



THE TWO WORLDS.

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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. 1817—VOL. XXXV.

FRIDAY, SEPTEMBER 8, 1922.

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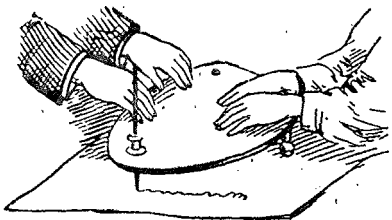
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No. 1817—Vol. XXXV.

FRIDAY, SEPTEMBER 8, 1922

PRICE TWOPENCE.

Original Poetry.

The Dust of Death.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—BIBLE.

GOLD dust before the chariot wheels of God
In time and space—Infinity its goal—
Awhirl for aye, while universes die.
Love breathed, and man became a living soul.

Gold dust before the chariot wheels of God,
And wondering angels watch'd a form arise;
No writhing worm upon an arid plain,
But Deity maturing for the skies.

—E. P. PRENTICE.

A Missionary Tour Through Australasia.

Horace Leaf.

THE distance from Perth to Adelaide is several hundred miles. We did the journey by railway, and so passed through Coolgardie, at one time famous for its valuable gold-fields. We broke our journey at Kalgoorlie for a couple of days, a few miles further on. The prosperity of Coolgardie passed to some extent to Kalgoorlie, but here, too, the rich ores have been thoroughly exploited, only a few gold mines are now working. We visited the Golden Horse Shoe Mine, one of the largest in Australia, and saw the upper workings and something of the process by means of which gold is extracted from the rock, and were able to appreciate the statement of the manager that it costs about one guinea to produce twenty shillings worth of gold.

Here, too, we saw ordinary prospectors. In many places they had dug deep holes in the ground in the hope of discovering gold, and as they are not compelled to fill them in again they are positively dangerous at night time, for to fall into one of them could hardly fail to result in serious injury.

Kalgoorlie is a fairly large town of the mining type, and therefore has an air of instability. Such towns grow up in an incredibly short time as soon as gold is discovered. They tend to disappear just as rapidly when the metal is exhausted. The last to go are the huge mining companies, which continue as long as there is hope of producing dividends. The Golden Horse Shoe Mine was satisfied with obtaining one ounce of gold to every ton of ore raised and crushed. It is impossible to convey an adequate idea of the vast amount of labour and machinery this comparatively small yield involves. Needless to say, none except those with great capital can hope to make such a proposition pay.

We saw several prospectors "panning" for gold. There was something extremely pathetic about these fine, able-bodied men, standing in the broiling sun shaking their pans and anxiously peering into them to see if they had any luck. Yet such a life cannot be without its charm, for some prospectors have been at it for many years, and are content to go on under the conviction that in time their luck will change. Quite recently an example of patience being rewarded in this way occurred. An old-age pensioner, having fished all through his long life, struck a seam yielding forty ounces of gold per ton! He will probably die of over-work and excitement. In any case he cannot now long enjoy his good fortune.

There is no Spiritualist Society in Kalgoorlie, so that it was no part of our plan to lecture there. We discovered one or two interested persons, and may, before leaving Australia, deliver what will doubtless be the first Spiritualistic lecture in this town, which, along with its near neighbour, Boneder City, is doomed apparently to early extinction. During the summer the heat in this part of Western Australia is intense, reaching in normal times more than 120 deg. Fah. The rainfall is so very poor that we hardly saw a blade of grass except where it was specially cultivated. By a wonderful system the water supply is brought from about 400 miles away. This fact alone has added greatly to Kalgoorlie's lease of life.

We left Kalgoorlie for Adelaide by the famous Transcontinental Railway, one of the finest for accommodation in the world. It has the longest straight run of any railway in existence, passing right across the Nallabur Plain. This expanse of arid country, without a hill to break the monotony, extends for hundreds of miles until it reaches the borders of the State of South Australia, of which Adelaide is the capital.

We changed trains at Port Augusta, and again further down the line, each time on to another gauge, making four different gauges between Perth and Adelaide. This variation of gauge is one of the principal drawbacks in Australia, as it necessitates frequent changes, entailing, especially where goods are concerned, much additional labour, to say nothing of loss of time. The reason for it is that each state originally acted independently, and laid the gauge they considered most convenient and economical. It is hoped in time to abolish this bad system in favour of a single gauge, but owing to expense that cannot be yet.

Adelaide is a very fine city, and like all other great Australian towns, near to the sea. Its Botanical Gardens ranks amongst the most beautiful we have seen.

Spiritualism is represented by several churches, as they are usually called, the principal ones, Magdalene Church (presided over by the Rev. Lily Lingwood-Smith) and St. John's Spiritual Church (presided over by the Rev. Mrs. Duncan, assisted by Mrs. Watson). These two churches combined in their efforts to make our meetings successful. The Rev. Mrs. Lingwood-Smith acting as our hostess, whilst the Rev. Mrs. Duncan and her assistant did all in their power to forward our efforts in every way. The result was all that could be expected, but above all was the extreme pleasure we derived from the realisation that Spiritualists in Australia are not less zealous for the welfare of their Cause than those of "the old country."

Adelaide, in common with Perth, suffers from the lack of speakers and mediums from outside. This throws a great deal of work upon the various leaders, who must experience great difficulty in keeping their platforms satisfactorily supplied. One result is that undesirable persons sometimes get in and do harm. This unfortunate fact has been impressed strongly upon me from time to time, and it has resulted in antagonising the police against Spiritualism. Arrests of mediums frequently occur, and as far as can be gathered little discrimination is shown on the part of the authorities. Adelaide is particularly well situated in having two officially registered churches, both Mrs. Duncan and Mrs. Lingwood-Smith being recognised by the State as Spiritualist ministers.

While in this town we visited one or two eminent Spiritualists, including an elderly gentleman who has long held high position in the State Government, and who is recognised as one of the greatest financiers in South Australia. We found him a convinced Spiritualist and Theosophist, who has more than once demonstrated the fact in a very practical way by rendering financial assistance to

the local churches. In the course of conversation he expressed the belief that gold attracts gold. His long experience had led him to the conviction that some metals repel their kind, whilst others attract, gold being pre-eminent in this latter respect. It was a curious comment, and coming from one so long and so intimately associated with money in a big way, it is, perhaps, not unworthy of record.

Our stay in Adelaide was for one week only, all too brief for so large a town. It resulted in keeping us exceedingly busy, but we found time to explore some of the surrounding district, including Mount Lofty. The scenery among the mountains just outside the town is magnificent, while a softer touch is given by the villages which lie in the very heart of the mountains. It is a wonderful testimony to the progressiveness of the Australians to know they have cultivated the mountain sides up to the top. Few sights are more charming than to pass round a bend in a mountain road and to suddenly see lying before you acres of cultivated land, with hundreds of fruit trees growing on the hill sides, and a snug village lying in a hollow. These villages, however, differ very much from an English village. Here are no thatched roofs or ancient gables, but fine modern houses surrounded by verandas. One thing Australia necessarily lacks, namely, ancient history; ancient buildings, are therefore not to be found in this new country.

An interesting experience was a visit we were permitted to make to the headquarters of the South Australian Police. Mr. Lingwood-Smith, our host, being Finger-print and Photographic Expert to this branch of Civil Government, was able to act as our guide. We had a talk with an old aboriginal, who had been found intoxicated with no visible means of support. He was quite contentedly pacing his cell smoking a pipe. Our brief conversation showed him to be a man of no mean intelligence, speaking good English.

I asked him whether he was a half-caste.

"No," said he, with evident pride. "I am a real child of the soil."

"What do you mean by that?" I asked.

"That I am a real aboriginal, and this is my native land."

I discovered he would probably be dismissed by the court on the following day, nothing more being desired than to give him shelter and supervision for a night or two.

An Appeal from Finland.

TO BRETHREN AND SISTERS IN ALL COUNTRIES.

THE Spiritualistic movement has been paralysed from the beginning of the horrible civil war in Finland, which, as known, raged in the year 1918. In that war many a Spiritualist lost his physical life, and a many more their property.

There was, in former years, published in Finland a Spiritualistic periodical named "Spiritisti." Its eager editor was Mr. Jalo Kivi, who also procured the necessary means for its publication. He, too, translated into Finnish many Spiritualistic treatises, and has himself written a book on Spiritualism. Briefly stated, he has been the chief personality, support and aid of the Spiritualistic movement in Finland.

He, as well as many others, lost his property because of the civil war. From that time has the Spiritualistic movement in Finland been suspended, being void of a periodical, other literature, and propaganda. All activity has been confined in private occasional meetings in the Spiritualistic circles.

But now spiritual want is increasing again after that crisis. We are full of enthusiasm and willing to give of what we have to people. Yet we are quite powerless because of lack of means. Prices are fabulous as a natural consequence of the low value of the Finnish mark. Therefore, we have decided to turn to the Spiritualists of all countries for our assistance.

Please, therefore, dear brethren and sisters, stretch us a helping hand in order that we might again continue preaching the gospel of consolation and knowledge of the

coming life. We believe you will get back a hundredfold reward from the source of all good.

All possible contributions should be addressed to the Secretary of the Finnish Spiritualistic Society, the Editor Mr. Jalo Kivi, his address being, Spiritistinteinitus, Tammerfors, Finland. With cordial, brotherly greetings—

BOARD OF THE FINNISH SPIRITUALISTIC SOCIETY.

JALO KIVI.

ROSA KOSKINEN.

Tammerfors, Finland.

Dean v. Vicar.

Rev. Chas Tweedale Replies to the "Gloomy Dean."

IN a recent newspaper article Dean Inge says: "Immortality is something far more than, and different from, mere human survival through unending time. I am sure I need not warn my hearers against the pitiable revival of necromancy in which desolate and rending hearts have sought a spurious satisfaction. If that kind of after life is true, it will indeed be a melancholy postponement or negation of all that we hope and believe about our blessed dead."

The Rev. Chas. Tweedale, whose pen is ever at the service of the Cause, thus replies:—

SIR,—The quotation from the "Gloomy Dean" is certainly "thought provoking," but I am afraid not in the direction contemplated by the compiler of "Things Thoughtful." The quotation is like a hollow vessel. It makes a big noise, but has nothing in it. He tells us that the Christian's immortality is something different from mere survival, hinting that somehow the one has little or no connection with the other. This is the kind of dust-in-the-eyes that is being thrown about so much at present by certain Church dignitaries. Survival and the evidences thereof are the proof of such "immortality" as human beings get, the correct term by the way, for this future condition being not immortality but "the life of the ages," usually translated "eternal life."

Immortality is the property of God alone, as without beginning or end (I. Tim. vi., 15, 16). The "Gloomy Dean" apparently does not know this. When Christ sought to prove the future life to His apostles He returned from beyond the grave and gave those very evidences of human survival at which the Dean scoffs, and which were manifested in these times he ignorantly calls "necromancy." Necromancy means "divination by a corpse," and refers to heathen rites in which blood and portions of dead bodies were used. Needless to say, communication with the departed, the real Communion of Saints, has nothing to do with such abominations; and only an ignorant bigot would make the assertion and bring the charge.

If modern communication with the departed is "necromancy," then Christ was guilty of necromancy when he communicated with Moses and Elias on the Mount, and so were the apostles when they communicated with Christ in the upper room. The kind of after life revealed by modern communications is just the kind revealed by Christ in ancient days as far as Christ's revelation of that life goes; which, by the way, apart from what we learn from his own appearances after death, is not very far. What does the Dean know about that after life? He can tell you of "golden floors and harps and crowns," of *praeterea nihil*. One might easily retort by using his own phrase, "If that kind of after life is true it will indeed be melancholy." The whole quotation is mere "sounding brass." While endeavouring to pull down he has nothing definite to put in the place of that which he seeks to destroy. He is the man who some years ago told us that St. Paul did not really see Christ on the way to Damascus, but only thought he did, and who also informed us that St. Luke "was fond of the supernatural," and this accounted for the tales of wonder in his gospel. "Ware all such blind guides—

Yours, etc., CHAS. L. TWEEDALE.

Weston, Aug. 23rd, 1922.

If you want a thing hard enough, it's as good as yours.

Magician Turns Spiritualist.

"Approached by Some Unearthly Force."

Weird Rappings.

MR. HOWARD THURSTON, America's foremost magician, announces his conversion to Spiritualism, despite his many years' duplication of mediumistic tricks with stage magic.

Mr. Thurston says that he invented the "semi-radio machine" with which he caught rappings due either to spirits or signals from other planets. He is not yet ready to give the public details of the invention. He says that Sir Arthur Conan Doyle witnessed some of his experiments and was no more able to interpret them than he himself was.

AFTER MANY YEARS.

Mr. Thurston asserts that his conversion to Spiritualism after many years' scepticism is due partly to these mysterious rappings, and also to the presence of mystic faces, which he sees and which he describes as "silent, misty faces that obey my wish and move right or left, but fade when I seek to find what message they bring."

"My latest experiments," adds Mr. Thurston, "convinced me against my will that we are being approached by some unearthly force which seems trying to impart to us or receive from us some information."

"During a recent series of tests with the semi-radio machine I ascertained the unmistakable presence of some definite supernatural influence which seemed to be attempting to give some sort of message to me or through me."

ON THE PLANETS.

"I have recently arrived at the conclusion that many planets, if not all, are inhabited by beings spiritual or physical who are similar to us in mentality at least, and in course of time they will get into intelligible communication with us. I think they have been trying to get into touch with us for a long time. It is barely possible that their signals, received by highly sensitive ones among us known as mediums, have been mistaken for messages from departed relatives and friends."

"I am not converted to the sort of Spiritualism proposed by Sir Arthur Conan Doyle, Sir Oliver Lodge and Dr. J. H. Hyslop, but I believe that any highly sensitive persons with ability to concentrate can at times receive so-called Spiritualistic communications. I do not think, however, that any human beings can translate them."

"I feel sure that there is a direct connection between occult force and radio power. We are on the brink of startling psychic discoveries, and wireless invention will be partly responsible for these disclosures. It is possible that scientists attempting to get into wireless touch with Mars will bring to light astounding facts—quite accidentally, in all probability."—*"DAILY EXPRESS."*

Splendid! An Item for Spiritualists.

I have just read "What Life Means to Me," by Dr. W. T. Grenfell. The doctor is a man, every inch of him. Below I give an extract which all Spiritualists may make excellent use of when dealing with the scornful and cynical objectors to our claims. It filled me with joy when I read it and I at once realised how effectively it might be used in connection with psychic phenomena. Following is the extract:

"But I say Christ does do for men to-day what he promised to do and what these accounts tell us he did do. He took then a fisherman who was ignorant and unlearned, who laid before a handmaid and ran away from a handful of soldiers, and made that man into the Peter that the world has ever since honoured. And he does it again now. I was a surgeon I stood before you to-day and advocated a remedy that 1900 years ago made great cures, and you were to say: Well, I don't see that it ever does it now; and I were not able to point to any such results now, I should appear to be either a knave or a fool. What sane man would spend his time in advocating that which had not for centuries fulfilled its promises in the benefits it claimed to be able to perform?"—A. H. WALTERS.

How You Can Help the Cause.

Rev. H. W. B. Myrick in "The Progressive Thinker."

THE greatest obligation resting upon Spiritualists to-day is to spread abroad a knowledge of spirit return. While the orthodox churches are doing much good moral teaching, which we can freely admit and commend, yet they are not teaching the world the possibility and blessed assurance of spirit return and communication.

Here is a field in which Spiritualism is supreme and where it has no competitor. And the world is hungry for the knowledge which we alone can bring. Millions of aching hearts, from whose embracing love the dear ones have been torn by the relentless grasp of death, are ready to be comforted if we can get the message to them. And thousands of hearts that have allowed the cancer of unbelief to eat away the last lingering remnant of hope that at one time flourished in their now desolate souls, are ready to be filled again with joy, if we carry to them the truth that there is life beyond the cold and gloomy grave.

In his debate with Moses Hull, Prof. W. F. Jamieson, the agnostic, exclaimed: "Oh, could there be a glorious country beyond this earthly existence, how much brighter it would make this world. I have had occasion to feel that death is so cruel unless there is something better, that we yet know not of, to come after it."

It is the mission of Spiritualists to comfort such hungry hearts with the glad news that there is just what Mr. Jamieson so broken-heartedly cried out for—life forever beyond the portals of the tomb. How shall we do it? By personal testimony. Tell your experience to others.

Do not push your experiences upon people at the wrong time or place, but when an opportunity comes gently let them know that you have a belief that makes you very happy. You can always tell when a word may be spoken safely that will receive a respectful hearing. And I am sure that there are a great many people in the churches to-day, if they could be induced to speak their minds, who would say that they were very doubtful as to whether there is any future life or not. The Christian church can, and does, indeed, tell people how to live good lives in this world, but it cannot prove to thinking men and women that there is another world.

In his book, "The Future Life," the Rev. Samuel McComb, speaking of the war, said, "Face to face with death, either personally or vicariously, these persons have discovered that their religious faith or view of life was a mere tradition which broke down under the pressure of the dreadful experience." In other words, when they came face to face with death they found that the church, instead of giving them real facts to help them, could only offer traditional beliefs and unverified opinions.

Rev. McComb goes on to say further, "But surely inside our Christian churches this faith is kept fresh and living, and here death can be faced with assured confidence that it only marks a transition to a fuller and richer life. Alas! this is far from being the case as any one with a knowledge of the facts can testify."

That is true: the churches cannot keep alive in thoughtful minds a strong belief in immortality. The best they can do is to encourage a dim and uncertain hope of it. It is the mission of Spiritualism to prove to men that death does not end all.

Another way to help spread the good news of Spiritualism is to circulate first-class Spiritualist literature. Every Spiritualist ought to take a good Spiritualist paper, or several of them, in fact, and not only read them himself but get somebody else to read them.

Never burn up a Spiritualist paper, nor use it to line a shelf, nor to wrap up articles, cut patterns out of, or for any purpose whatever, except to read. When you have read one yourself at once proceed to get it into some other person's hands. Mail it to a friend or leave it at the library where someone will be sure to read it and profit by it.

If you find an article in the last paper that specially interests you and is a good advertisement of our philosophy, get a pencil and mark it, then promptly mail it to some

preacher in the city. He will read it all right, and it is impossible to tell what the results may be.

Hundreds of people can be reached in this way, and I would say to any one here who wishes to help convert the world to the truth of Spiritualism, you can do no better work than to circulate our papers. There are a great many people who would read one of our papers if it was given to them, who would not go to a Spiritualist meeting, and in this way their interest might be aroused. Take a bundle of old papers, or get a bundle of new ones—it won't cost you very much—and go to any gathering of people, political or otherwise, and hand them out to the people as they pass by you.

The Price-Hope Photographic Case.

Mr. Wm. Hope's Comments.

MR. HOPE sends us the following letter concerning the allegations of Mr. Harry Price, and we think it well that the other side should be heard:—

"Concerning my experiment with Mr. Harry Price, there has been so much said on both sides that readers are at a loss as to what to believe. Every story has two sides, and if *THE TWO WORLDS* will favour me, I would like to place a few facts before its readers.

"It must be remembered that Mr. Price, on his own confession, acted the deceitful friend throughout the whole of the seance. He says that he as good as saw me change the slide for another taken from my breast pocket. His plates had been marked with X-rays, and because these marks did not appear on the plates after development, he concluded the plates had been changed.

"Since the experiment I have met the representative of the firm that marked the plates. I explained to him my method of working, and he frankly admitted that under the conditions prevailing this type of marking constituted no test, and was unreliable. So much for the markings.

"From information I have received it is alleged that I must have given away a plate bearing these marks in another box, and to another person. If this is so, the question arises 'How had it got there?' To be candid, I do not know. There were, however, some half-dozen partly used boxes of plates lying on the table quite close to Mr. Price's hands, whilst he was loading the slide from his own box. These partially-used boxes had been left by previous sitters. I cannot, of course, say that Mr. Price slipped one of the marked plates into one of these boxes, but if he had wanted to do so he had plenty of opportunity. I cannot overlook the fact that he is reputed to be a good conjuror, and if he did practice such a trick it is quite possible that this plate could have been subsequently used on another sitter. Sitters sometimes come without plates, and in such cases we use plates from amongst those left over by previous sitters.

"Mr. Price says I changed the slide, but it must not be forgotten that the slide holds two plates. Is it reasonable to suppose that when employing the plates from the slide I should have only put one in the box instead of both, and is it not absurd to suppose that I should have put an 'extra' on that one and then put it away in order to palm it on someone else? I would very much like to know what has become of the sixth mystery plate.

"It may be as well to show your readers some of the incidents arising from the unreliability of many of the sitters one meets.

"Mr. Edward Bush asserted that Mrs. Buxton painted the robes on some of the spirit forms with her own hands, and when I wrote him in protest he calmly replied that he was 'sorry if he had made a mistake.' This, however, did not affect his public statement.

"Not very long ago we gave a test to a gentleman under the impression that he would publish the results if successful. We conducted the test on the lines he laid down. I even allowed him to tie my hands together, and I did not enter the dark-room at any time during the test. We obtained a very good result. Upon leaving he shook hands with us and said he was completely satisfied. We are still awaiting the publication of the facts, but shall probably have to write for them, as he had published a great deal

against Spiritualism, and probably objects to eat his own words.

"A little while ago a lady commented upon Mr. Spencer's test in which he used his own camera, and suggested that Mrs. Buxton might have tampered with the camera whilst the Major was in the dark-room. She conveniently avoids telling us how it would have been possible to have produced the results obtained by any form of tampering with the camera especially under the conditions the Major imposed.

"One critic contemptuously said that our results were smudges and complained that some words in the written messages were mis-spelt. A little later he asked me to sit, and I simply asked him why he did not get up and sit before finding fault with our work. I have never replied before me, saying he was not finding fault with our work, but with that of our friends (meaning, I suppose, the spirits). This is a prominent S.P.R. man.

"I want to ask your readers, can they blame a medium for refusing to sit with such people, and so subjecting himself to the inconvenience of giving them tests? The folk want psychic phenomena delivered in a motor car, at present it can only be delivered in a wheel-barrow, and very imperfectly at that. I am an ordinary working man, and I think the straight-forward method for Mr. Price, if he thought I had changed the slides would have been to have charged me with it there and then when I could not let him examine my pocket and speedily undeceived him. Instead of that he went away in the garb of friendship, and we never heard a word about the case for nearly four months afterwards. Perhaps he hoped I had forgotten the case.

Translated—Mr. Robert Race, of Manchester.

WE have to record the translation to higher fields of labour of a very old Manchester Spiritualist in Mr. Robert Race, of Vernon-road, Manchester, who passed away whilst on holiday in Derbyshire on Saturday, August 26th, aged 63 years. Mr. Race was a Spiritualist of nearly forty years standing, and was for a time a member of the famous Oxley Circle, which gave to the world the five volumes of "Angelic Revelations," and the four volumes of "The Word and Its Manifestations," which it is claimed were given under the direction of Emmanuel Swedenborg (the work of this circle is splendidly dealt with by Mr. Frederic W. Thurston in the current issue of the "Occult Review").

Mr. Race himself was the author of "The Secrets of Religion" (now out of print) under the name of "Walter Veri." He was well-known in Manchester schools and circles, and was formerly headmaster of the Chesham Central School, retiring into private life only a few years ago. He was a scholarly man of few words, but deep thought and equable temperament. We extend to his widow our deep sympathy in his physical loss, and have no doubt that his knowledge of psychic and occult matters will help to bridge the stream which he has now crossed.

Prof. James Coates at Dundee.

AN interesting lecture on "Spirit Pictures and Writings" was delivered to a large gathering of the Dundee Society of Spiritualists in the Foresters' Hall Monday, August 28th, by Prof. James Coates, F.S.A., of Rothesay, a veteran of 50 years' experience in the spiritual movement. The lecture was illustrated with no fewer than 55 spirit photographs and psychographs, and in explaining the severest test conditions under which these were taken he dispelled any idea of fraudulent production. In every case, he said, the plates were purchased by the sitter and sealed before they were given to the medium, then being taken away and developing with the seal intact. Several of the spirit pictures were taken without exposures in a camera, by simply placed between the palms of the medium's hands, the magnetism operating in the medium "being sufficient for the spirit people to work upon."

The first coloured spirit photograph ever obtained by the Crève Circle was shown, and it was explained that Professor Geley, the President of the Institut de Psychisme in Paris had tested and proven this form of phenomena.

Mr. Dan Urquhart, President of the local Society, presided. DUNDEE ADVERTISER.

Resignation of the Rev. G. Vale Owen.

Whole Time for Spiritualism.

Lecture Tour in America.

THE Rev. G. Vale Owen, Vicar of All Hallows' Church, Orford, has sent his resignation of the incumbency to the Bishop of the diocese. Mr. Owen sprang into world-wide prominence early in 1920, when his book, "Revelations of the After Life," and articles dealing with life in the world beyond, were published. He has since been a conspicuous figure among Spiritualists, and has lectured to crowded audiences in many parts of the country. It is in order to be free to devote the whole of his time to Spiritualist work that Mr. Owen has decided to give up his parochial duties. He will leave at the end of November.

In an interview Mr. Owen said: "During the last two and a half years I have received many invitations to lecture, which I have had to decline. These invitations still continue to arrive, and are so enormous and cover such a wide area that I feel I can no longer refuse them. The only way in which I could perform the work I am being called to do is by devoting my whole time to it, and that would not be possible while I had a parish to run. The two things cannot be done at the same time, and I, therefore, felt bound to come to this decision. I cannot adequately express how deeply I regret leaving Orford, where the people have been so loyal to me for 22 years."

A FACTOR IN THE DECISION.

Asked if his decision had been influenced by the recent death of Dr. Ellis Powell, the Vicar replied that in part that was the case. "Dr. Powell, who was a great friend of mine, was my chairman at my last big meeting in London," he said, "and we were considering working together. We agreed on many matters concerning Spiritualism, and to some extent I hope to fill the gap made by his death."

Mr. Owen added that his special aim would be to show people that Spiritualism was not opposed to Christianity. A great many Spiritualists left out Christ from their work, and in consequence the movement suffered to a great extent.

We understand that Mr. Owen's resignation was free from pressure of any kind, and had no connection with his controversy with the Bishop of Liverpool in reference to the visit to All Hallows' Church of Sir Arthur Conan Doyle in October last year. Mr. Owen intends to make a lecturing tour of the United States of America, commencing in January next.

The Vicar's impending departure will be much regretted by his parishioners, who hold him in the highest esteem and affection. He came to Orford in 1900 from one of the Liverpool slum parishes. The services were held at that time in the schools, and through his energy and enthusiastic efforts the present handsome church was built, and subsequently the Vicarage. During the war he maintained a regular correspondence with about 200 men from the parish, of all denominations, who were serving with the Colours.

MR. OWEN'S CAREER.

Born in 1869 at Birmingham, Mr. Owen was educated in that city at the Midland Institute and at Queen's College. In 1893 he was ordained by the Bishop of Liverpool to the curacy of Seaford; then was curate successively of Fairfield, 1895, and of St. Matthew's, Scotland-road, 1897—both of Liverpool.

It was in 1900 that he came to Orford, Warrington, as curate-in-charge. In that district he has laboured with unequivocal success. The present beautiful church was built in 1908; and the new parish being then formed, he was appointed first vicar. The handsome vicarage was built in 1915. The living has recently been much—and permanently—enhanced, and at the present moment the population of the parish is rapidly increasing by virtue of a large housing scheme under private enterprise.

MANY LITERARY WORKS.

Mr. Owen was at one time a fine harrier; and now, "Who's Who," makes gardening his hobby. At one

time he was a regular contributor to the Liverpool press under the nom-de-plume of "Thomas a Becket." He has long contributed to the leading psychic periodicals and newspapers in the British Isles, the Colonies and the United States.

He rose to world-fame by virtue of the script on "The Life Beyond the Veil," which he commenced to receive in 1913. It was published during 1920 and 1921 in England in "The Weekly Dispatch," and daily in America in the "New York World." It was reprinted in volume form in most countries and languages: in England by Mr. Thornton Butterworth, in four volumes—"The Lowlands of Heaven," "The Highlands of Heaven," "The Ministry of Heaven" and "The Battalions of Heaven"; in America by the George Doran Company, one of the greatest publishing houses in the world.

Mr. Owen also edited with Miss H. A. Dallas "The Nurseries of Heaven," a book concerning the life of children who have "passed over"; contributed largely to "The Undiscovered Country" (Cassell), edited by Harold Bayley; and has now in the press with Messrs. Hutchinson a new book "Facts and the Future Life." This last is the collected edition of a series of articles which appeared from his pen in "The Weekly Dispatch" during the last half of 1921.

It is well-known that Mr. Owen has not accepted any payment for his literary work, the profits having gone usually to various deserving objects.

His capabilities as a lecturer Mr. Owen has already demonstrated in London on various occasions before thousands of people, receiving remarkable ovations.

Mrs. Jennie Walker.

SINCE the note in last week's TWO WORLDS there was, up to Sunday, no marked alteration in Mrs. Jennie Walker's condition. What alteration there was was for the worse. Indeed, on Thursday, a further anxious consultation with the doctors resulted in the warning to expect the worst before very long. This was fully confirmed the same day in a psychic sitting in which Mr. Osborn was accompanied by Dr. Abraham Wallace.

On Sunday the same situation practically continued, but on Sunday night it was held by those in charge that the end might then come at any time. In the intervals of sleep, reduced by the pressure of the malady, Mrs. Walker was, without intermission, quite conscious and particularly clear in mind.

WE regret to hear that Mrs. Ruth Hey recently fell and broke her arm. After the limb had been reset the X-ray revealed the necessity of re-setting, and this entailed considerable pain. Mrs. Hey's numerous friends will be pleased to hear that the injured limb is now progressing satisfactorily.

WE hear that London is to have another Spiritualist weekly, to be named "Spiritual Truth." The new paper will be 8 pp., and its price threehalfpence. Its purpose is to present psychical subjects in a frankly Christian setting. We believe there is room for such a publication, and extend to the newly-born effort our hearty goodwill.

MR. R. A. OWEN (Liverpool) sends us an optimistic report of visits made to the new Society in North Wales—Bangor. The Cause in this centre is steadily establishing. Excellent meetings were held, and the audiences were good, both in size and quality. It is a true enthusiast who spends his hard-earned holiday in encouraging and strengthening the work of those who are pioneering in new districts.

WE are pleased to hear that after a serious illness, in which his life was despaired of, Mr. Joe Dickenson, of Halifax, has made a good recovery. He reports that the rest from public work has strengthened his clairvoyant and clairaudient powers, and he hopes early in next year to resume his public engagements. With a few months of solid development Mr. Dickenson should be capable of evidential work of high value.

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FRIDAY, SEPTEMBER 8th, 1922.

Spontaneous Visions.

THE "Daily Express" recently related an incident concerning a vision of Michael Collins seen by a National General shortly after he was slain. When the news came through to Dublin in the early hours of the morning the members of the provisional government were hastily summoned, and officers were sent to break the news to the other General who had been the intimate friend of Michael Collins for years. They found him sorrowing in his room, and he said, "You need not bother, I know what you have come to tell me. Mick is dead, he has just been to see me himself."

We are persuaded that such visions are far more prevalent than is generally supposed, but they touch the tenderest side of one's private life, and are generally stored in the secret chambers of memory as too sacred for relation to the busy world. Quite recently we were talking to an elderly gentleman, a very strong and devoted Churchman, who occasionally visits a Spiritualist Society. He told us that whilst lying in his bed a few weeks ago he saw his wife (not long since passed away) appear at his bedside. He claimed that there was nothing shadowy about the vision, it appeared solid. He spoke to her, and she replied in a voice clearly audible to him, and which he recognised as hers. He is quite satisfied that it was an actual visitation from the unseen. He made bold to tell his vicar about it and asked for an explanation. The cleric professed his belief in the actuality of the incident, but could only suppose that "God, in His mercy," had granted this favour to the old man to cheer his loneliness.

Some years ago, when visiting Scotland, we attended a seance where one of the sitters was a clergyman in charge of a Scottish church in the Orkney and Shetland district. In the course of conversation this man volunteered the information that about one-third of his parishioners were intermittently clairvoyant. "They see the spirits of the departed." We asked him what effect such visions had upon them, and this elicited the information that such visions always gave rise to trepidation. The humble folk, when they saw spirit forms, were quite sure that their departed had returned from heaven to bear away some loved one. Such an idea points to the strength of the old idea that heaven is far beyond the stars, and that quite a long journey was entailed in the re-visitation of earthly scenes.

It is, of course, true that a number of such visions coincide with the passing of other friends, probably because when a loved one is about to cast the burden of flesh they are waiting to receive the one who is released. But we think that the majority of appearances of those long since passed away have little relationship to another passing. In the second volume of his new book, "The Mystery of Death," Camille Flammarion gives us a number of cases similar to the Michael Collins case, where deceased

persons have announced their own death. The inference that the new abode of the departed (?) is not far away is very clear, and is strengthened by similar appearances on the part of those long since passed over.

All phenomena are governed by law, and whatever may be our concept of Deity—inscrutable as the mystery may be—we are learning that such law is constant, otherwise we would be living in chaos rather than a cosmos. There are laws which govern the incursion of spiritual beings into the affairs of mortals. That we cannot define such laws merely argues our own ignorance. It is the purpose and province of Spiritualism to record and investigate such happenings as will throw some light upon their operation.

It would certainly appear that some of these appearances are objective and material, a mass of records of phenomena from the resurrection of Jesus to the experiments of Sir William Crookes, and others since reported, are evidence that material forms, tangible and objective, do appear, which resemble in the minutest detail the forms of persons whose bodies we laid in the grave. Many others, however, are undoubtedly subjective, and are evidence of the power possessed by many to see clairvoyantly at certain times.

Here we stumble against a difficult problem, viz., the intermittent nature of psychic faculty. It is one of the pitfalls of psychical research. Given a certain medium we obtain a certain phenomenon, but it does not follow that the same phenomenon would be obtainable with the same medium on the following day. D. D. Home found that there were periods of months when his psychic powers were in abeyance. Dr. Slade had the same experience. Scores of clairvoyants at the present time are clear-sighted on one day and befogged the next.

It is probably true that all people possess the psychic power of clairvoyance—in some it never emerges, in others it seldom comes into manifestation. With a few people such vision is a phenomenon which frequently recurs. It would seem that the frequency of its emergence depends in some way upon how deeply it lies below the threshold of normal consciousness. Like mineral wealth it occasionally "outcrops," but is generally at varying depths beneath the surface.

At any rate the sporadic occurrence of such incidents as are noted above go to show that there is a large amount of clairvoyant power in the world which only occasionally comes into operation, but which, if systematically developed, would go to convince us that the degree in which we are separated from the spiritual world is the measure of our own ignorance and incapacity.

—♦—
"THE real trouble with life," muses the "Ulrich Herald," "is just as with a time table: by the time a man has figured out the train is gone."

ARE there any Spiritualists in Knutsford (Cheshire)? One or two friends are anxious to start a small circle with a view to public work later on. Will those interested kindly communicate with the Editor of THE TWO WORLDS?

LET us endeavour to act nobly in life's fray, that when the purple shades of eve steal across the landscape, and the golden hush succeeds the rush, we may hear the glorious invitation, "Well done, good and faithful servant, enter thou into the joy of thy Lord."—E. P. PRENTICE.

THE British Association meet in Hull this week-end, and the Holborn Hall Society are well to the fore in propaganda. Miss Felicia Scatterd speaks on Sunday from the subject "Spiritualism and Science," and on Monday night gives her lantern lecture on "Human Radio Activity," with illustrations of spirit photographs.

CAREFUL observation and experiment has enabled us to state as a fact that, in the presence of certain persons and under test conditions, other personalities previously invisible and intangible are able to manifest to us and to comport themselves as human beings, afterwards vanishing away, and that some of these personalities are recognisable as those who have been long "dead," and have previously lived on this earth.—REV. CHAS. L. TWEEDALE.

CURRENT TOPICS.

The Hope-Price Test Was Not an Agreed Test.

ALLUDING to the Hope-Price experiment in spirit photography, one weekly paper says that Mr. Hope failed under an "agreed test," and alludes to Mr. Price as "the challenger." The fact is that there was no challenge whatever, and Mr. Hope had no idea that any more importance attached to this experiment than to scores of others which he tries. He had no idea that the S.P.R. were implicated, or that any extraordinary methods had been adopted to mark the plates. Mr. Price admits that he did everything he could to disarm suspicion. Had the mediums known that this case was to be given great publicity it is probable that they would have required an independent party to watch the proceedings. That would never have done for Mr. Price. He weekly referred to says "the whole thing was a try-on. It did not come off because Mr. Price was not to be had." We agree with the former half of the statement, but we think it DID come off, because two capable conjurors were too clever for Mr. Hope.

Our Original Opinion Confirmed.

THE lengthy investigation conducted by "Light" verifies the fact that there was substitution of plates in this case. We expressed that opinion from the first. The whole question is WHO SUBSTITUTED THE PLATES, and on the basis of many personal experiments with this medium we are of opinion that Hope had no need to effect such substitution in order to procure psychic results. On the other hand Mr. Price was convinced "a priori" that the phenomenon were fraudulent, and he was there to verify his opinions. The case seems to us simple!

The Lunacy of Again.

UNDER the pen-name "Medicus," the "National Champion" publishes a page article entitled "Mediums Who Drive People Mad." We think we can see and the adopted name the opinions of a well-known opponent of Spiritualism. He tells certain stories of people alleged to have been driven insane by "sittings" and "trances," but as usual no particulars are given which enable one to check or verify the allegations. We must refer to our useful pamphlet, "Spiritualism and Lunacy," and gravely question the stories told by this anonymous writer. It is easy to make a case. We knew a man who was a shoemaker—he died of cancer. We should be sorry, however, to say that the two facts were connected, yet this appears to us to be the style of argument adopted by "Medicus," and as long as he hides the identity of the alleged victims the weakness of his case is not discoverable. We keep asking for exact particulars in cases. The only two sent to us we had no difficulty in exploding—one had never been to a Spiritualist meeting or seance, and the other had been to four or five meetings only several years before, and her lunacy was attributable to drink and loose living.

We Are Not Treated Fairly by the Press.

WE hope however, that the editor will be induced to present our side of the case. In most of the press even yet we are denied the right of expression. Sir Arthur Conan Doyle is doing excellent service in this direction. His great and deserved literary reputation gives him a hearing when others are shut out, and week by week he is contesting in the press the assaults which ignorance and venom make upon our Cause. The public admire his strenuous fight.

The Need of Actual Evidence in Religion.

MR. W. L. GEORGE, in "Reynold's Newspaper" of August 27th, gives us a very mixed article in which he says, "We may laugh at Spiritualism, but it is entirely natural that we should want to communicate with our dear dead." And again, "The dread of the Spiritualistic faith leads one to wonder what it means. I suspect that one of the forces which drive people to the Spiritualist temples is their weariness of the accepted forms of religion. They are tired of a Divinity

which does not manifest itself. . . . They find in Spiritualism a reality which they cannot obtain in the ordinary churches." That is well said!

True Religion is Service, But There Must Be a Reason for Service.

STRANGE to say, the writer goes on to say, "I look upon the development of the Spiritualistic faith as nothing but a common danger," and argues that established faiths "lead us to live for the next life rather than for this one, and Spiritualism exaggerates that." Mr. George has yet to learn that one cannot live for the next stage of life without doing the whole of his duty in this stage. There is, however, a very sinister meaning lurking here. To live for this life ONLY may imply that material comfort, wealth, leisure, excitement and sense enjoyment are the only things worth considering. "Let us eat, drink and be merry, for to-morrow we die" might be the motto of those who live for this life only, and a knowledge of the next stage of life is useful in-so-much as it exemplifies the fact that love and duty, virtue and service, unselfishness and brotherhood, confer permanent benefits to those who practice them, and these are the very antithesis of what Mr. George seems to accept as the result of such knowledge.

The Old Cry, "Leave it to the Expert."

MR. GEORGE concludes that "Psychical Research should certainly continue, for it may be that there is some communication with the unseen. But it should be severely regulated . . . strictly confined to professional investigators licensed by the Psychical Research Society." We can think of no better way of killing the whole thing, for it would result in the repression of mediumship, and the "professional investigator," threatened with idleness, could easily become a greater menace than the professional medium whom Mr. George fears. No, no! We have licensed professional investigators for animal vivisection, but we are not likely to submit to professional investigators for the vivisection of HUMAN SOULS. Mr. George had better try again.

"Nunquam's" Straight Hits from the Shoulder.

ROBERT BLATCHFORD returns to the fray in the "Sunday Chronicle" and "Illustrated Herald" with a fine article urging the importance of Spiritualism both from its scientific and religious aspects. He pays a well-deserved tribute to that splendid book by Rev. C. L. Tweedale, "Man's Survival after Death," and refers to Admiral Moore's report of paintings produced in his presence by the Bangs Sisters in America. It will be news to many that two of these paintings (though not necessarily the ones referred to in the above-mentioned book) were presented by the Admiral to the Portsmouth Temple of Spiritualism, and are now hanging in their church at Victoria-road, Southsea. A glance at them is sufficient to convince one that if these were produced in half-an-hour (vide Admiral Moore) supernatural means must be implied in their production.

He Insists on the Tremendous Importance of Spiritualism.

MR. BLATCHFORD is careful to explain that he is not a Spiritualist. He is not advocating Spiritualism. His reading, however, has brought him up against such a tremendous mass of sane evidence, that he is appalled and desires someone to hold his hand. He pleads in the following terms for free and fair investigation: "We must no longer pretend or believe, I think, that Spiritualism is a mere craze or delusion, and that it does not matter. It is a question of vital importance to the human race, and we ought not to grudge trouble or expense in our efforts for its elucidation."

"The Mass of Evidence is Stupendous."

"PUBLIC interest, open discussion and open experiment are what we require. There are tens of millions who want to know and there are millions who claim that they do know the truth about life and death. There is a whole library of psychic literature; there is a cloud of witnesses of all nations and all classes; the mass of evidence is stupendous and the nature of the

evidence is startling. Is it not time the public began to take an interest?"

A Personal Note.

WE have received quite a number of letters concerning Mr. May's recent article on Jesus, the majority of which demand evidence of the statements made. Many commend the frankness of the writer. A very few are, however, distinctly vituperative, and attack the editor for personally holding the opinions expressed. It is a recognised fact in journalism that where SIGNED articles appear the writer is responsible for the opinions expressed. Spiritualism has suffered for years from the fact that the press of this country would not publish Spiritualistic articles—though there is a change of late—because they were unpopular. We have complained repeatedly of the unfairness of the press. Where honest men hold honest opinions we are all in favour of their being expressed within the bounds of courtesy, and we believe this to be the best method of correcting wrong opinions. The growth of Bolshevistic ideas in this country was, we believe, directly due to the suppression of free speech during the war. It is dying in proportion as our liberties are being restored. If the editor only published articles that he agreed with a large proportion of *THE TWO WORLDS* would disappear. Our motto is "Hear all sides fairly. Choose the best."

Without Fear or Favour!

Those who know the editor's work with pen and voice know full well that he does not hold Mr. May's opinions, but he is frankly sick and tired of that brand of milk and water journalism which merely tickles the palate of readers by rejecting every opinion which conflicts with popular ideas. He believes that Spiritualists at least are capable of bearing unmoved the opinions of those they differ from, and of critically examining them. If nothing is ever published but that which we are already satisfied about, then goodbye to all hopes of the extension of our knowledge. There are many ways of putting back the clock and suppression is one of them.

Is It Honourable to Break Engagements?

WE have several complaints from various Society secretaries concerning speakers and mediums who fail to fulfil the engagements they enter into. One Society was disappointed four weeks in succession, and another one five weeks out of ten. In some cases notice of inability to fulfil Sunday engagements was only received on Saturday, and in others no such notice whatever was given. This is distinctly dishonourable. Where illness or special circumstances arise there may be a reasonable excuse for breach of engagement, but in many of the cases under notice the speakers had entered into engagements and subsequently arranged to take a holiday, and personal pleasure has come before duty. If speakers cannot see their way to fulfil engagements, they have no moral right to enter into them.

"Do Unto Others," etc.

TO PUT Societies to the trouble and expense of advertising meetings and arranging hospitality, and then to disappoint them by non-fulfilment of engagements borders on dishonesty, whilst a few hours' notice of inability to attend is of little value, since we have more Societies than efficient platform workers. Hence it is practically impossible to fill a vacancy at a few hours' notice, as all qualified exponents and demonstrators are well-booked up. We make no apology for speaking strongly on this important matter. It is no use our talking of the principles of Spiritualism if we fail to practice them in our church and daily life.

True Service is a Work of Love.

THE strength of Spiritualism is the desire of the spirit people to serve us. All love interprets itself in service, and if we are the recipients of the care and solicitude of others it should make us punctilious in practising the same virtue. At any rate engagements entered into entailing labour on church secretaries should be regarded

as an honourable pledge. To disregard such pledges on inadequate reasons is one of the worst forms of selfishness. Our pioneers made great sacrifices to build up the great Cause of to-day, and the faithful performance of promises made should be a moral obligation. We hope we have said sufficient on a distasteful subject.

Jesus: The Mystery Unveiled.

Mr. May Tackled.

SIR.—Thank God that the mystery of the birth and death of Jesus has at last been completely unveiled and finally settled. No more disputes now amongst Spiritualists about these two contentious questions for evermore. The article entitled "Jesus: The Mystery Unveiled" in *THE TWO WORLDS* for August 25th, will conclude the disputations of nineteen centuries. Christendom rejoice—in time—and cry, "Great is Thomas Mark May, the Spiritualists!"

A little over two years ago the whole question of the origin of Christianity was "finally settled" through one of us, alas, (vide *THE TWO WORLDS*), by a revelation from the spirit world that its basis was entirely an astronomical myth, that there never was, historically, such a man as Jesus of Nazareth (I may mention incidentally that the origin of Christianity has been settled—or unsettled—scores of times by scores of writers in the past and present. It has acquired a habit of having itself "settled" from time to time.)

Now we have before us a communication from Mr. M. May, printed in all seriousness as the premier article in the issue of *THE TWO WORLDS* referred to above, settling "beyond all doubt and cavil" the disputed claims as to the birth and death of Jesus. The article appears to be the infallible conclusion reached after this gentleman's five years' research and prayer for divine guidance, and he calls it a revelation.

An opinion formed in that way does indeed deserve some respectful consideration, but generally, most scholars would present their conclusions upon any subject more modestly. It is usual also to quote the authorities consulted, so that others may be able to refer to them. If, however, his conclusion is partly formed from unpublished spirit communications to himself or to others, under the circumstances of such a public avowal, readers have the right to ask to be allowed to examine them, that they may have the opportunity of appraising their value. Spiritualists of experience have learned to discount rather heavily assertions of spirit people on important ancient history.

The asserted bastardy of Jesus is not new. It is at least 1,600 years old, and known to most students. The idea that Jesus was not absolutely dead when taken down from the cross is probably even older.

My personal opinion is that the facts of the case in relation to the birth of Jesus could only be obtained by a statement by Mary herself. And even then it would not settle the matter for everyone here, firstly, because it would be very difficult to make sure that we really were in direct communication with the mother of Jesus, and secondly, because if her statement did not agree with anyone's strong convictions, it would not be accepted as the truth.

Will the question ever be settled? I do not think it matters. God is no respecter of persons. He chooses His own instruments in His own way. The illegitimacy of Jesus' birth, if true, would not offend me. God moves in a mysterious way His wonders to perform. It is quite possible for a conception outside the legal marriage, and to be purer and more holy than one within it, though I do not advise experiments in that direction. Heaven knows that there are plenty of impure marriages sanctioned by the State and blessed by the Church (Mr. May will agree with me in this, if I read his article aright. I am not criticising his article now). There is only one source of life, and that is from the universal—all pure—perfect Spirit whom we call God. Love is the fulfilment of the law. If the love be pure and the union free from the

tion on both sides, all conceptions are holy. That is for the real or spiritual meaning of a virgin birth.

But to the point. If the life and teachings of Jesus do not commend themselves to the all highest light within, nothing else will; and if they do, nothing else matters.

RICHARD A. BUSH.

SIR,—There is a story of a sailor who, after attending a revivalist meeting, met a Jewish pedlar and knocked him down. "Vat for you do dat?" said the aggrieved one. "You crucified the Lord," replied the simple mariner. "Vy, dat vos nineteen hundred years ago." "Well, I've only just heard of it," was the reply.

I was struck by Mr. T. M. May's "revelation" with a somewhat similar sense of surprise. The vexed questions regarding the personality of Jesus are now settled by Mr. May and Miss Marie Corelli "beyond doubt or cavil"!

Mr. T. M. May would greatly add to the interest of his "revelation" if he would inform us: (1) How the revelation came; (2) Was it by occult means, if so, what means? (3) Was it by the Cabalistic numbers of which Mr. May is convinced? (4) What was the nature of the "researches" that have led to this surprising result? (5) What are the historical data now unearthed? (6) How was it that St. Paul and contemporaneous Christian teachers based their work on the death of Jesus and the return of his materialised form? And (7) if the Gospel narrative is a lie, how is it that it has had such influence?

This seems rather like the thistle of lying producing the figs of spiritual nourishment. Inasmuch as the "rich and influential friends and the faithful women" who brought Jesus back to physical life were many, they must necessarily have been known to the apostles, who, therefore, were parties to the deception, and the whole New Testament is founded on deliberate falsification. There was no "victory over death." The vision on the road to Damascus must have been a subjective hallucination, and the effect produced on a man of St. Paul's intellectual calibre which sustained him through a life of hardship and persecution was pure illusion.

The revelation, too, seems a little lacking in clarity. It says "Did he die? Yes. Was he dead? No. Ah, living is a process; death is an act." This is a little confusing. But Mr. May will no doubt answer the seven questions above, and explain how "to die" is not to be physically "dead." He can scarcely expect us to receive his "revelation" by faith in his infallibility!

S. DE BRATH.

SIR,—Mr. May's assertions re the above are interesting and ingenious, but are they true? Instead of "unveiling the mystery" he seems to have deepened it. Perhaps he will favour us with the source of his unique discovery. We are told (Bible) that Christ was "put to death in the flesh, but quickened in the spirit." It is noteworthy that he commended the latter to his Father at the last closing scene. Resuscitation is not re-birth. Are we to repudiate the statement that the substance of Mary was spiritually "overshadowed," while Joseph was only the reputed father? If Christ did not really die, what guarantee have we that resurrection is a possibility for us?

E. P. PRENTICE.

SIR,—In the issue of your excellent Spiritualist paper dated 25th August, an article appears under the title of "Jesus: The Mystery Unveiled," under the name of Thomas Mark May. The said article is a marvellous piece of imagination, but I do not see that it is likely to do the cause of Spiritualism very much good.

Though it claims to be a "revelation" and "so reveals the sacred mystery of the personality and identity of Jesus beyond all doubt or cavil," it is somewhat startling, at the least, at so late a date to read that the "father of Jesus was Superbus Marcus Verus." We are further told that "he was a man of . . . pure virtues," which seems a little strange when we get the development of the story.

Then we have it revealed to us that Joseph was not the husband of Mary, or Miriam, but her father, and he willingly became the "foster father" of the child born to his daughter.

About the latter part of this strange story that this admirably born son did not die on the Cross, but was brought back to consciousness by massage, I think "the least said the soonest mended."

Candidly I feel that "a few more years"—500 at the least—"of study, research and prayer for divine guidance" are still needed for T.M.M. to give us a little better "revelation" on such an all-world subject as "Jesus: His Birth, His Life, His Death and His Continuation of Helpful, Loving Presence Through the Ages."

JOEL AUBURN.

SIR,—Where has Mr. May been vegetating? If it has taken him fifty years to discover the story of Jesus as compiled from Jewish legends, how long will it take him to discover Spiritualism? His story is merely a rehash of the "Toldoth Jesu." Most of us read it years ago and dismissed it as a palpable attempt to discredit one who excited the enmity of ancient Judaism. No Biblical scholar or historian considers it of any value, and it is probably as fictional as the "Barabas" novel, the other book referred to.

Mr. May's final paragraph appears to be a fantasy based on the imaginary history of the preceding ones. With another fifty years of study and research Mr. May might discover the possibility of consulting those spirits who have made a study of the matter from the other side of life. After all, what matters the birth of Jesus? We have portrayed for us an ideal life. We have the sermon on the Mount, and we have the teaching of the spirit world, and these are the important matters.

ERNEST MONTGOMERY.

SIR,—Will you permit me to ask Mr. Thomas Mark May who or what is his authority for his statement in a recent issue of THE TWO WORLDS that a Roman named Superbus Marcus Verus was the father of Jesus? The name is suspiciously analogous to that of the writer of the article—Mark, True and Superb. Is it the thin end of a wedge intended to convey the idea that in some former incarnation Mr. May was responsible for the being of the Nazarene?

In these days of MARKS (German) depreciation we are afraid that we must take the above assertion "cum grano salis."

Will he kindly inform us whether he had the information direct from the intelligences concerned—for there are two Richmonds in the field, and I am anxious to know whether Perachiah or the superb Mark has the stronger claim?

The idea that Jesus survived the crucifixion and lived many years after is somewhat startling. Where is the evidence to support it?

W. CARLOS.

SIR,—I have read in your issue of August 25th the article entitled "Jesus: The Mystery Unveiled." I deeply regret that you have been so driven as to need to publish such an article in your pages. Some of us have been doing our best to think well of Spiritualism as expressed by your paper, but this makes it impossible to hope to realise anything but antipathy. The article is calculated (and appears to have been intended) to disgust Christians everywhere. It is a slander upon the faith of the myriads who have followed, and seek to follow, the Christ; it is a libel upon his mother; it is a base, low-down and despicable, even infamous abuse of the Scriptures, and it is the coolest piece of premeditated blasphemy that could be written for publication.

I marvel that anyone with any pretence to editorship, particularly when considered as an advocate of the Spiritualism so abundantly illustrated in the New Testament, and from which the whole of Christianity sprang, could condescend so low as to publish such preposterous trash. We can understand how you hate Jesus now, for no man who respected him would ever sully his pages with such abomination. But you might have respected the myriads of others, whatever disrespect you had for him yourself. Nothing you have done through your years of existence could possibly injure your own cause more than this article.

or make your cause more detested by Christians. You have now become definitely anti-Christian, and have treated one held in high honour by millions with less regard than you would pay to Mahommed. Your followers must now choose between the Christ of the Gospels and the "bastard" of T. M. May's scurrilous imagination. How, think you, will it please the multitude of your readers? They will have to be "gentle readers" indeed not to express their utter disgust at the nauseating drivel you saw fit to put on your leading page.

This letter expresses my personal judgment on the matter, but if you want evidence that my abhorrence is shared by a multitude of professed Spiritualists, I can soon prove that point. What people need is uplifting, not debasing, and your ideal is clearly revealed in the matter you pass for publication. Is Spiritualism going to tolerate it?

J. W. POTTER.

[NOTE:—Mr. May's article expressed Mr. May's opinion. The position of the editor would be intolerable if he were made responsible for the opinions of his contributors. Readers of THE TWO WORLDS do not need to be assured that Mr. May's opinions in no sense represent the views held by Spiritualists.—EDITOR.]

Gratitude.

"UNGRATEFUL," I remarked to the man next to me on the sidewalk as I looked at a well-dressed young man rudely push aside the man who was sweeping the street. "That young upstart," I continued, addressing myself to the same man who looked blankly at me, "might be compelled to sweep the street himself but for that man doing it."

The man I had addressed placed his fingers lightly on his motionless lips and shook his head. His eyes sparkled with interest as his fingers passed to his ears. Rather involuntarily I imitated his gesture, the while saying, half to myself, "You do not speak, nor hear?" The man quickly drew a small pad of paper from his pocket, wrote on it, "I am a mute," and handed it to me.

"How long have you been so afflicted?" I wrote.

The man glanced at the words, smiled, looked almost reproachfully at me and wrote, "I have been deaf and unable to speak from birth, but I am not afflicted."

The rebuke fell harshly upon me. As I looked into the smiling face of the man Edward Carpenter's words flashed before me, "The pains which I endured in one body were powers which I wielded in the next." The deaf and dumb man standing before me working out his destiny. Uncomplainingly he was making the best of what he had.

Taking the pad of paper I wrote, "Are you very lonely?"

A broad smile appeared over his face as he wrote back to me, "I am never lonely; I am always happy. I am so grateful that I am not blind."

That was the secret of his happiness—GRATITUDE.

"What do you think about?" I wrote.

He took the paper, scanned the words, looked across the street to the bright coloured garments hanging in the store-window, and with a gleam of sincere appreciation wrote, "I think of many things. I see so much for which to be thankful."

The man clasped my hand, smiled, nodded his head, and stepped quickly aboard the street car which had stopped. For several moments I stood looking after him, and as I walked away I thought—GRATITUDE SHOULD BE CULTIVATED.—J. W. RING, in "Harmonial Thinker."

IN "The Acts of the Martyrdom of Ignatius," chapter vii., page 297, Ignatius is represented as appearing in a vision after his martyrdom in the arena (A.D. 115-117). In the book entitled "The Consummation of Thomas the Apostle," Thomas is recorded as having appeared to those weeping at his tomb, and indicates the immediate resurrection and reward, saying: "I have gone up and received the things I hoped for." There is abundant evidence to prove that both these works date from ante-Nicene times, and they distinctly show the prevalence of a belief in the immediate resurrection among early Christians.—RAY CHASE, in "Doverdale."

CORRESPONDENCE.

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

THE PRICE-HOPE TEST.

SIR,—Might I be permitted to comment on the alleged exposure of Mr. Hope in connection with his sitting with Mr. Harry Price at the British College of Psychic Science. The editor of "The Bristol Gazette" was good enough to send me a copy of Mr. Price's booklet, "Cold Light on Spiritualistic 'Phenomena,'" published by Kegan, Paul, Trench & Co. (6d.). The work is, with the exception of a short preface, a reprint from the "Journal of the Society for Psychical Research," and comprises the report of Mr. Price relative to his sitting with Mr. Hope, with official comments or observations on behalf of the S.P.R.

I do not suggest that Mr. Price substituted two apparently blank plates for two of those supplied by the Imperial Dry Plate Co. Ltd., but the investigator cannot overlook the fact that he had the opportunity, for what guarantee have we that Mr. Price, on receiving the plates from the Imperial Dry Plate Co., "immediately" handed them over in their "original postal packings" to Mr. E. J. Moger, of Pulborough, Sussex? Again, how about the bona fides of Mr. Moger? However, leaving out Mr. Moger and, it may be, others, it appears to myself there are three principal lines of possible substitution: (1) Mr. Harry Price; (2) Mr. Hope; (3) Occult (spiritual) substitution.

My own inclination is in the direction of the third. As you know, there is, in the aggregate, a large body of evidence for what is called passage of matter through matter (probably, it appears, accomplished by dematerialisation, followed by materialisation), hence there is nothing inherently improbable in two of the marked plates being dematerialised, and two other plates (probably ordinary and not flashlight) being substituted. The fact that an abnormally long exposure was given, had the plates been flashlight, might be accounted for by Mr. Hope receiving a spiritual impression to "give a good exposure," or by "control."

It may be urged Mr. Price secretly marked the dark slide, but on looking for these marks he was unable to discover them, the suggestion that is made being that there was a substitution of slides by Mr. Hope. Mr. Hope also was unable to discover marks on the slide used, nor were two or three other gentlemen, whom Mr. Hope invited to examine the slide, able to discover marks, even with the aid of a magnifying glass. Might I, however, suggest that it does not necessarily follow that there were (and are) no marks. It appears that the mode of marking by Mr. Price was, almost certainly, by what are known in the conjuring profession as "fakes" (small pads with projecting points that are placed on the finger tips). This leads to the following considerations: (1) Did Mr. Price exert sufficient pressure to make observable marks? (2) Was Mr. Price's inability to discover marks due to his necessarily "fugitive" examination? (See report.)

That Mr. Hope and his friends were unable to discover marks may have been due to Mr. Price not having used sufficient pressure to indent the hard wood of the camera slide; or, not knowing what to look for, the marks were overlooked; or the magnifying glass used was not of a sufficiently high power. Knowing what to look for, further investigation with a high power magnifying glass, might, I suggest, reveal the marks.

A point, however, that I should like to particularly emphasise is this: Mr. Price, on observing the "extra" remarked that he wondered whether it was his mother and stated that his mother "died at the age of 41." Now the age of the "extra" might well be 41 (see photograph facing page 13 of report), and in my opinion there is a remarkable likeness between the mouth of Mr. Price and the mouth of the "extra," whilst the nose shows a family likeness, if I may so express it. If Mr. Price has photographs of his late mother he ought not to object to sending you copies for reproduction and comparison. I am sending Mr. Price, as well as Mr. Hope, a copy of this letter.

W. GREGORY.

SPECIAL REPORTS.

Words are inserted free. Above that number a charge of 2d. per line is made. Send remittance with report.

CHESTER: COMMERCIAL ST.

Mr. AND Mrs. F. W. WILKINSON, from the North London Spiritualist Society, who were spending a short holiday in Chester, conducted a service on Monday afternoon, Aug. 28th, and Mrs. Wilkinson took the platform on Wednesday evening, Aug. 30th, for psychometry. The results at both services were very gratifying. At the conclusion of the Wednesday evening meeting Mr. and Mrs. Wilkinson were cordially thanked for their kindness in visiting the church and conducting the services.

CAERAU.

On Thursday evening, Aug. 17th, a meeting was held to offer appreciation for services rendered, to Mr. J. Watkins, who has left the district for Manchester. The meeting opened with the President's address, who, in the course of his remarks, gave high tribute to the work accomplished by Mr. Watkins as official of the church. Recitations, solos and duets were rendered by various members of the church. A number of friends paid high tribute to our friend's services to the church. Mr. Watkins was presented with a walking stick given by Mr. J. Connolly on behalf of the members of the church, who stated that it was the intention of Mr. Watkins to leave the church, but owing to unemployment locally he had to journey elsewhere. Mr. Watkins then said that he had not left the Movement, and would do his share again if given opportunity in the district where he was now residing. He conveyed thanks with intense feeling.—WILLIAMS, Secretary.

DEDICATION SERVICE AT BARNSELY.

AUGUST 30TH was a red-letter day for Barnsley. After many years of hard work we have now a freehold church of our own, where Spiritualism can be expounded without let or hindrance. Mr. E. W. Oaten, our very old friend, visited us for a two-fold purpose: first, to confer with our trustees in order to give our church to Spiritualism for all time; and second, to dedicate the building to the service of God and the mortal world. An excellent tea was followed by a meeting of the trustees, and at 7 p.m. Mr. Oaten delivered a powerful and impressive address, dedicating the building to sacred service. Messrs. Chapman and Steele gave clairvoyant descriptions. Our President, Mr. Chapman, ably occupied the chair. Best thanks are tendered to all the workers who have helped in altering, moving and decorating the building, and in other ways contributed to our success.

MEETINGS HELD ON SUNDAY, SEPTEMBER 3rd, 1922.

Barry, Atlantic Hall. — Mr. J. W. go of Cardiff, gave an address, Spiritualism and Christianity, a lect chosen by the audience. He gave clairvoyance.

Bristol, United. — Mr. E. Spencer, was the speaker and demon- Mr. Pritchard presided.

Universal. Miss Bartlam, of Bir- ham, spoke on "A Spiritualist's

view on the Communion of Saints and Life Everlasting." Clairvoyance.

Clifton: Address and clairvoyance by Mr. Eddy.

CARDIFF, First. — Mr. G. Harries, our resident speaker, gave inspiring addresses to attentive audiences.

DARLASTON. — Thursday, Aug. 31st, Mrs. W. H. Tozer and her daughter, of West Bromwich, in the afternoon gave a planchette seance, giving proof of the presence of spirit friends. Evening, Mrs. Whittaker, of Wolverhampton, gave a spiritual upliftment, the room being crowded.

DERBY, Forrester-st. — Services conducted by Mrs. Gilbert, of Derby. Evening subject, "Many are called, but few are chosen." Clairvoyance.

DEVONPORT, Albert-road. — Mr. Phillip Weble gave a trance address. Clairvoyance by Mr. H. Pearce, the President. Mrs. H. Pearce favoured us with a solo.

EXETER, Market Hall. — Services conducted by Mr. A. E. Millman and Mrs. L. Spiller.

LIVERPOOL, Daulby Hall. — Mr. T. Tyrrell, of Blackburn, gave addresses to large congregations, which were greatly appreciated. Madame Nevatt rendered two solos. Mr. C. Dixon presided.

LONDON. — Brixton: Mr. Lund gave an address, followed by Mrs. Lund giving clairvoyance.

Clapham: Mrs. Clempson gave an address on "Destiny, or the soul's pilgrimage." Clairvoyance.

Central: Friday, Sept. 1st, Address on "Death, a delusion," followed by clairvoyant descriptions by Mr. A. Punter. Sunday, Sept. 3rd, short addresses by Mr. H. J. Osborn, Mr. M. Barbanell and Mrs. Beaumont-Sigall, followed by clairvoyance by the latter.

Eltham: Mr. Rev. G. Ward, of Romford, gave an address on "How to be Spiritualist, though Christian." Mr. F. Frampton occupied the chair. THE TWO WORLDS selling well.

Lewisham: Morning, circle, Mr. Cowlam. Evening, Miss V. Burton gave an address on "The Christ-life."

London Spiritual Mission: Morning, Mr. Thompson Irvine spoke on "Ye are the salt of the earth." Evening, Dr. W. J. Vanstone spoke on "Spiritual analysis, or the occultism of Paul."

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, the Lyceum held their open session. Evening, Mr. Stephenson gave an address on "The man within," followed by clairvoyance by Mrs. Prince. The choir rendered the anthem "Crossing the Bar."

South London: Morning, circle conducted by Mrs. Still. Evening, Mrs. B. Bell gave an address. Mr. C. J. Williams afterwards gave clairvoyance.

LOUGHBOROUGH. — Mrs. Lucas, of Leicester, conducted the 27th anniversary services. Mrs. Hull, at the close, thanked all friends for their attendance and support for the past year, which was free from burdens.

NEWTON ABBOT. — Mrs. Mansell, of Exeter, gave an afternoon circle to a few members, which was appreciated. Evening, she gave a most inspiring address on "The supreme desire," followed by clairvoyance to good audience. Mr. Herridge presided.

PETERBOROUGH. — Mrs. Podmore, of London, gave addresses and clairvoyance. Mr. E. Last presided.

PLYMOUTH, Morley-st. — Miss C. Addison, of Bournemouth, gave a most interesting address on "The invisible world." Mr. Martyr gave clairvoyance.

Stonhouse: Meeting conducted by Mr. Arnold. Soloist, Miss H. Endicott. Address by Mr. Thomas Slee on "The Master is come and calleth for thee." Clairvoyance by Mr. Samuel Pearce.

PORESMOUTH, Temple. — Mr. Percy Scholey, of Croydon, gave helpful

addresses on "The gift that is within" and "What is Spiritualism." He also gave descriptions of spirit presences: ROMFORD. — Address by Mr. W. Watson, President of Little Ilford Christian Spiritualist Society. Clairvoyance by Mrs. Self. After circle conducted by Mrs. Garratt.

SCARBOROUGH, Sherwood-st. — Mr. and Mrs. Renshaw, of Oldham, gave good clairvoyance.

SOUTHAMPTON, Oddfellows' Hall. — Mrs. Watley gave an address on "The philosophy of love" to a good congregation. Mr. Satterford, of Newton Abbot, presided.

TREDEGAR, Temperance Hall. — Morning, service and discussion conducted by Mr. Jas. Evans. Subject, "All things present and to come are yours." Evening, Mr. W. G. Halestrap gave Spiritualistic rendering of "It is he who sitteth on the circle of the earth." Mrs. Halestrap gave clairvoyance.

YORK, Spcu-lane. — Mrs. Stair gave addresses. Evening subject, "Our claim." Discarnate friends were described and messages given.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church
PRINCESS HALL, MOSS SIDE.

SUNDAY, SEPTEMBER 10TH,
21ST LYCEUM ANNIVERSARY.
At 2-30 and 6-30, Mr. A. KITSON.
At 8-15, Mr. A. HOPE.

MONDAY, at 8-15, Members' Develop-
ing Class, Mrs. EASTWOOD.

TUESDAY, at 8, Public Developing
Circle, Mrs. FORREST.

THURSDAY, at 3 & 8-15, Miss A. BARTON

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

SUNDAY, at 6-30.
SEPT. 10.—CIRCLE for Members only
" 17.—Miss B. M. TICKELL.
" 24.—Circle for Members Only.
OCT. 1.—MR. W. G. HIBBINS.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, SEPT. 10TH, at 2-30, LYCEUM.
At 6-30 & 8, Mr. CHAMBERLAIN.
WEDNESDAY, at 3, Miss SMITH.
THURSDAY, at 8, Mrs. SPENCER.
SUNDAY, SEPT. 17TH, See Special
Announcement.

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

SUNDAY, SEPT. 10TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, Mr. TAYLOR.
WEDNESDAY, at 8, OPEN CIRCLE.
SUNDAY, SEPT. 17TH, Mr. FLAET.

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

SUNDAY, SEPT. 10TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Miss COTTERILL.
TUESDAY, at 8-15, Miss GODSALL.
THURSDAY, at 8-15, Mrs. SHEARSMITH.
SATURDAY, at 8, OPEN CIRCLE.

Salford Spiritualist Society,
WEST HIGH STREET.

SUNDAY, SEPT. 10TH, at 10-30 and 1-45,
LYCEUM. At 8, CIRCLE.
At 6-30 and 8, Mrs. IRONS.
MONDAY, at 3, Mrs. PRAKE.
WEDNESDAY, at 3 and 8, Mr. BACON.

NEW SHAW ST., WEST CRAVEN ST.,
REGENT ROAD.

SUNDAY, SEPT. 10TH, at 3, 6-30 and 8,
Mrs. SPENCER (Harvest Festival).
MONDAY, at 3 and 8, Mrs. BROMLEY.
WEDNESDAY, 3 and 8, Mr. MANSFIELD.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, SEPT. 10TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE.
At 6-30, MRS. RICHARDS.
MONDAY, at 8, MRS. SHAKESHAFT.
WEDNESDAY, at 3 and 8, Mrs.
WOLFENDALE.

SUNDAY, SEPT. 17TH, Mr. A. CLAYTON.

Milton Spiritualist Church,
BOOTH STREET, ECCLES.

SUNDAY, SEPT. 10TH, at 2, 6-30, 7-45.
MR. BOOTH.
MONDAY, 3 and 7-45, Mrs. TONGE.
TUESDAY, at 8, Members' Circle.
WEDNESDAY, at 3, SEWING CLASS.
At 7-45, A. CRAVER.
SATURDAY, OPEN CIRCLE.

Blackpool National Spiritualist Church and Lyceum,

71, ALBERT RD. (Nr. CENTRAL STATION)

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

SPEAKERS:

SEPT. 10.—LYCEUM.

„ 17.—MR. BARRANS.

„ 24.—MR. FRANK HEPWORTH

OCT. 1.—MRS. MARCROFT.

Searborough National Spiritualist Church,

SILVERWOOD STREET,

SATURDAY at 7-30, SUNDAY, 3 and 6-30,
MONDAY at 3 and 8, WEDNESDAY at 8.

Visitors all are welcome.

Sutton-in-Ashfield National Spiritualist Church,

THE TWITCHELL.

HARVEST FESTIVAL SERVICES:

SUNDAY, SEPT. 17TH, at 3 and 6.
MONDAY, SEPT. 18TH, at 3 and 7.
MR. JOHN G. WOOD,
Speaker and Clairvoyant.

Brighton Spiritualist Church,

ATHENÆUM HALL, NORTH ST.
(Affiliated to S.N.U.)

SUNDAY, SEPT. 10TH, at 11-15 and 7.
MR. H. BODDINGTON.
At 3, LYCEUM.

MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, MRS. ORMEROD.

Worthing Spiritualist Mission,

17, WARWICK STREET, WORTHING

SUNDAY, SEPT. 10TH, at 6-30.
MRS. MAUNDER.

THURSDAY, MRS. ORMEROD.

SUNDAY, SEPT. 17TH, at 6-30.
MRS. FAIRCLOUGH SMITH.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD,

SUNDAY, SEPT. 10TH, at 7.
MR. J. AUSTIN.

SEPT. 17TH, MRS. L. HARVEY.
SEPT. 24TH, AID. D. J. DAVIS.

Bowes Park Spiritualist Society,

SHAFTSBURY HALL,
Adjoining BOWES PARK STATION, N.22.

SUNDAY, SEPT. 10TH, at 7.
MR. NORTH.

MONDAY, SEPT. 17TH, at 7.
MRS. CLARE G. HADLEY.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, SEPT. 10TH, at 3, LYCEUM.
At 11-15 and 7, MRS. HARVEY,
Address and Clairvoyance.
MONDAY, at 7-30, LADIES' PUBLIC
CIRCLE.

TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.
SATURDAY, SEPT. 16TH, at 7-30,
FIRST SOCIAL OF SEASON.

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

SUNDAY, SEPT. 10TH, at 11, SERVICE.
At 6-30, MRS. M. H. WALLIS.
SUNDAY, SEPT. 17TH, at 6-30,
MR. G. TAYLER GWINN.

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

SUNDAY, SEPT. 10TH, at 11,
MR. PERCY SCHOLEY.

At 6-30, MR. H. ERNEST HUNT.

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

SUNDAY, SEPT. 10TH, at 11, CIRCLE.
At 3, LYCEUM. At 7, MR. REYNOLDS.
FRIDAY, MRS. KINGSTONE.
At 8, CLAIRVOYANCE.

SUNDAY, SEPT. 17TH, MR. MEADS.

Eltham Spiritualist Church,
CO-OP. HALL, WELL HALL PARADE.

SUNDAY, SEPT. 10TH, at 7,
MRS. LAURA LEWIS.
Address and Clairvoyance.
WEDNESDAY, at 8, MR. AUSTIN.
Address and Clairvoyance.

Forest Hill Christian Spiritualist Society,
FORESTERS' HALL, RAGLAN ST.,
DARTMOUTH ROAD.

SUNDAY, SEPT. 10TH, at 6-30.
Speaker, MR. J. HUXLEY.
Clairvoyant, Miss V. LIPPY.

Hackney Spiritualist Church,
240A, AMHURST ROAD.

SUNDAY, SEPT. 10TH, at 7,
MR. H. BOLTON.
MONDAY, at 8, CIRCLE.

Heunslow Spiritualists' Society,
ADULT SCHOOL, WHITTON ROAD.

SUNDAY, SEPT. 10TH, at 6-30.
MRS. ORLOWSKI. At 3, LYCEUM.
TUESDAY, at 7-45, MR. A. FRUIN.
WEDNESDAY, at 3, GUILD.

London Muslim House,
111, CAMPDEN HILL RD., NOTTINGHILL
GATE, LONDON, W.8. (Nearest Tube
Sta., Nottinghill Gate, Cen. Lon. &
Met. Rlys.).

SUNDAY, SEPT. 10TH, at 5 p.m.,
KHWAJA KAMAL-UD-DIN, B.A.,
on "Islam, a Blessing to Humanity."
Tea and Light Refreshments at 4-30.
You with friends are cordially invited.
Lecture terminates about 6 p.m.,
enabling you to attend your evening
service.

HABIB ULLAH LOVEGROVE, Sec.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

Kingston Spiritualist Society,
BISHOP'S HALL, THAMES STREET

SUNDAY, SEPT. 10TH, at 11 and 6-30
MRS. TIMMS, of CARDIFF.
MONDAY and WEDNESDAY, at 7-30
MRS. TIMMS.

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

SUNDAY, SEPT. 10TH, at 6-30
AID. D. J. DAVIS.
THURSDAY, at 8, Mr. T. W. ELI.
SUNDAY, SEPT. 17TH, at 6-30,
Mr. and Mrs. PULHAM.

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

FRIDAY, SEPT. 8TH, at 7 for 7-30
MRS. MAUNDER, Psychometry.
SUNDAY, SEPT. 10TH, at 6-30 for 7-30
MRS. CLEMPSON.

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

SUNDAY, SEPT. 10TH, at 7,
Miss V. BURTON.

THURSDAY, at 3, Mrs. MELLOTT.
FRIDAY, at 8, Mrs. E. LEWIS.

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

SUNDAY, SEPT. 10TH, at 6-30,
MR. AND MRS. SYMONS.
MONDAY, at 3, Mrs. GOOD.
WEDNESDAY, at 8, Mrs. PODMORE.
SUNDAY, SEPT. 17TH, Mrs. JAMBAGE.
D.N.U., Harvest Festival.
Lyceum every Sunday at 3.

Romford Christian Spiritualist Society,
BROADWAY CHAMBERS, SOUTH STREET

SUNDAY, SEPT. 10TH, at 6-30,
MRS. GARRATT.

MONDAY, at 3, LADIES' MEETING,
MRS. GARRATT.

THURSDAY, at 8, Rev. G. WARDMAN
MRS. GARRATT.

Clairvoyance at all Meetings.

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

SUNDAY, SEPT. 10TH, at 6-30,
MRS. GREENWOOD,
Harvest Festival.

MONDAY, SEPT. 11TH, at 8,
COMMITTEE MEETING.

WEDNESDAY, SEPT. 13TH, at 3,
LADIES' MEETING.

THURSDAY, SEPT. 14TH, at 8,
PUBLIC CIRCLE.

SUNDAY, SEPT. 17TH, at 6-30,
MR. THEODOR.
Forward Movement at 11.
Lyceum at 3.

A NEW CHURCH FOR BATTERSEA.—
Will those Spiritualists living in the
above district interested in the forma-
tion of a new church organised under
S.N.U. Constitution, kindly communi-
cate with Mr. CLARKE, 15, Bowland
road, Marins-road, Balham, S.W.17, as
soon as possible. A hall has been
obtained.