



THE TWO WORLDS.

Registered at the
G.P.O. as a Newspaper

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

No. 1808 - Vol. XXXV.

FRIDAY, JULY 7, 1922.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1808—VOL. XXXV.

FRIDAY, JULY 7, 1922

PRICE TWOPENCE.

The Spirit Return of William Sagar.

Recorded by Wm. Harrison Barwell.

"They are not dead, they have but passed
Beyond the mists that blind us here,
Into the new and larger life
Of that diviner sphere."

WILLIAM SAGAR, of Waterfoot, has returned to earth, from his spirit home, to bring a message to his old friends of the Rossendale Valley, and to all the world, that there is a life beyond the grave, and he did it in this manner:—

He tells us that after his passing over, when he felt at home, as it were, he desired to revisit his old home on earth, and give his message, and for a long period he tried to manifest his return through circles and mediums round about his old home, but was unable to find there the requisite conditions or a suitable medium for the delivery of his message.

Seeking further afield he came to our circle at 10, Carter Knowle Road, Sheffield, and though for many months he attended our Friday evening meetings under the spiritual control of our doorkeeper, the Rev. F. Calder, he was unable to get a chance to demonstrate his presence, but at long last his opportunity arrived, when two new sitters joined the circle in the persons of Mrs. and Mr. John Brown, of Templeborough, near Sheffield (two new seekers after Truth), and in Mr. Brown he found the requisite psychical faculties he needed to make his presence known and get his message delivered, so during the night of Thursday, 29th September, 1921, or rather about 2-30 a.m. of the 30th, he came to Mr. Brown's bed-side, calling out his name, "William Sagar." Now, Mr. Brown, who is over forty, and in the building trade, did not approve of spirit visitors coming to disturb his rest, but he had perforce to listen to "William" as he told his tale, but requested him to leave him for the time and let him get his sleep, and if he had a message, to come to the circle the following evening and deliver it.

It was on this particular evening, which was the 178th seance of our circle, that William came and manifested to us for the first time, and on the 7th October at the next seance we happened to have sitting with us a clergyman who knew of some persons and places which William told us about, and his story was so strange that we decided we must use all the means in our power to verify William's statements, and, as I have undertaken to keep the regular records of our seances, I applied to the readers of THE TWO WORLDS for information by sending up an account which was published in that periodical in its issue of November 25th, 1921, under the editorial heading of "An Interesting Seance," as follows:—

At my house on Oct. 7th, we held the 179th seance of our Friday Development Circle. A recent addition to our circle is Mr. John Brown, who has only been interested in the Movement a little over a year, but immediately developed clairvoyance, and at the last two sittings has developed a strong clairaudient faculty precisely resembling that of Mr. W. R. Sutton, with his guide "Louis."

Mr. Brown hears the communicator quite clearly as if conversing through the telephone, and the entity gave his name as "William Sagar," asking to be known to us simply as "William," and said he came from Waterfoot, near Bacup, near Crawshawbooth, and that he had been left with just enough money to live (or exist) on, and had led a kind of hermit life, devoted to astronomy and astrology, and had been in the habit of lying out in the open at night

on a sheet observing the stars, and thus got cold after cold, which eventually carried him off. He had practiced fortune-telling by the stars, and when people he gave advice to profited by it they often gave him a present. But he now knew he did wrong to take money, but he had not charged people for his advice.

He came to Mr. Brown, he said, "to let all know there was a life beyond the grave," and as evidence of his identity he gave the name of a Mr. Trickett, of Waterfoot, a slipper manufacturer, and he spoke of knowing a Sir Thomas Brooks, who was later a Lord Crawshaw, of Crawshaw Hall, Crawshawbooth, and he knew his son John, a very athletic University man, and gave Mr. Brown a vision of a railway station and crossing with high gates, over which John leaped easily (note at a later date William corrected the name to Marshall instead of John), and near by was a quarry and small wagons of dressed stone, and also mentioned a place, Rawtenstall, near Burnley. He told us he passed over 18 years ago this November, and mentioned a Mr. John Gill, a quaker, about 90 years old, occupier of one of two grocers' shops rented from the railway company, near entrance to Waterfoot Station, and he wanted Mr. Brown to visit Waterfoot to tell him there was life beyond the grave.

Mr. Brown, who knows nothing of the places or the persons named, pointed out that the cost of travelling was a serious expense, and wanted to know whereabouts these places were, and "William" said it was about 23 miles from Manchester to Haslingden and the same on to Waterfoot.

Asked if there was anyone with us he could see, he said there were a lot of spirits from lower and higher spheres, but our doorkeeper (the Rev. F. Calder, who passed over on the 22nd August, 1900, and was previously headmaster of Chesterfield Grammar School, and later rector of Wingerworth) was holding them back, but it was taking him all his time. "William" said he could see us, but could only hear Mr. Brown speaking to him, [Note.—Since then William can hear any of us in circle, and carry on a familiar conversation through his medium, Mr. Brown, who remains semi-normal.] He had been attracted to our circle by a light he saw from it.

Later "William" came back with a spirit of the name of "Reuben Robinson," who, he said, was a corn miller, but was an officer in the war and was killed, leaving a wife and a boy and girl. His people were living at Sheffield (Robinson's Corn Mills), and he wanted his wife to know he was all right and happy.

Another spirit he introduced gave his name as "David Murgatroyd," passed over about 18 months, who said he had been a dispenser at one of the chemist shops in Sheffield, and a girl had come with a prescription and he had made it up wrongly and someone was poisoned, and it preyed on his mind and he poisoned himself.

We are enjoined to "prove the spirits," and as all the statements of William Sagar are out of our knowledge, we hope some of the readers of THE TWO WORLDS might be in a position to fraternally give some information re the persons and places named, all for the sake of truth.—WM. HARRISON BARWELL, 10, Carter Knowle Road, Sheffield.

As it was seven weeks after the above account of William Sagar's statements was sent to THE TWO WORLDS before the editor could find room to insert it, and as "William" continued to come regularly to every seance, and at other opportune times, we accumulated in the interim before readers of the above sent replies, a mass of further evidential statements from "William," and also he found and introduced into the circle his old acquaintance, Mr. John Gill, and now both are regular visitors. "William" has installed himself, to our great gratification, as master of ceremonies

and supervises the entrances and exits of our spirit visitors, and acts generally as their mouthpiece and mentor. However, Mr. Brown was not satisfied, having heard of deceiving spirits who could deceive even the elect, and so he set about to try his hand at getting confirmation. Seeing amongst the Societies advertised in THE TWO WORLDS one having the name Rawtenstall, which "William" had spoken of in his first communications, he wrote to the secretary, who courteously replied on November 14th, "I regret I only got your letter on Sunday and I read it out to our meeting at night, and a large number present knew both these people (John Gill and William Sagar). But besides this I am pleased to let you know that I personally knew them both, and in having such guides you are well blessed."

In the meantime I had argued that if William Sagar was an actual person who had died, then his death must be registered; and, mistrusting possible local animus to Spiritualism, I wrote on November 5th, 1921, to the Registrar General, Somerset House, London, enclosing the necessary fee for the search and for the forwarding to me of a copy of the death certificate of Mr. William Sagar, of Waterfoot, near Rawtenstall, and after a delay due to the insufficiency of the information I was able to supply I received this document dated January 6th, 1922, from the Registration District of Haslingden, sub-district of Rawtenstall, in the County of Lancaster, of the death of William Sagar, 58 years of age, retired cotton weaver, who died on February 2nd, 1900, at Piper Bank, Newchurch, U.D., of strangulated inguinal hernia, certified by Jas. A. Coutts, M.D., the informant being W. H. Whittles, nephew, who was present at death. So that gives the seal of authority that in "William" we were dealing with something more than a Spiritualistic delusion. Before this could be got the report in THE TWO WORLDS had brought from an interested reader, who has taken a great deal of trouble in verifying "William's" statements (he having known him well in his earth life), a copy of his memorial card as follows:—

In loving Memory of
WILLIAM SAGAR,
of PIPER BANK, NEWCHURCH,
who departed this life February 2nd, 1900,
aged 58 years,
and was interred at Rawtenstall Cemetery
February 7th.

[To BE CONTINUED.]

Mrs. Dean's Mediumship.

The following note appears in "The Superman" for June, the organ of the Stead Bureau, and is of interest in view of the Magic Circle report:—

"During these last months we have had truly wonderful results in psychic photography. For some time now Mrs. Deane, of whose power I have already spoken in these pages, has been taking photographs regularly every Friday at the Bureau. Over 25 per cent. of the 'extras' obtained at these sittings have been recognised. We have had equally good results on plates never exposed to light and not previously magnetised by Mrs. Deane as on the plates which had previously been sent to her to be magnetised, and which were exposed in the ordinary way."

THE PRINTED WORD SUPERSEDED.—We have just received a copy of "Dawn," the magazine of the Lake-road Spiritualist Church, Portsmouth. It is 12 pages small quarto, patiently written and reproduced on a duplicator of a too modern type. The editor is something of a "wag." Fun and levity are not omitted, and illustrations (of a type) adorn its pages. It is sold at 3d. monthly in aid of the Building Fund, and we are amused at such items of information as "The King has his photograph on every coin and currency note of the realm." We are making a collection of such photographs for our fund, and those who have any to spare are invited to send them along. The motto is an example of patient effort.

Christian Spiritualism.

J. Coward.

THE "Society of Communion" is a society of baptising Spiritualists who receive support from some of the pillars of the Church of England. This endeavour of some official Christians to annex Spiritualism is curiously similar to the endeavours of the circumcising Christians to capture the early Christian Church. Both movements bear witness of the persistent conservatism in man. The parallel is instructive. In those days it was a struggle between "law" and "grace"—between circumcision and non-circumcision: to-day it is a struggle between "grace" and "personal responsibility"—between "baptism" and "non-baptism."

The early Christians were born into a community and inherited the speech, morality, ideas and religion of that community, and naturally enough they clung tenaciously to these things acquired in their childhood. Thus the Judaising Christians would have the Gentiles circumcised: "It is needful to circumcise them and to charge them to keep the law of Moses" (Acts xv. 5). But if one is to be saved by "grace" through Jesus Christ then what avails the "law"? Must a Gentile Christian become a Jewish proselyte? Paul's belief was "that we are justified by faith in Christ and not by works of the law" (Gal. xi. 16), for neither is circumcision anything nor uncircumcision (Gal. vi. 15).

Paul believed himself to be "intrusted with the gospel of the uncircumcision," and fought for the freedom of the Gentile Christian outside the "law." The fight was not the easy conference as depicted in Acts xv., for we read in Paul's own letter to the Galatians how he quarrelled with Peter "before them all," and the inference is left that he thought him to be at times a "dissembling Jew."

If Paul had not fought for the doctrine of "grace" probably Christianity would have become only a reformed sect of Judaism, or if Judaism had seized this great chance of escape from the bondage of the "law and prophets" and added freedom and beauty to the love of God and the love of one's neighbour to her own great doctrines of the unity of God, a providential Deity, immortality of the soul and rewards and punishments hereafter, she might have become a great world religion. And so in these days, if Christianity does not seize her great chance of escape from deadening dogmas and add to her precious doctrines the freedom and beauty of spirit return and a nobler idea of God, she might, before long, cease to be a world religion.

But Spiritualism will be rejected. If one is to be "saved" by one's own efforts, then what avails "grace"? Must believers in spirit return become Christians? No, for we are not justified by faith in Christ but by our own works, for neither is baptism anything nor unbaptism. Judging from things seen, the common experience of Spiritualists is that neither baptism, with its "grace," nor circumcision with its "law" avail anything. Spiritualism and baptising Christianity are irreconcilable. The labours of the "Society of Communion," of baptising Spiritualists, will come to nought just as did the labours of the circumcising Christians. One cannot teach for long a blatantly inconsistent doctrine.

But I am not unmindful that we Spiritualists too were born into a (Christian) Community and have inherited its idea of the Fatherhood of God. Must we impose this idea on people who believe in spirit return, but who have inherited a non-Christian idea of God, or who have rejected the Christian idea? Spirit return, we know, is something demonstrable, and as such is capable of proof. But can the existence of God be so proved, or still more, His goodness? The idea of a providential Deity, that is, one directly interfering in human affairs, capable of granting His petitioners worldly boons, we have inherited (through Christianity) from the Hebrews; from the Christians the idea of the Fatherhood of God, a God who numbers the very hairs on our heads. This idea of a loving and providential Deity cannot, in these days of wars and famines, be accepted unless we have great faith, nor can it ever be accepted as a deduction from reason until the problem

of evil and freewill are solved. Therefore, to accept the idea of a loving providential Deity is an act of faith, or perhaps in rare cases, the result of direct mystical experience.

The essence of Modernism is Immanence. To the modernist God is no longer external but within. Authority is no longer an appeal to a revelation once given to the world, but to experience here and now. Religion is not a theology, but a losing of oneself in something bigger and permanent; to toil, to suffer and to be happy in the toils and sufferings and happiness of Him in Whom we live, move and have our being, for He is not far from each one of us. For such, creeds count for very little—yes, even the doctrine of the Fatherhood of God.

If the S.N.U. desire to build a creed, then let themselves prepare for schisms and heresies.

Spiritualism in New Zealand.

The Fifteenth Annual Convention.

THE 15th Annual Convention of the National Association of Spiritualist Churches of New Zealand was held on April 14th. Mr. W. C. Nation, the octogenarian President, occupied the chair, supported by the officers and Board of Management. Delegates were present from the churches at Wellington, Dunedin, Auckland, Napier, Christchurch (2), New Plymouth, Levin, and the Lyceum section.

PRESIDENTIAL ADDRESS.

The Presidential address by Brother Nation alluded to the progress made since 1907, when the National Association was founded. The past twelve months had seen many difficulties, particularly from police persecution, but divine help had enabled them to make solid progress. There was still a large section of Spiritualistic activity outside the National Association. Much of this was due to misunderstanding, and he pleaded with all to come inside and help to compose their differences.

The year had shown an increase in the number of churches and in the numerical strength of each church, and he was pleased to welcome a few fresh exponents and demonstrators from the Mother Country. He welcomed them to the land of their adoption. He alluded in glowing terms to the forthcoming visit of Mr. Horace Leaf and his wife, and offered them a hearty welcome in advance. The need for missionary work was great, and there were scores of country districts where work would be welcomed if only the workers were available.

A gratifying feature was the growing interest in Spiritualistic literature, and in this direction they had had a good year. In order to obtain a favourable hearing to their Parliamentary petition he proposed that a sum of money be set aside to send monthly supplies of Spiritualistic literature to magistrates and members of the Upper and Lower Houses. He made a special appeal for the support of Lyceum work, and extended the Association's thanks to the officers, leaders and scholars who had ably carried on this important work.

In referring to the International Conference in London he hoped that the convention would send a representative from that great Dominion. He concluded by a hearty eulogy of the work of the secretary, Mr. A. H. Miles, whose work had been great and varied, and added that in their fight with the police, who bring all prophecy under the title of fortune-telling, they must co-operate with the English Societies to amend the law. Meanwhile they were prepared to be loyal to Spiritualism even if it meant suffering imprisonment under the law. The address was heartily received, and the speaker thanked. The Balance Sheet was passed as exceedingly satisfactory.

The Association has nine certified mediums in regular work. Whilst tribute was paid to the labours of the "old guard," Mesdames Wilkinson, Rhodes and Hope, and Messrs. Logan, Forbes, Rhodes, Champness, Fabling, Nation, Wilkinson and many others.

A New Constitution had been drafted, modelled on that of the Spiritualists' National Union, Ltd., revised and adapted to the laws of New Zealand. This was subsequently discussed, revised, and committed to the Committee

for final consideration. It is hoped that the New Zealand Association of Spiritualist Churches Ltd. will soon be an accomplished fact.

The church reports showed steady increase, but difficulty was experienced in suitably filling platforms. One Society is busy building a new church. Three new Lyceums have come into existence and are growing strong, and tribute is paid to the healthy work accomplished by Lyceumists recently arrived from England.

Touching reference was made to risen workers and friends who had passed the veil during the year, and Rev. Susannah Harris made a further reference to their arisen comrades.

HONOURING A VETERAN.

Mr. Fabling, on behalf of the workers of New Zealand and the National Executive Council, presented Mr. W. C. Nation with an inscribed wallet and roll of notes (over £70) as a mark of their esteem and affection. Mr. Nation had just celebrated his 83rd birthday, and had spent forty-five years labouring for the Cause. The Association's journal, "The Message of Life," is printed by Mr. Nation—he himself sets the type by hand and prints the paper. Mr. Nation is the "Grand Old Man" of New Zealand Spiritualism, and the presentation was a token of love freely given and truly earned. Several other speakers spoke of the loyalty of the veteran, and the scene was one of hearty enthusiasm.

Several resolutions dealing with various domestic problems were fully discussed, and resolutions passed. These dealt with the regulation of professional mediumship, "one-man" Societies, financial re-arrangements, etc. It was agreed that next year's convention be held in Wellington. Resolutions were passed in favour of the abolition of Capital Punishment, the adoption of a standard hymn book for all churches, and the recognition of the great work of Ratona, the Maori healer.

A long discussion on reincarnation led to the decision "that this convention thinks it inadvisable to make any declaration on the subject in view of the diversity of opinion amongst Spiritualists." It was decided that such prefixes as Professor, Madame, Rev., etc., and all aliases be banned from Spiritualistic platforms.

Mrs. C. J. Roberts, of Dunedin, was unanimously elected to represent the Association at the International Conference in London, and a resolution of welcome to Mr. and Mrs. Horace Leaf was carried with acclamation.

Messrs. W. C. Nation (President), J. H. Fabling (vice-president) and A. H. Miles (secretary) were unanimously re-elected, and Mr. J. R. Rhodes was appointed treasurer. The following members were elected to the Board of Management: Mr. Williams (Auckland), Mr. Logan (Dunedin), Mr. Champness (Hamilton), Mr. N. Miles (Christchurch), Mr. W. F. Inglesby and Mrs. C. Morris (Wellington). Mr. Twomath (Wellington) was appointed National Lyceum Conductor, with a seat on the Board.

A lengthy discussion took place on the recent prosecution of one of the Association's mediums in Wellington, and it was agreed to send a deputation to the Minister of Justice to define the position of the Association and solicit his review of the proceedings. It was decided that in future the Association dissociate itself with private readings given by mediums for a stipulated fee.

The Convention concluded with a massed Lyceum Session in the Scottish Rooms, Christchurch, and a final meeting at the Crystal Palace Theatre, addressed by Mrs. W. C. Nation, Mr. Wren Sutton (Sydney), Mr. Olsen (California), Mr. A. H. Miles, Rev. Susannah Harris and Mrs. Rhodes.

The spirit of fraternity was everywhere apparent, and the Cause in New Zealand will be strengthened by this gathering.

THERE was a large attendance at the Blackwood Spiritualist Church, Pentwyn-road, on Tuesday, June 20th, when an address on "The philosophy of Spiritualism" was delivered by Mr. Arthur Clayton, of Nottingham. Following the address the speaker described several friends from the spirit world, who were all recognised by those present. The chair was taken by Mrs. Berry, the President.

Spiritualism and the Evolutionary Principle.

C. V. W. Tarr.

THE formation of the great scientific generalisation of the evolution of living species in the latter half of the nineteenth century gave an impulse to human thought and research, which, far from exhausting itself with the lapse of time, gathers impetus with every advance of knowledge.

The evolutionary philosophy of Herbert Spencer failed to fulfil the promise it seemed to contain at first. In the last analysis it was a mechanical philosophy, and such a philosophy, even though it be based on a recognition of evolutionary principle, is doomed to failure. For the evolutionary principle itself cannot be reconciled with a mechanical conception of the universe, and our conceptions themselves are involved in, and subject to, the law of evolution. There can be no last word of knowledge and experience, because there can be no last word in the development of the universe itself.

No matter how tremendous the range of man's investigations into the phenomena of the universe may be, whether in the realm of the infinitely little or the infinitely great, the evolutionary principle is seen in action everywhere. It was little to be wondered at that a principle of nature, so far-reaching and so profound, though it quickly invaded all territories of human thought, should be misunderstood and its meaning narrowed down to an explanation of the external phenomena of life alone.

Herbert Spencer's philosophy may be said to have superseded the static philosophy and theology of earlier days, and in its turn was superseded by the anti-rationalism of the re-awakened "vitalist" philosophies. From the point of view of the Spiritualist the "creative evolution" of Henri Bergson is no more satisfactory than the mechanism of the materialistic philosophers. It frees itself from traditional intellectualism and takes its stand on life as the enduring reality of the universe, and, deriving matter and mind from life, seeks to avoid the dualism which has been so inveterate a foe to the philosophers of all ages who have sought some form of monistic interpretation. But it does not definitely take into account that range of psychic facts which reveal the higher operations of evolutionary principle and make the doctrine of the immortality of the individual soul a correlative of the principle of eternal and creative life in the universe.

I have already said that everything is involved in the principle of evolution, but it is clear that different minds hold different conceptions as to the content of the word "everything." To the materialist it may mean the sum total of matter, energy and ether, with no recognition of the possibility of the existence of psychic and spiritual orders of being. But to the spiritual philosopher it means that the physical universe is something far different to what the materialist supposes it to be, and is nothing apart from its psychic and spiritual environment.

If then a philosophy fails to take into account an abridged range of facts, to that extent its conclusions must be vitiated, for we must concede, I think, that philosophy can no longer ignore the sciences or assume an attitude of unconcern about the progress of material knowledge. Indeed, we have already seen that the evolutionary principle revolutionised philosophical conceptions in the modern world; in short, the revolutionising of scientific ideas about man and the universe reacted on philosophy and theology, and forced in the latter a re-adjustment of views and methods of study.

We have seen the evolutionary principle applied to the interpretation of the phenomena of living things on this planet; to the interpretation of human society; to the interpretation of the solar system and the stellar universe; and now the greatest and the most profound application of all is made possible by the scientific recognition of the phenomena of mediumship.

One of the Principles of Spiritualism is stated as follows: "A path of eternal progress open to every soul that wills to tread it by the path of eternal good." The Spiritualist taking a profounder view of the meaning

of evolution than is possible to his contemporaries who deny the Spiritualistic interpretation of psychic phenomena, or even deny their reality, sees that the evolutionary principle works primarily towards the development of the spiritual and eternal man. Evolution did not stop at man, it went on to the making of the gods. It does not stop now at the edge of the material universe gazing futilely into the great abyss. It is making the worlds beyond time and space, weaving the vast invisible web of life, which is glistening in the rays of the eternal sun of righteousness and unchangeable truth. O, the miracle of the sky; but profounder is the miracle of the invisible homes of man! Wonders of earth; but more wonderful the mighty things of heaven! Marvels of modern civilisation; but more marvellous the societies of the arisen races of mankind!

Evolution is working to enthrone in the world of man, visible and invisible, the good, the beautiful and the true. The material universe, as the Eastern books say, may pass away in the great night of God. After all, it is but a temporary structure serving the purpose of the eternal and creative spirit where will is exercised in the law of evolution even as the mortal body of man holds for a time the deathless beauty of his immortal spirit.

The Spiritualist, then, holds that in the evolution of man and the world a dominating psychic principle has operated co-terminously with physical development, that their psychic principle is the ground and possibility of all psychical entities in associated and parallel development with material organisms; that, therefore, the matter side of the universe is unintelligible without its psychic and spiritual side, and that all evolutionary processes are finally taken up in the principle of human immortality and the law of eternal and spiritual progress in the hereafter.

*

Trumpet Seances at Worcester.

Two very successful seances for the direct voice were held on Saturday, June 17th, at the Spiritualists' National Church, Worcester, through the mediumship of Messrs Hoskins and Taylor, of Bristol.

Several very convincing tests were given, and some were of great value. Several of the spirit friends gave messages concerning matters known only to the persons to whom they were speaking, and in that way convinced their friends that they were indeed the individuals they claimed to be. In the case of one of the sitters a spirit friend came who said her name was D— W—, and her age 11 years, that she used to live in Bishop-street, Coventry; she also gave the nature of the business her people were engaged in. On enquiring these facts were found to be correct. The sitter felt the trumpet patting her face and counting the beads in her girdle.

Another sitter had lost a boy in the war. The boy came, using a peculiar expression known only to the family, which absolutely convinced the parents that it was their own beloved son who was speaking to them, and filling their hearts with joy. The same sitter had another excellent test concerning a friend who passed away fourteen years ago, and whom he had completely forgotten. The friend, after some little trouble, made his identity known.

In my own case a spirit came expressing gratitude to me for giving a home to a child who was left without parents. The boy's people were entirely unknown to me, and when the uncle spoke to me giving the correct name I regarded that as a good test.

There were several more very good tests, and all the sitters were satisfied as to the identity of the voices. What I particularly liked was the high spiritual tone which prevailed throughout the seances. This is the first time anything of the kind has taken place in Worcester, and it was a revelation to the sitters that such results could be obtained.—S. H. BERRY.

*

SIR ARTHUR CONAN DOYLE arrived back in England on Sunday afternoon, and attended the final meeting of the London Conference on Monday night, where a great reception was given him.

Spiritualists' National Union.

Annual General Meeting and Conference.

THE Twentieth Annual Conference of the Spiritualists' National Union Ltd. was held on Saturday, July 1st, 1922, in the Caxton Hall, Westminster, London, Mr. Geo. F. Berry presiding. The proceedings commenced at 10 a.m., and a goodly and representative body were present. After an opening hymn and an invocation by Mr. R. A. Owen (Liverpool), and the appointment of tellers, scrutineers, etc., the Chairman announced with great regret that Mr. R. H. Yates, the General Secretary, had broken down in health on the very eve of the Conference, and would be unable to attend. It was feared, too, that the breakdown was a warning that serious consequences might follow unless immediate relief from responsibility was immediately extended to him. Meanwhile his assistant was with them, and with the help of the Vice-President they hoped to get through the business efficiently. He proceeded to read Mr. Yates' resignation from the position he held.

It was proposed, seconded and agreed "that under the painful circumstances the Secretary's resignation be accepted with deep regret, and that the Conference place on record its high appreciation of the services rendered by him to the movement." It was further agreed that a message of sympathy and hopes for a speedy recovery be sent from that meeting.

A number of foreign representatives being present, the Chairman invited to the platform Dr. Geo. B. Warne, President of the United States Association of Spiritualists), Mr. M. E. Cadwallader (Editor of "The Progressive Thinker," Chicago), Mrs. B. P. Crear (Ohio), the Chevalier le Clement de St. Marcq (International Bureau, Belgium), M. Delsart (Union Spirit Belge), Rev. M. Beversluis and Mrs. Gobel Nierstrasz (Holland), Mr. Alfred Nilsen (Denmark), Senors Antonio Seuespleda and Primitivo Fajardo (Spain), Senor Quintin Lopez Gomez (Mexico), and others, a hearty welcome was extended to them.

Mr. R. Boddington, on behalf of the London District Council, offered a cordial welcome to the Conference to that great city. There were now twenty-eight affiliated churches in the area, and since the last International Conference in London thirty new Societies had been formed. He hoped that the visit of the delegates would be a happy and successful one.

Mr. E. W. Oaten (Vice-President of the Union) suitably responded.

The minutes of the last annual general meeting were read and after questions had been answered were confirmed.

The annual report and balance sheet was then adopted, as were also those of the sub-committees.

The Secretary presented an interim report for the past six months, showing an increase of six new churches, making the total church membership 15,316, an increase since last year of 1,196. The subscribing members of the Union had also increased, though bad trade and unemployment had compelled many to drop out. The financial position of the Union he did not consider satisfactory. The Union has for years been in the position of waiting for this year's income to pay last year's debts. The introduction of week-end sessions on the railways would afford a welcome relief to the Union. The B.S.L.U., which is now working under the banner of the Union, showed 230 Lyceums, with 13,339 Breumists.

The Council had been very busy arbitrating in disputes, and two churches had been expelled from the Union because they appealed to the Council as arbitrators they had refused to accept its decisions. These Societies still had a right of appeal to the Conference. He hailed with delight the increased tendency to regard Spiritualism as essentially a religious movement, and though the spirit of reverence in their meetings could still be improved, he recognised the steady growth they were making. Reference was also made to the necessity of Parliamentary action for the protection of Spiritualism, and concluded with a tribute to the work of the London Committee on behalf of that Conference, and a eulogy of Dr. Ellis T. Powell, whose recent transition had awakened their deepest feelings.

The Credentials Report showed an authorised attendance of 202 members.

The Treasurer's statement was then accepted, and an interim report by the Organisation Committee, presented by Mr. R. A. Owen, excited some debate.

The election of officers resulted as follows:—President, Mr. Geo. F. Berry; Vice-President, Mr. Ernest W. Oaten; Treasurer, Mr. T. H. Wright (unopposed); Associates' Representatives, Mesdames J. Greenwood and M. A. Stair.

Mr. Berry then presented his Presidential address, which we are compelled to hold over until next week.

The Trust Properties' Committee presented a report, and trustees were ratified for the following churches: Bolton (Deane-road), Sutton-in-Ashfield, West Melton, Ilkeston, Longsight, Little Ilford, Nuncaton, Northampton, Dunston, Castleford, Mexthordugh, South London Spiritual Mission and the B.S.L.U.

A long discussion then took place on the proposed scheme for the pooling of building funds. The broad outlines of the scheme were generally approved. Many questions were asked, and replied to by Mr. Oaten.

It was agreed that the scheme as outlined be approved, and referred back to the sub-committee for elaboration. It was further agreed that the scheme as outlined be subsequently put into operation as a national scheme.

The Exponents Committee's Report was accepted, and a number of certificates ratified. An Exponent's Certificate and Honorary Membership of the Union was conferred on Mr. Frank Hepworth (Bury) for long and honourable service.

The Fund of Benevolence Report showed an income for the past six months of £63 2s. 10d.; expenditure, £204 10s., administered at a trifling expense of £2 10s. There are now 41 regular pensioners on the list, and the balance in hand is £357.

A notice of motion in the name of the Council, re Memorandum of Association, was unanimously approved.

On the motion of the Liverpool (Daulby Hall) Church, the President ruled that church delegates only should vote.

Messrs. Keeling and Parr proposed and seconded the amendment of the Constitution, and Mr. Oaten replied for the Council. The resolution was defeated by 85 votes to 33.

A proposal by the London District, re the position of past Presidents of the Union, was amended and unanimously accepted.

A resolution by the Northern District Council was also amended and accepted.

A motion by the Southern District Council was carried, and another one standing in the same name was referred to the Council.

Fuller particulars of business and a general report of the Conference and International Congress will be published next week.

*

WE regret to hear that the South African "Spiritualist," the monthly organ of South African Spiritualists, has had to be suspended owing to industrial and labour troubles. It is hoped, however, to resume publication in the Autumn. We know a little of the difficulties to be faced at home, and extend our sympathy to our contemporary.

I AM of the opinion that my life belongs to the whole community, and as long as I live it is my privilege to do for it whatsoever I can. I want to be thoroughly used up when I die, for the harder I work the more I live. I rejoice in life for its own sake. Life is no brief candle to me. It is a sort of splendid torch which I have got hold of for the moment, and I want to make it burn as brightly as possible before handing it on to future generations.—GEORGE BERNARD SHAW.

A CAREFUL study of Holy Writ reveals the fact that the book is an almost continuous record of these supernatural experiences, and that from the earliest times they have been the means of communication between the divine and the human, between the spiritual and heavenly on the one hand, and the mortal and earthly on the other, between a higher plane of existence and a lower, between God—through the ministry of spiritual beings—and man.—CHARLES L. TWEEDALE.

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FRIDAY, JULY 7th, 1922—

Spiritualism—A World Religion.

THE keynote struck by the Conference held in London last week-end was undoubtedly that of insistence upon the religious and spiritual nature of the Spiritualistic movement. Whatever may be said of Spiritualism as a science or as a system of philosophy, there is a steadily growing recognition of the fact that the chief and most important object of the spirit people in opening the gates of intercommunion between the two worlds was primarily that of improving the moral and spiritual life of this earth. Dr. Geo. Warne admirably expressed this view in the sentence, "Don't worry about the Psychical Research Society. There have ever been Saducees, and they are probably essential to steady growth. The S.P.R. are doing useful work in their own way. Stand ready to avail yourselves of all the facts they establish, and use them to strengthen the position, but do not let their activities divert you from the work entrusted to your hands."

Interesting as phenomena may be (and they ARE essential to the establishment of a basic foundation of fact), Spiritualists cannot ignore the intention behind such phenomena, and must continuously insist upon the attempt to blend the ideals of the dwellers on both sides of the veil in order to improve the standard of moral and spiritual life on earth. We must face the great conclusion that if every phase of psychic phenomena were established upon an undeniable foundation, if they had become as certain as a simple problem in mathematics, so that neither doubt nor suspicion could be thrown upon them, if they were established beyond challenge, Spiritualism would still be a poor thing without the recognition of the great principles behind these phenomena; for the purpose and intention of the spirit world can only be attained when the moral and spiritual life of this world corresponds to that of the higher spheres of spiritual life.

The American delegates readily recognised the fact that in this respect Great Britain stood some little way in front of the great American Republic. In Holland the Movement appears to have embraced the devotional elements germane to religion, to a high degree, whilst Denmark, it would appear, is not lacking in expressing the spirit of worship and devotion, but cultivates particularly the ethical spirit expressed in the term "universal brotherhood." In some of the Latin States the scientific aspect of the question takes pre-eminence, and there are sub-divisions which go to show the tremendous field which may be embraced in the term psychic. Our Spanish friends appear to be keen on the mystic and occult, since astrological calculations, psychometrical investigations, and the espousal of the theory of reincarnation and successive re-births, looms large on the horizon, whilst the tabulation of simple evidences of spirit identity appears to take second place.

We believe that all these are interesting and important phases of study, and it may well be that differing national

temperaments fit the various peoples for such forms of specialisation, just as in everyday life the peculiar abilities of individuals fit them to certain avocations. The musician and artist, the litterateur and scientist, cannot do without the mechanic, the collier, the baker and the candlestick-maker, for "all are but parts of one stupendous whole," and every man's activities must be dependent upon his innate abilities. There is no greater waste in the whole world than that brought about by the endeavour to occupy men's time in avocations to which they are unsuited. "Round pegs in square holes" are responsible for the majority of the world's failures.

We do not think it either wise or expedient to endeavour to establish a system which is rigidly monotonous. There is room and to spare for every form of expression, and every type of labour and study, but it is essential to have behind and above all such variable activities, there be a co-ordinating centre.

It is in this respect that tremendous importance attaches to the proposal of the delegate from Holland (M. Beversluis), who proposed that an International Spiritualist Federation be established consisting of a council of seven selected from various countries to co-ordinate the work. It is proposed that such federation should adopt the religious and spiritual element of Spiritualism as its basis, and that it should circulate selected papers and essays in many languages simultaneously in order that the thoughts of each country shall be brought to the notice of all.

The only attempt which has yet been made in this direction is the establishment of the "Bureau International de Spiritisme" at Brussels, under the secretaryship of M. Le Clement de St. Marcq. This Bureau has been established for some years, and has done invaluable work in establishing lines of fraternal communication between several nations and setting up a statistical department by means of which each country has been kept in contact with others. The London Congress owes much to the assistance of the Bureau, for it has been the centre by which invitations to foreign countries were extended by our National Union. M. Beversluis suggested that the secretary of the Bureau become the first secretary of the International Federation.

The suggestions offered by the representative of Holland were heartily endorsed by the Congress, and we hope and believe that something permanent will emerge from Spiritualism contains, in our opinion, all the elements of a world religion, since it lays down basic principles inherent in all the faiths of the world, and allows that liberty of conscience which is essential to meet the needs, abilities and temperaments of all races of mankind, leaving to each its peculiar form of expression, but co-ordinating all forms of activity, so that they tend in one direction—the expression of the divine nature of all humanity and its worship of love, truth and knowledge as the expression of the One and Indivisible God.

We trust that as the result of this Congress we shall see the emergence of another fraternal brotherhood which links the nations—a brotherhood established under the direct and conscious guidance of the spirit world, which shall hasten the coming of fraternity among all nationalities and the establishment of enduring peace throughout the earth.

DOES it seem strange, unlikely, that one so well-known in earth life, and passing on some 100 years ago, should still concern himself with mortal affairs? Those who were interested in and concerned with the salvation of the world when a part of it, retain that passion for the good of humanity, and are permitted to continue that ministry they so desire. Nay, many are solicited and deplored for such labour. Look around you and ponder upon the existing conditions. Do you not agree that there is a need for spiritual ministration? Such does not seem to be forthcoming from spirits in mortality. God must have His witnesses, His messengers. Our greatest need is for instruments. Hence our attention to you, who look upon as one likely and suitable for service in the Cause of spreading truth. From the Beyond, A. H. WALTERS.

CURRENT TOPICS.

The International Congress.

THE International Congress at the Queen's Hall, London, was a huge success, and appears likely to leave behind it some permanent and important results. Of course, the barrier of language imposed serious difficulties to the complete understanding of all that was said and inferred by the representatives of various countries, but the interpreters helped to mitigate this difficulty, whilst the spirit of a perfect fraternity was everywhere apparent.

Indisposition of the National Secretary.

A SERIOUS difficulty to the smooth working of the whole gathering arose from the fact that the Secretary of the S.N.U. (Mr. R. H. Yates) collapsed on the very eve of the great event, and was unable to attend. Stricken with serious illness, Mr. Yates is confined to his bed, and it must be many weeks ere he is capable of taking up his normal duties. Every worker will hope for a speedy and complete recovery. It is a striking tribute to the initiative of the officers and members of the Union that, despite this disability, the whole proceedings ran smoothly and harmoniously. Well over 200 delegates were present, and from beginning to end never a discordant note was struck; even the questions on which the members differed in opinion were discussed without heat, and it was apparent that every speaker kept first in view the need for harmony.

The American President Makes Good in Britain.

PERHAPS the outstanding figure in the whole gathering was Dr. Geo. B. Warne, President of the National Spiritualists' Association of the United States. His tall, commanding figure, resonant voice and perfect command of language, combined with a complete grip of the subject and ability to distinguish between permanent principles and insignificant details, singles him out as a natural leader of men. British Spiritualists were glad to make his acquaintance, and many hopes were expressed that the future may see other visits from him, and that thus the bonds of international fraternity may be strengthened between the two great English-speaking races.

Cementing International Bonds.

CONSIDERABLE interest attaches to a suggestion thrown out by Rev. M. Bevershuis (Holland), who suggested that an International Spiritualists' Federation be immediately formed to unite in federal union the Spiritualists of all countries upon a religious basis, and thus help to establish Spiritualism as an international world religion. The suggestion contained the hint of a council of seven representing the leading countries, and it would certainly be a desirable thing that the London Congress, 1922, should leave this permanent mark upon the great world movement. A preliminary committee was immediately set up to explore the possibilities.

Lost by a "Short Head."

IT WAS a matter of deep regret that Sir Arthur Conan Doyle was unable to be present. He had promised to do what was humanly possible to attend, but owing to meeting fogs in the Atlantic, the boat which brought him from his wonderfully successful American tour was a few hours late in arriving at Liverpool. The Queen's Hall meeting was continued till a late hour, but it was impossible for him to arrive in time. It was a close thing, and engendered almost a sporting atmosphere amongst the officials.

Concerning Psychic Photography.

CAPTAIN OWEN WHEELER, F.R.P.S., who contributes "Camera Notes" to the "Glasgow Herald," has had something to say of psychic photography. He voices the request of the Glasgow S.P.R. for first-hand and reliable information concerning the subject. His own attitude is indifferent. He would be prepared to assist in formulating conditions to defeat the employment

of photography for base or deceitful purposes, but remarks "my interest in the subject breaks off at this point. I should no more dream of deliberately entering upon a set of experiments in the hope of obtaining 'spirit' photographs than I should dream of dabbling in any other form of occultism." He, however, offers some interesting information concerning markings made on photographic plates which had been kept for a long period in a modern dark slide, which markings correspond to the structure of the wood.

Effects Produced in the Dark Upon Photographic Plates.

THE late Professor W. J. Russell laid the results of this and other experiments with resin, lignite and other similar substances before the Royal Society some years ago. Such markings are interesting from the point of producing effects on photographic plates in the dark, but they are probably due to some measure of radio-activity, and could scarcely be expected to produce an identified likeness of some person. Capt. Wheeler suggests, however, that by the use of such substances he could turn out a fairly creditable (or discreditable) specimen of "faked" supernormal photography.

Radio-Activity as a Means of Deception.

CAPT. WHEELER then outlines a possible method of faking plates which has been tested by a friend. The use of the ash of an old gas mantle (which is slightly radio-active) is applied to the inside of the plate-carrier by the use of a pinpricked card containing an outline of the face to be produced—the ash being rubbed through the perforations. We should like to see a comparison between an effect thus produced and some of the prints we hold. At any rate, we imagine that it would not take a very acute mind to get to the root of this matter. We only call attention to the article because honest experimenters and mediums should be aware not only of normal explanations of strange markings, but of the traps sometimes set by questionable "investigators" (??).

*
The Britten Memorial.**To Commemorate the Life Work of Emma Hardinge Britten.**

ONE of the greatest needs at the present time is the establishment of headquarters for the administrative work of our Movement. Is it not possible for these to be erected in the city of Manchester to commemorate the life work of Emma Hardinge Britten and pioneer workers such as J. J. Morse, E. W. Wallis, James Swindlehurst, William Johnson, Caroline Groom, and many others? Many times has the appeal been made to support the scheme for the establishment of a Spiritualistic centre in Manchester, but the response has been far from what we need.

On behalf of the trustees I again make the EARNEST APPEAL FOR FUNDS to carry out this all-important work. The trustees are most grateful for the great efforts at present being made by the Manchester and District Group of Spiritualist Churches and others, and the functions of the newly-formed Committee should stimulate interest in the project.

The Trustees are most desirous that the munificent offer made by Mr. Hervey Carter should not be lost to our Movement, and therefore appeal for the whole-hearted support of every Spiritualist. Let us each and all seize the great opportunity now, and so honour the memory of those noble souls who, in face of bitter opposition, upheld the truths of Modern Spiritualism.

In this connection it is pleasing to record that the offer recently made by a well-known Manchester worker "that he would subscribe £25 if nine others gave a similar amount has brought three other promises." Are there six others to gain the £250? Another prominent Spiritualist promised £100 conditionally upon four others subscribing a similar sum. These offers, if secured, along with successful financial results from meetings, lantern lectures, con-

certs and socials, which are to be arranged for the autumn and winter, should materially help the early establishment of the Britten Memorial. Towards this end I have pleasure in appending the list of contributions which have come to hand during the past few weeks.—J. JACKSON, Hon. Sec.

LIST OF CONTRIBUTIONS RECEIVED.		£	s.	d.
Amount Previously Acknowledged	24	8	3	
Blackpool Spiritualist Church	10	0	0	
Manchester & District Group Effort—				
Amount Previously Acknowledged	18	5	0	
"M.B.A."	1	0	0	
Bolton Spiritualist Church (Bradford-st.) ..	2	0	0	
Harpurhey Spiritualist Church (Ventnor-st.),				
Collection, 4th June, 1922	1	1	0	
W. H. Wolstenholme, Esq., J.P.	1	1	0	
Macclesfield Spiritualist Church (Cumberland-				
st.) Proceeds from Tea, Manchester & Dis-				
trict Group Council Visit, 17th June	0	15	3	

Total since March 29th, 1922 £58 10 6

On behalf of the Trustees, I beg to tender their grateful thanks to the Committee and members of the above-mentioned churches for their support; also to the above individual subscribers for their generous response to the appeal. We confidently anticipate that our next list will reach £100. Have you subscribed?

Further contributions will be gratefully acknowledged by the Hon. Secretary, Mr. JOHN JACKSON, 30, Buxton-road, New Mills, near Stockport.

Dedication of a New Church at Altrincham.

VERY pleasing and impressive services were held at Altrincham on Wednesday, June 28th, when the new building erected by the Society was officially opened and dedicated. The new structure is a wooden one erected on a concrete and brick foundation on land leased from the Corporation. It is 75 ft. long by 20 ft. wide, and has accommodation for 300 people, with a convenient vestry, kitchen and the usual offices. Commodious and well ventilated, lined with beaver board, it should, when the decorations are complete, afford a clean and comfortable home for the little band of enthusiasts. Some £85 has been raised within a very few months, and the optimists expect to clear the remaining debt of some £200 within a year or two.

At 3 p.m. prompt Mr. E. W. Oaten offered prayer before the building, and opening the doors invited the assembled company to enter. Mr. A. E. Leigh-Caunt led the way to the platform, which had been nicely decorated with flowers, and after hymn and prayer Mr. Oaten, in a few impressive words, dedicated the humble temple to the glory of God and the communion of his angels; to the spread of truth, the satisfying of the inquirer, the comfort of the sorrowing, and the unfoldment of the children.

Mr. Leigh-Caunt (President) related in brief the 20 years' struggle and growth of the Society, and Mr. Yates (secretary) stated the financial position, and solicited the assistance of their many friends. He thanked those who had assisted them, including Sir A. Conan Doyle, and an anonymous friend who had sent substantial support, THE TWO WORLDS, the President and Miss Harrison and others for their productive efforts. Very good clairvoyance was given by Mrs. Crompton (Manchester), several strangers present being impressed by descriptions given them.

Services were also held at 6.30 and 8 o'clock, at which Mr. Oaten and Mrs. Crompton rendered acceptable service. The Altrincham Male Voice Choir were in attendance, and their rendering of "The Comrades' Song of Hope," "Lull Me to Sleep," "The Assyrian Came Down," "The Hunter's Farewell," and "The Long Day Closes," evoked loud applause. The jubilant day ended with expressions of thanks to all.

ENTRANCE into Heaven does not depend on the blood or sacrifice of another, but on doing the will of God.—CHAS. H. TWEEDALE.

CORRESPONDENCE.

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

"HOW IS JESUS CHRIST EXPLAINED AMONGST THE SPIRITUALISTS?"

SIR,—In answer to "Serious," I as a simple-minded student of Spiritualism conceive of God as the ever-present Force in the atom of matter, the Force and Cause that in, or is, Nature, which is ever active to produce that which is manifest in form, and which we label life, growth, activity, adaptation to species, or like to like, in the womb of the earth, bird, beast, fish and humankind. That subtle force that gives thought and awareness to our sense perception and recognition, spiritual and material, the Force that intelligently and wisely is active in all and through all to the ultimate good or God of all, giving or endowing all with instinct and knowledge, known and knowable, in the eternal involution or evolution in being. The language and correspondence of earth is insufficient to pourtray or in any way make plain to the understanding of man what God is or is not. We simply bow in reverence at the thought of it in our blurred conceptions of the Infinite, which is the ocean of all that is, life, love and being.

Some of us view and honour Jesus Christ as a man that lived up to his highest ideal he conceived of in himself and of God and the highest sense of unity and personal responsibility of God in his being. In this we have an example of what we may do 2,000 years further on in age, time and evolution of our plane and being.

S. BARTLETT.

SIR,—May I be permitted to give my views as a Spiritualist to "Serious"? He asks, "Is God a power?" Yes. "Is God a human being (or man)?" No, He manifests through man. "Can Spiritualists explain God any better than persons of any other religion?" I am a Spiritualist, and "Serious" must judge for himself. "What who and where is God?" God is the sum total of all things. In the beginning the word was God—He was all. He created the heavens and earth and all that is therein (out of Himself). He is the sum total of all intelligence, love and wisdom, and He is everywhere manifesting in all things visible and invisible. You and I ("Serious") are part of Him, we are His children, His sons, even as Jesus was His son. He chose Jesus above his fellows for some of His greater manifestations, but we have the word of Jesus, "Greater things than these shall ye do if you have faith." Spiritualists have more than faith, they have knowledge and are all the time seeking after truth, which is knowledge. Does this help "Serious"?

STANLEY FAIRBAIRN.

BIBLE READING.

SIR,—The trouble with our Bible reading appears to me to be that we are reading ancient writings through modern spectacles. Also there is a relativity in truth as in other things.

No one, I fancy, at the present day, will insist on the first chapter of Genesis as scientific fact as we understand science, but it has a truth of its own. If we read it as a psychometric reading by a gifted seer of olden times from the earth herself, the story of her creation as told by mother earth herself, we will find it wonderfully true, only the point of view is different from that of the scientist. Another interesting point is the word translated "God," namely, the word "Elohim." This word is plural, as the pronouns used in the English Version show. It is the word used in the Psalms when the Psalmist referring to man says, "Thou hast made him a little lower than the angels (Elohim)." To Spiritualists who have read the Vale Owen Scripts this is interesting, as it seems to refer to those high creative Lords of which the scripts speak. Spiritualism provides a key to many of the difficult parts of the Scriptures, and I feel strongly that it is along those lines that discussion will be most valuable.

J. SPENCING.

REPORTS OF SOCIETARY WORK

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

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

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

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

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

SPECIAL REPORTS.

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

DEVONPORT.

On Wednesday evening, June 28th, we had with us the well-known medium, Mr. Evan Powell. A most attentive audience well appreciated the way in which Mr. Evan Powell dealt with this subject, "The uses and abuses of Spiritualism." This was followed by good and clear clairvoyance. A solo was rendered by one of our Lyceumists entitled "God Shall Wipe Away All Tears."

FENTON, STAFFORDSHIRE.

On Sunday, July 2nd, the Fenton Lyceum held their seventh anniversary services in the Fenton Town Hall. Mr. C. J. Botham, of Burton-on-Trent, was the speaker, and gave two admirable addresses suited to the occasion. The Lyceum children, to the number of about 120, did full justice to the excellent training of Miss Griffin, and their very difficult hymns magnificently. The total proceeds were £27, and the result in every way has been very encouraging to Mr. Smith, the conductor of the Lyceum. Our heartiest thanks are due to a number of friends who, together with their conductor, Mr. Smith, came over from the Hanley Lyceum to walk round with us in the morning parade.

MEETINGS HELD ON SUNDAY, JULY 2nd, 1922.

BARROW-IN-FURNESS, Dalkeith-st. — Mr. Davis, of Barrow, conducted the services, giving addresses and clairvoyance. Mr. Dobson presided.

BARRY, Atlantic Hall. — Mr. A. E. Taylor gave an address on "The Value of Spiritualism to humanity," followed by clairvoyance. Mr. Gardner presided.

BIRMINGHAM. — Addresses and clairvoyance by Miss Randall, of Birmingham. Mr. Fare presided.

UNITED. — Morning and evening the President gave addresses. Clairvoyance by Mrs. Hoskins. Mr. Martin presided.

CLIFTON. — Mr. Jahans gave an able address, followed by clairvoyance by Mr. Jahans.

DERBY, Forester-street. — Mr. Porter occupied the platform. Clairvoyance.

DEVONPORT. — Mrs. May (vice-president) gave an address on "Direct Voice." Clairvoyance by Mr. S. Pearce. Soloist Mrs. Carl Roberts.

HEAT. — Mr. Bain, of Newcastle, gave a farewell address and Mrs. Bain gave clairvoyance.

LIVERPOOL, Dauby Hall. — Mr. Pearson-Walshaw, of Walsall, occupied our platform. He gave addresses on "God" and "The old and new revelations," followed by good clairvoyance. Mr. Corson presided.

LONDON. — Fulham: Morning, circle. Evening, no service.—PROS.: Sunday next, at 7, Mrs. CLEMENTS. Thursday, July 13th, at 8, Mrs. PODMORE.

Central: Friday, June 30th, short address, followed by clairvoyant descriptions given by Mrs. C. Hadley.

London Spiritual Mission: Morning, Mrs. Miles Ord gave an inspirational address. Evening, Dr. W. J. Vanstone spoke on "Spiritual illumination."

LOUGHBOROUGH. — Mrs. Rixon, of Leicester, conducted the meetings. Afternoon, she spoke on "Our Leader." Evening, she spoke on "What is Spiritualism?" and also gave clairvoyance. A good time.

NEWPORT, MON. — Central: Address and clairvoyance by Mr. and Mrs.

Hayward, of Penarth. Mr. Reade presided.

NEWTON ABBOT. — Mrs. Grainger, of Exeter, gave an address on "Spirituality." She also gave clairvoyance. The President presided.

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

PLYMOUTH, Morley-st. — Mr. T. Johns gave an address. Mrs. Pearce rendered a solo, and Miss Pollard gave clairvoyance.

Stonehouse: Meeting conducted by Mr. Prout. Address by Mr. Bevan James on "Man's duty to God." Clairvoyance by Mrs. Martin.

PORTSMOUTH, Lake-rd. — Mr. A. Lawrence, of Reading, gave addresses Evening, "Down and out." Mrs. Hayward, of Southsea, gave clairvoyance.

RESOLVEN. — Usual meetings at the Pavilion Picture Palace. Mr. G. Evans gave two addresses on "Spiritualism and its aims," and "What am I?" Clairvoyance was given at both meetings.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.

SUNDAY, JULY 9TH, at 6-30, A MEMORIAL SERVICE will be held to the late Mrs. Parker, one of our oldest Members and Lyceumists. Speaker: MR. WILLIAMS.

At 8-15, Mrs. HOLDEN. MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD. TUESDAY, at 8, Public Developing Circle, Mrs. FORREST. THURSDAY, at 3 and 8-15, Mrs. HALL.

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

SUNDAY, at 6-30. JULY 2.—Circle for Members only. " 9.—MR. J. DUNN. " 16.—Circle for Members only. " 23.—MISS BARTLAM. " 30.—Circle for Members Only.

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

SUNDAY, JULY 9TH, at 10-30, LYCEUM. At 3, OPEN CIRCLE. At 6-30, MR. W. EDWARDS. MONDAY, at 8, Mrs. ROBERTS. WEDNESDAY, at 3 and 8, Mrs. CROMPTON.

Collyhurst Spiritual Church, COLLYHURST STREET.

SUNDAY, JULY 9TH, at 10-30, LYCEUM. At 3, 6-30 and 8, Mrs. ELLIS. MONDAY, at 3 and 8, Mrs. BRIDGE. WEDNESDAY, at 8, OPEN CIRCLE. SUNDAY, JULY 16TH, Mrs. IRONS.

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

SUNDAY, JULY 9TH, at 2-30, LYCEUM. At 6-30 and 8-15, MEETINGS. TUESDAY, at 8-15, Mrs. LEWIS. THURSDAY, at 8-15, Mrs. SMETHURST. SATURDAY, at 8, OPEN CIRCLE. Doors closed at 8-15.

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

SUNDAY, JULY 9TH, at 10-30, LYCEUM. At 3, OPEN CIRCLE. At 6-30, MR. R. GILBERT. WEDNESDAY, at 8, OPEN CIRCLE. SUNDAY, JULY 16TH, Mr. WILLIAMS.

CHANGE OF ADDRESS.—MR. J. A. JOWETT, Speaker and Clairvoyant, 11, Gaunholme Fold, Rochdale-road, Todmorden.

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Milton Spiritualist Church,
BOOTH STREET, ECCLES.

SUNDAY, JULY 9TH, at 3, 6-30 and 7-45,
Mr. BERRY.

MONDAY, at 3 and 7-45, Mr. CRAVEN.

WEDNESDAY, at 7-45, Mrs. KNOTT.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, JULY 9TH, at 2-30 and 6-30,
LYCEUM OPEN SESSIONS.

At 8, Mrs. VERITY.

WEDNESDAY, at 3, Mrs. VERITY.

THURSDAY, at 8, Miss SMITH.

SUNDAY, JULY 16TH, Mrs. SHEARSMITH.

JULY 17TH, HALF-YEARLY MEETING.

Blackpool National Spiritualist Church and Lyceum,

ALBERT RD. (Near CENTRAL STATION).

SUNDAYS: Lyceum at 9-15. Public
Circle at 11. Services at 3 and 6-30.

SPEAKERS:

JULY 9.—Mrs. LOMAS.

„ 16.—Mr. E. W. CROWTHER.

„ 23.—Mrs. M. E. PICKLES.

„ 30.—Mrs. WILD.

Scarborough Spiritualist Church,
SHERWOOD STREET.

SUNDAY: Lyceum, 1-45.

Services at 3 and 6-30.

MONDAY at 3 and 7-30.

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SUNDAY, JULY 9TH, at 6-30,

Mrs. ANDREWS.

MONDAY, at 8, Miss M. MILLS.

SUNDAY, JULY 16TH, Miss MILLS.

Worthing Spiritualist Mission,
17, WARWICK STREET, WORTHING.

SUNDAY, JULY 9TH, at 7,

Mrs. DE BEAUREPAIRE.

WEDNESDAY, Mrs. ORMEROD.

SUNDAY, JULY 16TH, ALD. DAVIS.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD,

SUNDAY, JULY 9TH, at 7,

Mr. PERCY SCHOLEY.

JULY 16TH, Mrs. ANNIE JOHNSON.

JULY 23RD, Mrs. E. NEVILLE.

St. Leonards Christian Spiritualist Mission,

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

SUNDAY, JULY 9TH, at 11-15, CIRCLE
At 3, LYCEUM.

At 7, Mrs. A. BODDINGTON.

Address and Clairvoyance.

MONDAY, at 7-30, LADIES' PUBLIC

CIRCLE.

TUESDAY, at 8, MEMBERS' CIRCLE.

THURSDAY, at 8, PUBLIC CIRCLE.

SUNDAY, JULY 16TH, Mrs. MAUNDER,

LYCEUM AND FLOWER SUNDAY.

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

SUNDAY, JULY 9TH, at 7,

Mr. W. NORTH.

SUNDAY, JULY 16TH, Mrs. CLEMENTS.

Church of the Spirit, Camberwell,
GUARDIANS' OFFICE (HAVIL STREET
ENTRANCE), CAMBERWELL TOWN HALL.

SUNDAY, JULY 9TH, at 11,

OPENING SERVICE.

At 6-30, Mrs. WORTHINGTON.

SUNDAY, JULY 16TH, Rev. G. WARD.

Clapham Spiritualist Church,
Adjoining REFORM CLUB, St. Luke's
RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, JULY 9TH, at 11, CIRCLE.

At 3, LYCEUM. At 7, Mr. SINCLAIR.

FRIDAY, JULY 7TH, Mrs. PETZ.

JULY 16TH, Mr. and Mrs. PULHAM,

Address and Clairvoyance.

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

SUNDAY, JULY 9TH, at 11,

Mr. PERCY SCHOLEY.

At 6-30, Mr. FRED HORNE.

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

SUNDAY, JULY 9TH, at 7,

Miss V. BURTON.

MEMBERS' AFTER-CIRCLE.

WEDNESDAY, at 8, Mr. L. LEWIS.

Hackney Spiritualist Church,
240A, AMHURST ROAD.

SUNDAY, JULY 9TH, at 7,

Mr. H. BOLTON.

MONDAY, at 8, CIRCLE.

Hounslow Spiritualists' Society,
ADULT SCHOOL, WHITTON ROAD.

SUNDAY, JULY 9TH, at 6-30,

Mr. E. TREADGOLD. At 3, LYCEUM.

TUESDAY, at 7-45, Mr. A. FRUIN.

WEDNESDAY, at 3, GUILD.

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

SUNDAY, JULY 9TH, at 11,

Mr. FRUIN. At 3, LYCEUM.

At 6-30, Mrs. MILES ORD, of Bristol.

WEDNESDAY, at 7-30, Mrs. GOLDEN.

London Central Spiritualist Society,
MINERVA ROOMS, 144, HIGH HOL-
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JULY 7TH, Mrs. M. CROWDER.

JULY 14TH, Mrs. DEANE.

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SOCIETY ADVERTISEMENTS.

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

SUNDAY, JULY 9TH, at 6-30,

MR. AND MRS. SMITH.

THURSDAY, at 8, Mrs. A. BODDINGTON.

SUNDAY, JULY 16TH, Mrs. E. NEW.

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

SUNDAY, JULY 9TH, at 7,

MR. PRIOR.

THURSDAY, JULY 13TH, at 3,

Mrs. MAUNDER.

FRIDAY, JULY 14TH, at 8,

Mrs. CROWDER.

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

SUNDAY, JULY 9TH, at 6-30,

MR. T. W. ELLA.

MONDAY, at 3, Mrs. EDEY.

WEDNESDAY, at 8, Mrs. MANHOOT.

SUNDAY, JULY 16TH, Mrs. POMP.

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SUNDAY, JULY 9TH, at 6-30,

Mr. W. E. WALKER.

MONDAY, JULY 10TH, at 6-30,

COMMITTEE MEETING.

WEDNESDAY, JULY 12TH, at 8,

Ladies' Meeting, Mrs. MAUNDER.

THURSDAY, JULY 13TH, at 8,

PUBLIC MEETING.

SUNDAY, JULY 16TH, at 6-30,

Mrs. M. CROWDER.

Forward movement at 11.

Lyceum at 3.

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TRANSITIONS.

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In loving memory of our dear
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SUNDAY, JULY 9TH, at 3, PROFESSOR C. WILLIS. Subject, "The Day Brain and the Night Brain," followed by Psychological Experiments. Chairman: Mr. J. GARNER. Discussion invited. Open to all. All welcome.

SUNDAY, JULY 23RD, Lyceum at 2-30. SPECIAL OPEN CIRCLE at 6-30 conducted by Mrs. WOLFENDALE. All welcome. Silver Collection.

MISCELLANEOUS ADVERTISEMENTS (NOT DISPLAYED.)

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

DRAWING-ROOM SEANCE will be held at "Whitehall," 159, Acre-lane, Manchester, by a well-known Medium on Tuesday evening at 8. Fee 1s.

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HAVING secured the FORESTERS' HALL, RAGLAN ST., DARTMOUTH RD., CHEST HILL, for Spiritualist services to be held on SUNDAY EVENINGS at 8, commencing SUNDAY, JULY 16TH, MRS. PAYNE will be glad if intending members will come along on that date to assist him in forming Committee, arranging circles, etc.

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Mrs. L. HARRIS, Hon. Sec., 10, Clifton-road, Radford, Coventry.

Will Mrs. HAMILTON, who resided in High Vale, London, some years ago, be alive, or Mrs. ALEXANDRA, her daughter, write to "V," Two WORLDS, Manchester.

Would any Spiritualists in the neighbourhood of Anerley or Penge, and willing to form circles, etc., please write to BURTON, 9, Weigh-ton-road, Anerley, S.E.20?

Speakers, Open Dates, Etc.

ALBERT COOPER, Boy Medium, Speaker and Clairvoyant, has open dates for 1922. Secretaries please write 22a, East-street, Coventry.

JOHN S. HENDRY, inspirational speaker and clairvoyant, now booking 1923 dates. Testimonials from leading Scottish Societies. Communications to 120, Den-road, Kirkealdy, Scotland.

After ROBERT DAVIES, the well-known Exponent and Demonstrator, has the following dates open: July 20th, 9th, 10th, 22nd, 23rd, 24th; August 2nd, 6th, 7th, 12th, 13th and 14th; Oct. 7th, 8th and 9th; Nov. 11th, 12th and 13th; Dec. 2nd, 3rd and 4th. Also a new list for 1923. Terms on application. Week-ends only.—Beech House, 83, Cleveland-rd., Crumpsall, Manchester.

Mrs. C. GRADDOL, Exponent and Demonstrator, has open dates for 1922-23: 9, Hedwig-street, Pendleton, Manchester.

Wm. F. BAILEY, Inspirational Speaker and Clairvoyant, is now booking for 1923. For terms apply to 106a, Broad-street, Birmingham.

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