst cheers. Mrs. Pickles expressed her sense of the honour of becoming its first bearer, and said that it would be the binding token of the presence and interest of its late wearer to whom the children's cause was ever dear. On the motion of Messrs. T. H. Wright and R. Latham a hearty vote of thanks was recorded to the donor.

The minutes were adopted with two slight amendments.

On the motion of Mr. Keeling a telegram was despatched to be followed by a letter expressive of the sympathy of the Conference with Mrs. Ellis Powell on the physical loss of her devoted and brilliant husband, and this was taken with a silent standing vote.

Sympathy was also expressed with Mr. Wm. Hall, the representative on the committee of the Tyneside district. Satisfaction was expressed that the Tyneside Lyceum choir had been awarded first prize for mixed choirs in open competition at the recent Newcastle Musical Festival.

PRESIDENTIAL ADDRESS.

Mrs. Pickles, in rising to deliver her presidential address, was greeted with applause. Religious organisations, she said, have striven, and, if they are alive, must strive, to bring their members into personal relationship with a larger and more enduring life. The Spiritualist organisation is an educative power, and can become a living force by and through its child section. We are engaged in a glorious work, and we cannot fail to educate ourselves in our attempt to educate our children. Where we are conscious of our weaknesses let us remedy them, and out of our defects will emerge a more perfect organisation. The pioneers of Spiritualism who have gained the higher life are helping us. Our leaders have been conscious of their guidance in framing and developing our educational measures. Our present scheme is not devised for the purpose of cramming; education embraces more than instruction, for only APPLIED knowledge leads to wisdom.

It is our desire to help students to a fuller understanding of our philosophy, a broader comprehension of our principles, and an opening to a wider field of consciousness, and all these under the banner of the ministry of love.

The speaker alluded to the thorough work of the education secretary, Miss M. E. Edson, and spoke in the highest terms of her work. She protested against the action of the Government in endeavouring to save money by restricting educational work, and urged all Lyceum

leaders to sign the National petition of the N.U.T. She was pleased to find the Lyceum education scheme was being linked up with the exponents' scheme of the S.N.U.

CLOSER UNION WITH THE S.N.U.

It was with satisfaction she recorded a closer relationship with the Spiritualists' National Union. Her three years of office had witnessed many councils and conflicts, but honesty of purpose on the part of both Unions had established a growing understanding between the two, and if the present psychology is maintained closer harmonious association is sure. Re-adjustment is still necessary in many instances in both Lyceums and Societies. Many difficulties have arisen in the past, and many hours of valuable time have been spent in an endeavour to find an amicable and equitable method of governing the relationships between churches and Lyceums.

The joint committee now offer the following suggestions:—

(1) That each Lyceum be regarded as an integral part of the church, and that there be a financial relationship between them such as shall meet the needs of each.

(2) That the principal officers of the Lyceum be members of the church.

(3) That the Lyceum be represented on the church committee in order to establish mutual and interdependent relationships.

(4) That both the B.S.L.U. and the S.N.U. pass a bye-law governing these inter-relationships and recognising their mutual obligations. Your secretary and I recommend to this conference the adoption of a bye-law of the Union in the following terms: "The B.S.L.U. shall be affiliated in membership with the S.N.U. as a district council, and shall pay an affiliation fee of 1s. per annum for each Lyceum comprising the B.S.L.U. When a church is in membership with the S.N.U. its Lyceum shall be considered an integral part of the church under whose auspices it meets."

These will be links making for unity, and will consolidate our forces.

UNITED DISTRICT COUNCIL AND DISTRICT COUNCILS.

I have noted with pleasure the work of the various district councils, and would suggest that each district set up an arbitration court for dealing with local disputes before appeal is made to the Union. The time of the Management Committee of the Union is very valuable, and ought not to be spent on petty disputes which can often be settled locally.

The editor of the "Banner" must feel proud of the improvement in its pages, and of the letters of appreciation he receives, but there is room for improvement in its sales.

I would also urge upon all Lyceums the necessity of keeping their interest in the two national festivals, "Foundation Day" and the "Pioneers' Sunday of the S.N.U.," since both these days can be made interesting and educational.

The address concluded with allusions to the amendment of the constitution, trusteeship and the growth of Lyceums overseas, and a deep and impressive expression of thanks to those whose loyalty had made her years of office a pleasure and a privilege. The address was heartily accepted and applauded.

ELECTION OF OFFICERS.

The following officers were elected for the ensuing twelve months: President, Mr. C. J. Williams (London) unopposed; vice-president, Mr. Geo. Mack (Runcorn); treasurer, Mr. R. A. Owen (Liverpool) unopposed; auditor, Mr. Thistlethwaite (Keighley); representatives to S.N.U. Council, the General Secretary and Mrs. M. E. Pickles; The Education Committee was unanimously re-elected en bloc.

The reports of various committees were adopted after lengthy discussion.

The Manual Revision Committee's report showed that the "Manual" was now reprinting, based upon the text of the edition previous to the harmonised one, and it was resolved that no further alterations be made for some years, but the committee was re-appointed and the name of Miss Kitson added. The secretary expressed the opinion that the time had arrived for its translation into other tongues.

The Trust Deed Committee's report and model deed were unanimously adopted and ordered to be completed.

The interim report of the general secretary showed an increase of 25 Lyceums and 3,300 scholars since last annual returns.

The holding of the conference at Whitsuntide was again discussed, but the assembly agreed to stand to the present arrangement as to date. A long discussion centred around area representation. The number of areas remained unaltered, but a readjustment of boundaries gives Scotland an area to itself.

The venue of the next conference was left to the management committee, there being no invitations to hand.

The conference closed with hearty votes of thanks to retiring officers and local friends. All meals had been provided at the adjacent Liberal Club, and hearty appreciation was expressed to the friends who unselfishly laboured to provide for the creature comforts of the assembly.

THE SUNDAY MEETINGS.

On Sunday morning, at the adjourned business meeting, the proceedings were opened with the usual hymn, an invocation by Mr. Alfred Kitson, and a welcome extended to the conference. An interesting and ingenious poem composed by Mr. Frank Hepworth and delivered in song and recitation by twelve children excellently trained by Miss Elliott, pleasingly expressed the hospitality and goodwill of the Manchester friends to the officers and delegates, and a toddling tot presented button-holes to the officers and committee. Mrs. Pickles expressed the gratitude of the conference for the warmth of the welcome and beauty of its expression.

Mr. G. F. Knott then read the long list of those who had crossed the veil during the year, and a silent standing vote was taken.

At the evening meeting, which was well attended considering the beautiful weather, Mrs. Begg offered an invocation and the President inducted the President-elect (Mr. C. J. Williams) to the chair.

Addresses were delivered by Messrs. Alfred Kitson, E. W. Oaten, C. J. Williams, R. A. Owen and G. F. Knott. Solos were rendered by Mrs. Oliver and Miss Shepherd, and recitations by Mr. Oliver, and the proceedings terminated in a glow of harmony.

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Spiritualists' National Union.

The following are the nominations for the positions of President, Vice-president and Treasurer for the Spiritualists' National Union for the year 1922-23. The ballot will be taken at the Annual General Meeting in London on July 1st next.

President.—GEO. F. BERRY (Worcester), proposed by S. B. Brown, seconded by J. Venables (30 other papers); E. W. OATEN (Manchester), J. Pendlebury, R. Hunt (2 other papers); W. D. TODD (Sunderland), M. Petrie, R. A. OWEN (Liverpool), J. T. Horsfall, C. Hart (2 other papers).

Vice-President.—E. W. OATEN (Manchester), proposed by J. Venables, seconded by S. B. Brown (29 other papers); GEO. F. BERRY (Worcester), A. Tysal, J. Hamer (2 other papers); W. D. TODD (Sunderland), M. Petrie, P. Petrie, R. WOLSTENHOLME (Blackburn), L. Nurse, A. Rolland, Mrs. J. GREENWOOD (Hebden Bridge), C. Hart, J. T. Horsfall (1 other paper); W. G. GUSH (Huddersfield), J. K. Jones, H. J. Webster.

Treasurer.—T. H. WRIGHT (Sowerby Bridge), proposed by S. B. Brown, seconded by J. Venables (35 other papers).

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PSYCHOLOGY OR DRUGS?—Speaking after a luncheon to members of the Glasgow Rotary Club, Dr. William Jack said medical science was getting nearer to psychology and relying less and less upon drugs. He was far from saying, however, that drugs were needless. In some conditions they would always be essential, and so long as the patient believed his doctor was no use unless he gave him a bottle they would be employed much oftener than they should be.

Halifax District Committee.

THE above Committee held their monthly conference on Sunday, May 28th, in the National Spiritualist Church, Quarmby, Huddersfield. The business session, presided over by Mr. R. H. Yates (President), commenced at 11 o'clock. After the singing of a hymn Mr. W. G. Gush offered the invocation. Fifteen minutes was next spent in spirit communion, during which Mr. Quarmby gave a few well-chosen remarks. The roll call showed an attendance of eight delegates representing seven churches, five officers and three associates.

Mr. Heap, President of the Quarmby Church, gave a hearty welcome to the committee, which was responded to by Mr. R. H. Yates.

The minutes, E.C. report and financial statement, which showed a very satisfactory balance to the Committee, were next disposed of.

Arising out of the correspondence was a letter from the Y.D.C. secretary to the effect that some churches had not yet brought their constitution in accordance with the national constitution, and it was resolved that each church in the area should be asked to supply the following information:

(1) As to whether they had provided a roll book containing the Seven Principles to be signed by members joining subsequently to this rule becoming part of the National Constitution.

(2) If the church had adopted the word "National" in its title.

(3) If provision has been made within the church for two-fold membership.

(4) If the church rules generally have been brought into conformity with the National Constitution.

Another letter, which caused no small amount of discussion, related to speakers serving non-affiliated churches. No resolution was passed upon the matter, as a circular letter from the Y.D.C. bearing upon this question had been supplied to each church, asking them to deal with the question and to forward their decisions to the Y.D.C.

Another interesting and important question which came under discussion was that of co-operating with Mr. W. G. Gush, Y.D.C. Guild organiser, in the formation of study groups, discussion classes, etc. As Mr. Gush was at the conference he outlined his scheme, and it was decided to refer the matter to the E.C. to consider the best means to be adopted in getting the churches to co-operate in making the scheme successful.

Mr. A. Bramhall submitted his report as representative of the D.C. to the Y.D.C. celebration at Wakefield on Easter Monday.

It was resolved that the Y.D.C. compile a list of the names and addresses of all accredited speakers in the Yorkshire area.

In the afternoon and evening two meetings were held, both of which were presided over by Mr. R. H. Yates, being supported in the afternoon by Mr. Bramhall, Mr. Garside and Mr. W. Clay, and in the evening by Mr. S. Rastall, Mr. W. Clay and Mr. Bramhall.

The Quarmby friends were heartily thanked by Mr. Yates for the excellent manner in which they had catered for the committees and contributed to a very successful day.—W. CLAY, Secretary.

—*

MRS. JENNIE WALKER RESUMING PLATFORM WORK.—Notices in THE TWO WORLDS have already reported the return to platform service of our talented sister, Mrs. Jennie Walker, after an interval of a year, during which she has been laid aside by a serious nervous breakdown. The beginnings of her resumed work were very satisfactory. Her strength is returning, and she is hopeful before very long of being able to take her old place in the advancing of Spiritualism. Sometime ago it was intimated that Mrs. Walker had been obliged to forego her earlier engagements of this year. She is now looking forward to keeping all her remaining fixtures, and her advertisement in another column invites enquiries also for 1923.

CORRESPONDENCE.

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.

A DISCLAIMER.

SIR,—In your issue of June 2nd on page 256, in an article entitled "Orthodoxy and Spiritualism" by H. J. Osborne (London), the writer in the course of the article states, "The latest attempt to discount Spiritualism by claiming it for orthodoxy is the formation in London of the 'Society of Communion.' This Society has not only annexed the Vale Owen Scripts but Mr. Vale Owen also."

I shall be glad to have the courtesy of your columns to state that the above reference to Mr. Vale Owen and his Scripts is very misleading and entirely untrue.

H. W. ENGHOLM,
Editor of the Vale Owen Scripts.

—*

Opening of a New Church.

ON Saturday, May 27th, the Liverpool (Star of Progress) Society opened the new church which they have permanently secured at Boaler-street. The Society is now comfortably housed. The church has accommodation for some 380 persons, and has a school-room, vestries, kitchen and all necessary accommodation.

Mr. E. W. Oaten, in the trance state, conducted a very impressive dedication ceremony, which was followed by clairvoyant descriptions given by Mrs. Davies (Liverpool), which evidenced the presence of many of the old workers and not a few prominent pioneers. Mr. Moore reported the circumstances leading up to the securing of the premises, and Mr. Phillips outlined the history of the Society. Mr. Berry, representing the S.N.U., delivered a telling address, as did Messrs. R. A. Owen and E. A. Keeling. A large company numbering some 150 people sat down to a good tea, and a musical programme brought a successful day to a close. The committee tender thanks to all whose services helped to a happy consummation.

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Sir Walter Scott and Spiritualism.

THE "Chicago News" prints the following words from "Ivanhoe" in proof that Sir Walter Scott was a Spiritualist:

"Have you never felt an apprehension of approaching evil? Thinkest thou not that such impulses are deserving of attention as being the hints of our guardian spirits that danger is impending?"

His biographer, Cambridge edition, informs us that "he used to interest us in a serious way by telling us in detail his visions. I could not help being delighted with the description of the glories he had seen in his sublime sketches of the heavenly regions, which he had visited while he was in a trance. I have often thought since that there must have been bias toward spirituality. The marvellous seemed to have power over him."

In our sense of the word, of course, Sir Walter Scott was not a Spiritualist. As far as we know he had not arrived at any belief in inter-communication between us and the spirit world. He passed to spirit life in 1832 before the Hydesville rappings, but those who have read his famous work on witchcraft and demonology realise how great was his interest in what is now known as psychic phenomena, and he certainly had a deep vein of psychic sensibility in his nature.

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THE Milton Church, Bradford, Yorkshire, has removed to more convenient premises in Belle Vue Girls' School, Manningham-lane, where Miss Florence Morse conducted the services on Sunday last in her usual efficient manner.

REPORTS OF SOCIETARY WORK

1.—Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.

2.—Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.

3.—Special Reports, to ensure insertion same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.

4.—IMPORTANT. No Special or Ordinary Reports two Sundays old will be inserted.

In all cases where the address of a meeting-place does not appear in a Society report, it will be found in the Platform Guide.

SPECIAL REPORTS.

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

BRADFORD AND DISTRICT COMMITTEE.

THE above Committee held their monthly conference at the Bankfoot National Spiritualist Church, when a fairly representative gathering of officers, delegates, associates and friends was present. We were also favoured with the presence of Mr. Rothery, the President of the Yorkshire District Council, who gave very valuable help and advice during the business meeting. The President of the D.C., Mr. J. Roberts, officiated the whole day.

Mr. A. Bickle opened the meeting with an invocation. There were 36 present at the beginning of the conference. Ten minutes were devoted to spirit communion, during which time spirit visitors were described by Mr. Robinson, Mr. Ramwell, Mr. Williamson and Mr. Roberts. Welcome was extended in a few well-chosen words by Mr. England, the local President to Bankfoot. The minutes and correspondence were passed as read. The financial statement also was passed as a little more satisfactorily than the last.

Questions were asked as to the standing of several platform speakers, and as to whether they were members of affiliated churches.

Mr. Ramwell, of Bankfoot, Mrs. Binns, Mr. R. Robinson and Mrs. Rankin, of Saltaire, were nominated as associate members, all of whom are platform speakers, and who promise only to book at affiliated churches in the future.

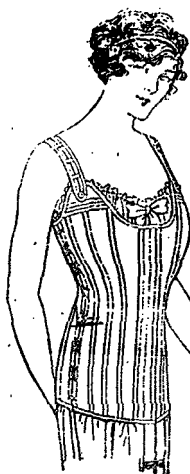
A report of the emergency meeting was given, which dealt with the letters from the secretary of the A.D.C. and the churches' and speakers' attitude towards unaffiliated churches. At that meeting six churches connected with the D.C. each have promised not to book any speaker who is not a member of some affiliated church, nor yet any speaker who speaks at unaffiliated churches after present bookings here run out. Several secretaries and delegates who had not fully understood the matter promised to bring their committee's decision at the next conference. I am pleased to state that a large number of our associate speakers are in perfect agreement with the propositions that have originated through this action, and are entirely in agreement with it, and they will refrain from booking with churches after this year that are not affiliated with the S.N.U. or churches who book speakers that are not members of some affiliated church.

Another matter was brought forward in connection with one of the churches, and the President stated that he had seen the balance sheet, the list of officers, and interviewed the committee, and was quite satisfied that the church was a bona fide church, and further, that it was connected with the S.N.U. Emergency com-

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should wear "healthy" corsets, and the "Natural Ease" Corset is the most healthy of all. Every wearer says so. While moulding the figure to the most delicate lines of feminine grace, they vastly improve the health.

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It is fitted with adjustable shoulder straps. It has a short (8-inch) busk in front which ensures a perfect shape, and is fastened at the top and bottom with non-rusting Hooks and Eyes.

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mittee's report was accepted with thanks. This concluded the business meeting.

In the afternoon a propaganda meeting was held before a fairly large congregation. The platform was occupied by Mrs. Binns, Mrs. Bromham, Mrs. Tearne, and the President. Invocation was given by Mrs. Bromham. The President's remarks followed. Short interesting address by Mrs. Tearne. Mrs. Binns spoke for a short time and gave clairvoyance. Mrs. Bromham concluded the meeting by an interesting but short address, as the time was limited. The closing prayer was given by the President.

In the evening the propaganda meeting was held in the Ideal Picture House. Considering the extremely hot day, a very large number was present,

which showed the interest in Spiritualism in that vicinity. The platform was occupied by Mr. J. Ramwell, member of Bankfoot, who gave the invocation. Mr. Roberts, President of the Bradford D.C., officiated as chairman, and Mr. Rothery (Normanton), President of the Leeds D.C. and President of the Yorkshire D.C. was speaker for the evening. After the splendid singing and invocation the President said he had great pleasure in introducing the speaker for the evening, one who had been a Spiritualist from his youth upwards, an earnest and ardent worker all his life, and who would speak to them on Spiritualism. A very interesting address was listened to by all. The service concluded with prayer by Mr. Roberts. A large after-circle was held in the Bankfoot Church at the conclusion, which was taken chiefly by Mr. Ramwell. The thanks of the D.C. are due to the Bankfoot friends for ample provision which was made by them for visitors. About 30 partook of dinner and a similar number of tea.

SPIRITUALIST WEDDING AT BIRMINGHAM.

ON Saturday, June 3rd, at the Handsworth Spiritualist Church, 30, John-street, Villa Cross, before a good congregation of personal friends and well-wishers, a very prettily arranged wedding took place, the contracting parties being Charles Cooper and Gertrude Ethel Randall. It is needless to add that the bride and the attendant ladies were charmingly attired, but a mere man must be excused from attempting any detailed description.

The ceremony was performed by Mr. John G. Wood, the legal part being carried through by Mr. B. P. Mennery, the authorised registrar for such weddings. The hymns were appropriate, and were heartily sung by the congregation, and the service was well carried out in every particular.

Mr. and Mrs. Cooper were the recipients of many hearty good wishes, and we trust the bright sunshine of that day is a happy augury for a long and harmonious wedded life.

As regards our claim to be regarded as a religious body, if Spiritualists generally would see that the weddings, christenings and funerals of Spiritualists were taken by Spiritualists in Spiritualist churches, and that any difficulty in the way was got over by their determination to have their rights, if the children of Spiritualists were trained in our Lyciums—in short, if we were really consistent, we should find that the recognition of our claims would naturally come about as the logical and necessary outcome of such action on our part.

DAISY HILL.

ON Sunday, June 4th, we held our fifteenth anniversary in the Carnegie Hall, Westhoughton, conducted by Mr. Allen Clarke, of Blackpool, and Mrs. Crowdson, of Wigan.

In the morning we held a special service in our own church, Mrs. Crowdson giving an excellent address and clairvoyance.

The afternoon and evening services were conducted in the above hall. Mr. Clarke delivered two addresses on "The Object of Life" and "The eternal question." Both were extremely inspiring and interesting. Mrs. Crowdson also gave clairvoyance.

The chair was occupied by Mr. J. Tonge, F.G.S., M.I.M.E., of Westhoughton, who proved himself a capable and eloquent chairman. The collections amounted to over £17.

SHEFFIELD DISTRICT COMMITTEE.

THE monthly conference of the above was held on Sunday, June 4th, at Mexboro', ten churches being represented. Expressions of sympathy were expressed towards Mrs. Ellis Powell, and also to one of our own members on the loss of his wife. A joint demonstration was arranged between the above committee and the Sheffield Lyceum District Council for August 19th, the S.N.U. and the B.S.L.U. being asked to send a representative. Good reports were received from the churches. The financial reports of the above and the various churches all spoke well.

A presentation was made to Mrs. M. Hunt, who had been hon. treasurer for 14 years to the committee. The presentation took the form of a beautiful bouquet, followed by an eight-day time-piece, suitably inscribed, the presentation being made by Mrs. Thickett. This was a beautiful feature, to which Mrs. Hunt endeavoured to reply. It was one of the happiest moments of the S.D.C.

Very good propaganda meetings were held in the afternoon and evening, all speakers reaching a high point of efficiency. A day to be remembered.

BOLTON LYCEUM DISTRICT COUNCIL.

UNDER the auspices of the Bolton Lyceum District Council a demonstration of the Lyceum system of education was given in Westhoughton on Saturday, May 27th, by affiliated Lyceums and friends. About 600 people from the district assembled on the Victoria ground, and, forming a procession, accompanied by two bands, paraded the principal streets. An exhibition of marching and calisthenics was given in the Council school playground. Tea was afterwards partaken in the school.

In the evening the juveniles enjoyed themselves in dancing and games in the school-yard, whilst inside the school a concert was held. Mr. J. Hibbert (Bolton), President of the B.L.D.C., presided, and speeches were delivered by Messrs. G. Knott and W. Blackshaw. Solos were rendered by Miss Sharples, Miss Hern, Mr. Turner, Mr. Jones and the brothers Askew. A concertina solo was given by Mr. E. Holmes, of Wigan. Mr. Ridings was the accompanist.

ILFORD: NEW PREMISES.

THE Psychological Research Society was started two and a half years ago at Broadway Chambers, Ilford, and has progressed steadily, more especially since last June, under the Presidency of Mr. S. Stephens. The number of people wishing to attend the services became so great that they could not be admitted; and the committee decided to do their best to find larger premises, and these were found at Pioneer Market Chambers, Ilford-lane, Ilford, where the ladies' meeting held their first service on Thursday afternoon, June 1st, conducted by Mrs. Stephens, their President. Mrs. Neville, who very kindly gave her services, delivered an address and a number of descriptions. The hall was filled to overflowing, and we think that Ilford can congratulate itself on having the largest attendance of ladies of any Society round London (170 attendants). On Friday, June 2nd, Mr. R. Bodington, President of the London District Union, very kindly came along and delivered a rousing address explaining what Spiritualism stands for and what it means. This was listened to with attention by an appreciative audience. Mrs. E. Marriott, of the Ilford Branch Society, Manor Park,

gave a number of clairvoyant descriptions, and the wealth of detail she gave with each description made recognition very easy.

On Saturday evening, June 3rd, the Society held a social in their new hall and the large number of people who attended and joined in the dancing and games testified to the enthusiasm displayed in the work of the Society. Mrs. Stephens, who was M.C. for the evening, saw to it that everything went with a swing, and there was never a dull moment.

On Sunday evening, June 4th, the Rev. Geo. Ward gave the address, and Mrs. Garrett, who is a member of the Society, followed with some clairvoyance.

Judging by the large number of people who have attended the opening services, the I.P.R.S. bids fair to soon outgrow the accommodation of their new hall.

MEETINGS HELD ON SUNDAY, JUNE 11th, 1922.

BARROW-IN-FURNESS, Dalkeith-st. — Mrs. Shearsmith, of Manchester, conducted the services, giving addresses and clairvoyance. Mrs. Fitzgerald presided.

BARRY, Atlantic Hall. — Mrs. Vickery, of Bristol (Nurse Graham), paid a visit and gave an address on "Spiritualism: Its value to Christianity," followed by splendid clairvoyance. Good audience.

BRISTOL, United. — Mrs. Ruth Darby conducted the services morning and evening. Mr. Bowen presided.

Dighton Hall: Mrs. Suddes gave addresses and clairvoyance. Mrs. Blake presided.

Clifton: Mr. Pritchard gave an address and Mrs. Jahans gave clairvoyance.

DERBY, Forrester-st. — Afternoon and evening, Mr. Rae, of Birmingham. Naming ceremony by Mrs. Gilbert. Clairvoyance by Messrs. Rae and D. Smith.

EXETER, Market Hall. — Addresses and clairvoyance were given by Mrs. Miles Ord, of Bristol.

LIVERPOOL, Daulby Hall. — Mr. A. Clayton, of Nottingham, gave addresses and clairvoyance. Mr. J. Parr presided.

LONDON. — Brixton: Mrs. Jamrach gave a spirited address followed by clairvoyance.

Glapham: Mr. Ella gave an address on "The change called death."

E.L.S.A.: Mr. Brown gave an address on "Baptism for the dead," and answered questions thereon afterwards.

Fulham: Morning, circle. Evening, Mr. G. Prior gave an address entitled "Everlasting prophecy." — Pros.: Sunday next, at 7, Mrs. EDEY. Thursday, June 22nd, at 8, Mrs. NEVILLE.

Lewisham: Mr. E. Spencer took both morning and evening meetings. He gave an address on "Beyond the resurrection," and clairvoyance.

London Spiritual Mission: Mr. E. Meads in the morning spoke on "The quest of peace." In the evening Miss V. Burton spoke on "Diversity in unity."

South London: Morning, Mrs. L. Harvey gave a short address followed by clairvoyance. Mrs. Harvey again addressed us in the evening and gave clairvoyance.

LOUGHBOROUGH. — Mr. Bellamy, of Nottingham, in the afternoon. Evening, Mr. and Mrs. Alexander, of Cardiff, gave an address and clairvoyance.

NEWTON ABBOTT. — Mrs. Trueman gave an address on "Spiritualism: Its use to mankind." She also gave clairvoyance. On Monday Mrs. Trueman gave clairvoyance to good audience. Many messages given and acknowledged. Mr. Satterford presided.

PETERBOROUGH. — Addresses by Mrs. Malpress. Clairvoyance by Mr. Rickett. Mr. Prickett presided.

PLYMOUTH, Morley-st. — Mr. Lethbridge gave an address on "There is no sex in heaven." Clairvoyance by Mrs. Pollard.

Stonehouse: Meeting conducted by Mr. Doidge. Soloist, Miss Coleman and Mrs. L. Harris. The President gave an address.

PORTSMOUTH, Lake-road. — Mrs. Orłowski, of London, gave addresses and clairvoyance. Mrs. Croxford presided.

York, National. — Addresses by Mrs. Jones, whose evening subject was "Future possibilities of the human soul and consciousness." Clairvoyance was given.

SOCIETY ADVERTISEMENTS.**South Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.**

SUNDAY, JUNE 18TH, at 2-30 and 6-30, LYCEUM OPEN SESSION. MR. J. KAY. At 8-15, MR. ALBERT HOPE. MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD. TUESDAY, at 8-15, Public Developing Circle, Mrs. FINEST. THURSDAY, at 3 and 8-15, Mrs. HOPE.

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

SUNDAY, at 6-30. JUNE 18.—Circle for Members only. „ 25.—MR. A. HALL. JULY 2.—Circle for Members only. „ 9.—MR. J. DUNN.

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

SUNDAY, JUNE 18TH, at 10-30, LYCEUM At 3, OPEN CIRCLE. At 6-30, MR. APPLETON. MONDAY, at 8, Mrs. LANGFORD. WEDNESDAY, at 3 and 8, Mrs. SHARPLES.

Collyhurst Spiritual Church, COLLYHURST STREET.

SUNDAY, JUNE 18TH, at 10-30, 2-30 and 6-30, LYCEUM OPEN SESSION. MONDAY, at 3 and 8, Mrs. SHAKESHAFT. WEDNESDAY, at 8, OPEN CIRCLE. SUNDAY, JUNE 25TH, LOCALS.

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

SUNDAY, JUNE 18TH, at 6-45 and 8-15, MR. P. M. REEKIE, of Rochdale. TUESDAY, at 8-15, Mrs. WORTHINGTON. THURSDAY, at 8-15, Mrs. L. WILMOTT. SATURDAY, at 8, OPEN CIRCLE. SUNDAY, JUNE 25TH, SPECIAL ANNIVERSARY SERVICE.

Moss Side Progressive Lyceum Church, 66, BABY STREET.

SUNDAY, JUNE 18TH, at 2-30, SERVICE. SUNDAY, JUNE 25TH, at 3, MR. J. GARNER. Subject, "Human Radiations, Colour and Meaning." Discussion invited. All heartily welcome.

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

SUNDAY, JUNE 18TH, at 10-30, LYCEUM At 3, PUBLIC OPEN CIRCLE. At 6-30, MR. NUTTALL. WEDNESDAY, at 8. SUNDAY, JUNE 25TH, Miss ELLIOTT.

Pendleton Spiritualist Church, FORD LANE.

SUNDAY, JUNE 18TH, at 2-30, LYCEUM At 6-30 and 8, Mrs. LANGFORD. WEDNESDAY, at 3, Mrs. SHAKESHAFT. THURSDAY, at 8, Mrs. SHEARS. SUNDAY, JUNE 25TH, Mr. HEWORTH.

SOCIETY ADVERTISEMENTS.

Salford Spiritualist Society,
WEST HIGH ST. and NEW SHAW ST.

SUNDAY, JUNE 18TH, at 3, 6-30 and 8,
MRS. BROMLEY.
MONDAY, at 3 and 8, Mrs. WILMOTT.
WEDNESDAY, at 3 and 8, Mr. WHITING.
SUNDAY, JUNE 25TH, Mrs. NOBBS.

British Magnetic Healers' Association.

The above Association will hold their
ANNUAL PIC-NIC

on SATURDAY, JUNE 24TH, at the
UPPER MILL SPIRITUALIST CHURCH,
SADDLEWORTH.
Tea on table at 4-30. Demonstrations
of Healing at 7-30.

SPECIAL NOTICE.—Manor-st. Institute will close on the day of the pic-nic.

Bristol Spiritualist Temple,
Back of 47, OAKFIELD RD., OLIFTON.

SUNDAY, JUNE 18TH, at 6-30,
MISS MARY MILLS.
MONDAY, at 8, Miss MILLS.
SUNDAY, JUNE 25TH, Mr. SAUNDERS.

Worthing Spiritualist Mission,
17, WARWICK STREET, WORTHING.

SUNDAY, JUNE 18TH, at 6-30,
MR. G. TAYLER GWINN.
WEDNESDAY, ALD. D. J. DAVIS.
SUNDAY, JUNE 25TH, Mr. SYMONS.

Hastings Christian Spiritualist Society,
2, PELHAM CRESCENT (overlooking sea).

The only Society in Hastings and
St. Leonards,
Sundays at 11 and 7. Mondays at 3.
Saturdays at 7.
Open Circle on Thursdays at 7.

All Friends intending to visit Hastings this summer should write the Hon. Sec., Mr. H. ALTOUN, for list of "Where to Stay."

St. Leonards Christian Spiritualist Mission,
BOTTOM OF WEST HILL, TO LEFT OF
CHIEF ENTRANCE TO ST. LEONARDS
PUBLIC GARDENS (Hastings and District Trams to St. Leonards Pier.).

Every Saturday at 7. Sundays at
11 and 6-30. Mondays at 3.
Best Speakers and Demonstrators
engaged.
Particulars from Secretary, Mr. F. R.
WARD, 26, Priory-road, Hastings.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD,

SUNDAY, JUNE 18TH, at 7,
MRS. E. CANNOCK.
JUNE 25TH, Mrs. L. HARVEY.
JULY 2ND, Mr. D. ALLEN.

Bowes Park Spiritualist Society,
SHAFTSBURY HALL,
Adjoining BOWES PARK STATION, N.22.

SUNDAY, JUNE 18TH, at 7,
MRS. REDFERN.
SUNDAY, JUNE 25TH, Mr. G. BROWN.

Church of the Spirit, Camberwell,
WINDSOR RD., DENMARK HILL.

SUNDAY, JUNE 18TH, at 11,
MRS. THOMSON.
At 6-30, Mr. H. E. HUNT.
WEDNESDAY, at 7-30.
SUNDAY, JUNE 25TH, Mrs. HULL and
Mr. A. VOUT PETERS.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JUNE 18TH, at 11-15,
MRS. HARVEY, Psychometry.
At 3, LYCEUM. At 7, Mrs. HARVEY,
Address and Clairvoyance.
MONDAY, at 7-30, LADIES' CIRCLE.
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8, Mr. T. W. ELLA.
WEDNESDAY, at 8, Mrs. MAUNDER,
Flower Readings. Silver collection.

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

SUNDAY, JUNE 18TH, at 11,
MR. PERCY SCHOLEY.
At 6-30, Mr. G. R. SYMONS.

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

SUNDAY, JUNE 18TH, at 11, CIRCLE.
At 3, LYCEUM. At 7, Mr. NICKELS.
FRIDAY, at 8, MEETING FOR ENQUIRERS
SUNDAY, JUNE 25TH, Mrs. MAUNDER.

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

SUNDAY, JUNE 18TH, at 7,
MRS. SELF.
SUNDAY, JUNE 25TH,
MRS. BEAUMONT-SIGALL.

Eltham Spiritualist Church,
WELL HALL, CO-OPERATIVE HALL.

SUNDAY, JUNE 18TH, at 7,
MR. & MRS. BROWNJOHN,
Address and Clairvoyance.
Members' circle after service.
WEDNESDAY, at 8, Mrs. L. LEWIS,
Address and Clairvoyance.

Hackney Spiritualist Church,
240A, AMHURST ROAD.

SUNDAY, JUNE 18TH, at 7,
MRS. A. DE BEAUREPAIRE.
MONDAY, at 8, CIRCLE.

Hounslow Spiritualists' Society,
ADULT SCHOOL, WHITTON ROAD.

SUNDAY, JUNE 18TH, at 6-30,
MR. MASKELL. At 3, LYCEUM.
TUESDAY, at 7-45, Miss L. GEORGE.
WEDNESDAY, at 3, GUILD.

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

SUNDAY, JUNE 18TH, at 11,
MRS. STEPHENS. At 3, LYCEUM.
At 6-30, Mr. E. MEADS.
WEDNESDAY, at 7-30, Mrs. KINGSTONE.

London Central Spiritualist Society,
MINERVA ROOMS, 144A, HIGH HOL-
BORN, W.C. (Corner of Bury St.)

FRIDAY, JUNE 16TH, at 7-30,
MRS. JENNIE WALKER.
FRIDAY, JUNE 23RD, at 7-30,
MR. T. W. ELLA, Trance Address.

Manor Park Spiritualist Church,
Corner of SHREWSBURY RD. and
STRONE RD.

SUNDAY, JUNE 18TH, at 6-30,
MRS. PODMORE.
THURSDAY, at 8, Mr. & Mrs. JONES.
SUNDAY, JUNE 25TH, Mr. G. R. SYMONS
Church Fund of Benevolence.

SOCIETY ADVERTISEMENTS.

Ilford Psychical Research Society,
PIONEER MARKET CHAMBERS, ILFORD
LANE, ILFORD.

SUNDAY, JUNE 18TH, at 7,
MRS. LAURA LEWIS.

THURSDAY, at 3, Mrs. MELLOY.
FRIDAY, at 8, Mrs. JAMRACH.

Little Ilford Christian Spiritualist Church,
CHURCH ROAD, Corner of THIRD AV,
MANOR PARK.

SUNDAY, JUNE 18TH, at 6-30,
MRS. MAUNDER.
MONDAY, at 3, LADIES' MEETING.
WEDNESDAY, at 8, ADDRESS AND
CLAIRVOYANCE.
SUNDAY, JUNE 25TH, Mr. & Mrs. SMITH.
Lyceum every Sunday at 3.

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

SUNDAY, JUNE 18TH, at 6-30,
MR. WALKER.
MONDAY, JUNE 19TH, at 8,
COMMITTEE MEETING.
WEDNESDAY, JUNE 21ST, at 3,
Ladies' Meeting, Mrs. GEORGE.
THURSDAY, JUNE 22ND, at 8,
PUBLIC CIRCLE.
SUNDAY, JUNE 25TH, at 6-30,
Mrs. GERALD.
Forward movement at 11.
Lyceum at 3.

Deep-seated Ulcer

Mrs. Lloyd, of Landaff, Cured by
Germolene, the New Aseptic Skin
Dressing.

AWARDED FOUR GOLD MEDALS.

Aseptic skin treatment, which is
exclusively exemplified in Germolene,
the new aseptic skin dressing, has
proved to be one of the greatest
triumphs of recent years, so far as
domestic medicine is concerned. Anti-
septic ointments and lotions, which,
effective, corrode the skin, causing
pain and smarting, and retarding
healing, need no longer be used. They
are superseded by Germolene, which
soothes all skin trouble at a touch,
allays all inflammation, removes all
poison and germs, and restores the
skin to perfect health.

The following instance of the won-
derful efficacy of Germolene is merely
one out of thousands. Mrs. Lloyd, of
3, Copleston-road, Llandaff, near Car-
diff, contracted poisoning in her leg
owing to breaking the skin on the
edge of a bucket. A terribly painful
ulcer appeared, and the pain increased
as the ulcer deepened and spread.
At night she could not sleep. Often
it was absolutely necessary for her to
get up and dress the wound in the
hope of relieving her nightly suffering.
Nothing that was recommended did
any good until she adopted the Ger-
molene treatment, taking Germolene in
conjunction with the application of
Germolene. The leg was then com-
pletely cured, and Mrs. Lloyd adds
that Germolene also cured her little
girl, Grace, of a very bad burn in the
hand.

Germolene is prepared in the most
up-to-date, hygienic and perfectly
equipped laboratory of its kind in
the British Empire, by the Veno
Drug Co., Ltd., Manchester, who are
also the manufacturers of the world-
famous Dr. Cassell's Tablets and
Veno's Lightning Cough Cure. Ger-
molene was awarded four gold medals
at International Exhibitions for gen-
eral excellence. Sold at 3s. per tin
(1/3 the small size) by all chemists.