



THE TWO WORLDS.

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

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

1906—VOL. XXXVII.

FRIDAY, MAY 23, 1924.

PRICE TWOPENCE

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SUNDAY, MAY 25th, at 6-30,
Mr. A. VOUT PETERS,
SPEAKER AND CLAIRVOYANT.

WEEKDAY MEETINGS AT M.S.A. PSYCHICAL SEARCH INSTITUTE, 5, TAVISTOCK SQUARE, W.C.1.

MONDAY, MAY 26th, at 3,
Mrs. MARY CLEMPSON.
TUESDAY, MAY 27th, at 7-30,
Mr. A. VOUT PETERS.
THURSDAY, MAY 29th, at 7-30,
MEETING AS USUAL.

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N. L. S. A.

GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN.

SUNDAY, MAY 25TH, at 11, MME. MERVALE COLLINS. At 7, Mrs. MARY CROWDER. WEDNESDAY, MAY 28TH, at 8, Mrs. NELLIE MELLOY. SUNDAY, JUNE 1ST, at 11, Mr. and Mrs. E. J. PULHAM. At 7, Mrs. E. A. CANNOCK. Free Healing Centre, Fridays at 7. Lyceum every Sunday at 3.

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SUNDAY, MAY 25TH, at 11-30, CIRCLE. At 7, Mr. W. TURNER, Address. THURSDAY, MAY 29TH, at 8-15, Mrs. M. CLEMPSON, Address and Clairvoyance. SUNDAY, JUNE 1ST, at 7, Mrs. B. STOCK. SUNDAY, JUNE 8TH, at 7, Mrs. E. NEVILLE. Lyceum every Sunday at 3.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1906—Vol. XXXVII.

FRIDAY, MAY 23, 1924

PRICE TWOPENCE.

The May Meetings.

Addresses by Sir A. Conan Doyle.



SIR ARTHUR CONAN DOYLE was the central figure at the May Meetings held at South Place Institute, London, on Thursday, May 15th. There were large gatherings at the three meetings, and in the evening it was difficult to find standing room. Many old familiar faces were to be seen. Lady Conan Doyle, to whom the hearts of all Spiritualists go out, occupied a seat on the platform, and Malcolm Conan Doyle, Sir Arthur's second

son, was also present. Dr. Abraham Wallace attended both the morning and evening sessions, and was greeted by many old friends. Among the mediums present were Mrs. Wallis, Mrs. Brittain, Mrs. Neville, Mrs. Gladys Davies, Mrs. Jamrach, Mrs. Marriott, Mrs. Clements, Mrs. Blanche Metz, Miss Florence Morse, Mrs. Pulham, Miss L. George, Mr. Horace Leaf, Mr. Evan Powell, Mr. J. J. Vango, and Mr. W. E. Long.

MORNING SESSION.

After the invocation by Mr. Glover Botham, Mr. Richard Boddington (President of the London District Council of the Spiritualists' National Union) said: "It is some twenty-five years ago since the time when the London Union, then in its early infancy, asked itself why we should not have our own May Meetings, like other folks, and echo answered, Why not. So we decided to inaugurate them. One of our aspirations at that time was that nothing but the best was good enough for our May Meetings, or for us. (Hear, hear.) And so from then onwards, through the intervening years, men of great parts have occupied our platform at these gatherings. But of them all, I do not think there has been any who has so endeared himself to us as our good friend, Sir Arthur Conan Doyle. (Loud applause.) It has been our usual practice in the past to have a paper read, to be followed by discussion. Sir Arthur, however, as he is talking to the converted, thought it would be a good plan to relate to us some of his American experiences. (Hear, hear.) Ingenious brains, he has no doubt, will find material for questions, and if so he will do his best to give reasons that will satisfy the hungering mind.

Sir Arthur Conan Doyle, who was greeted with loud applause, said:—As the chairman has mentioned, it is a little difficult to know how to address an audience, many of whom know possibly as much about the matter as the speaker himself. But it struck me that as I have to speak not only this morning, but to-night, I might devote this time to a dive into my personal experiences, especially as I have not spoken since my return about my second American trip.

My first visit to America was a successful one, but my second visit, as I had been told in advance in private seances would be the case, was even more successful. I found a highly improved tone in public opinion and in the Press. There was a much more receptive spirit abroad in the land, and less of the tendency to scoff and to argue and

to try to pick out little flaws. It was a comprehensive tour that had been planned, starting at New York, right on to California and back through Canada. This programme was carried out, embracing forty lectures. On his former journeying Sir Arthur had filled the large Carnegie Hall in New York seven times, and on his second visit he thought it would be better to pass right on to new fields. Yielding, however, to his manager, he gave two lectures there. They were so successful that it seemed as though he could have gone on indefinitely in New York, but his programme was already arranged elsewhere.

Speaking of his visit to Rochester, which is close to Hydesville, the lecturer took occasion to remind his hearers of an important fact in connection with the original cottage occupied by the Fox family. The raps in 1848 spoke of the murder of a pedlar whose body was said to be buried in the cellar. Digging only disclosed a mass of lime and charcoal, as if something had been consumed. But in 1904 further digging revealed the remains of a body under one of the walls, thus verifying the statement made through the Fox girls. The account of this was published in the *Boston Journal*, November 23rd, 1904.

Sir Arthur went on to recount his meeting in New York with "my revered friend, Vale Owen"—(applause)—who was ill and had "a rotten doctor—himself". (Laughter.) Describing how Mr. Vale Owen was made well, a sitting with the medium, Ticknor, was described, at which the former's father (a chemist) gave a prescription for his son, the same that he had given many years before while on earth. "Now, I ask you," said Sir Arthur, "what could that American business man (Ticknor) know about that? Surely that would tell any intelligent man that Vale Owen's father was actually there. From what human brain could you have got those facts?"

An interesting account was given of Ticknor's two controls, Colonel Lee and Black Hawk, as well as the lecturer's observation of the alarming differences in the medium's pulse during the manifestations. Drugs, he said, might account for a sudden rise or depression of the pulse, but not for the changes he observed.

Speaking of the occasion in New York when his wife broadcasted a message to half a million people, Sir Arthur said a psychic intimation had come that she was to address people. He could not understand this, because he knew that she did not care for platform work. "Yet in one scoop," he added, "she left me far behind." Lady Conan Doyle's beautiful, touching message to the American people was then read, and the speaker said, "I think you will agree with me that it was a fine thing when 500,000 Americans listened to that message. When I heard her voice pealing out that message it seemed more like an angel's message than anything I know." (Applause.)

Referring to an address he gave in New York to a company of hard-headed business men who listened very sympathetically, the lecturer said: "As a matter of fact, I am prepared to address anyone who is not filled up with old theology. A business man will follow reason as far as you can give it to him."

Speaking of the wonderful powers of the young "voice" medium, Bruce Kemp, of Chicago, Sir Arthur said he tried to persuade him to visit this country, but it was not likely until he had finished his studies. "After all," added the lecturer, "we have some of the best mediums in the world in England." (Applause.)

Laws against mediums were very strict in America, but they differed in different states. In some they were reasonable, but in others very reactionary. "What we should agitate for here," said Sir Arthur, "is that mediums

should have a certificate from some central body as to their powers. (Applause.) It could be framed and hung in the medium's parlour, and be renewed from year to year. Then, I think, we should get along better. The last ruling of the judges in this country, however, is to the effect that it does not matter what the powers of the medium are. Under our laws Christ and His Apostles would undoubtedly find themselves in gaol."

In a lengthy account of his visit to the Mormons in Salt Lake City, Sir Arthur said they were really highly Spiritualistic people. The mistake they made was the same as that of the followers of Swedenborg, in confining themselves in the shackles of a narrow Church. Swedenborg was the first great medium, and they should have a bust of Swedenborg in every Spiritualist Church. Smith, the Mormon leader, tried to embody the truth he received in the terms of the old religion. "We have to remember that this message is not for little narrow cliques. It is for the whole world. As long as we keep it as broad as Heaven, then all will be well." (Applause.)

EVENING SESSION.

After the invocation by Mr. Tayler Gwinn,

Mr. Richard Boddington gave an outline of the past year's work. Perhaps the outstanding feature in London was the amazing meeting held in the Queen's Hall on Armistice Day. He wished to thank all on behalf of the Council for the whole-hearted response that was made to the appeal to the churches in the London area. They would be interested to know that during the past seven years the number of churches in the London area had doubled, and now stood at thirty-two. In one way that was a good sign, but it was possible to have too many churches to be efficiently served. He hoped that every effort would be made by church workers to prevent individuals from going out on the slightest grouch and starting another church a few yards away. (Applause.) There would come a time when they might have to resort to a boycott, an abominable weapon, unless the good sense of workers put an end to this foolish practice to which he had referred. As a word to the wise, he would say be patient in adversity. Let them, by their voice and vote at annual meetings, try to put things straight. He would commend to them the establishment of study groups, for they must have more competent platform workers if they were to advance. The right course was to catch promising workers when they were young. As an aid to the promulgation of the movement the Union had decided to start a monthly publication of its own, and the first issue might be expected in July. It would be devoted to the interests of organised Spiritualism.

Mr. Boddington referred to the efforts of the Parliamentary Committee. A splendid petition had been prepared. They were advised that that alone would not be effective, and a short Bill of one clause to amend the Vagrancy Act had been drawn up. Further action would be taken the moment when a favourable opportunity presented itself.

Their Union was almost twenty-five years old that day. They started in fear and trembling, but strong faith and hearty efforts had carried them through. They had assets amounting to £277. It had been asked why they had not a home of their own, but at present funds did not permit that. That was also the reason for not carrying out at present the project of a book shop in London. In conclusion, he said their heads might be in Heaven, but they must keep their feet firm on earth.

Mr. Tayler Gwinn said he had always looked on the May Meetings as a Spiritualists' field day. It was an occasion on which they met to compare notes, and to make plans and resolutions for the year in front of them. It sometimes happened that many of them only met on this occasion. That evening his remarks would be addressed mainly to Spiritualists. He recalled a meeting at which James Swindlehurst addressed the members of his (the speaker's) Society, the East London, and from that meeting the London Union was developed. Open-air meetings were held at Clapham Common and at Battersea Park, at which Mr. Harry Boddington and his wife did good work.

As Spiritualists they had obtained knowledge of life here and hereafter. Some people seemed to imagine that

Spiritualists were concerned only with life hereafter. He urged his hearers to disabuse the public mind of that ghastly error. Life was one and indivisible, and they were spirits now as much as they ever would be.

In their movement they had done many things which would have been better not done. Do not let them blame the spirits for everything. He had heard mediums coming out of a trance say "You must not blame me, it was my control." If they could not take responsibility for what came from their controls, then they had better have done with the business. (Applause.) If they were going to be made the sport of beings on the other side of life, the sooner they ended this state of things the better it would be. (Hear, hear.)

He thought that there were not so many nowadays who carried out what used to be done, and that was holding circles for the benefit of earth-bound spirits. It was astounding how many of their brothers and sisters went out of earth life in a terror-stricken condition. That was the reason why he as a Spiritualist was dead set against capital punishment. (Applause.) The speaker related the story of a poor soul executed for murder who was restored to a sane and sound state of mind. He looked to see capital punishment wiped out of the Statute Book as a barbarism. (Hear, hear.)

Sir Arthur Conan Doyle, who was again given a rousing reception, continued his narration of vivid incidents in his second American tour. The account of a visit to the Jonsons, the most powerful materialising mediums in the world, was listened to with breathless interest. The speaker told how in a circle of twenty-four, all dressed in surplices, at a meeting at Altadena, about fifteen miles from Los Angeles, with the medium sitting outside the cabinet, fourteen ectoplasmic figures walked out. Anyone could see that these figures were not of this world. Though nearly all were able to speak, they were stiff and peculiar in gait, and were clearly non-human. One talked to him for nineteen minutes, and talked quite naturally. Also his mother manifested, though she was not able to speak.

Mention was made of the heroic work being carried out by Dr. Wickland and his brave wife at Los Angeles, in the treatment of obsession, and its study in relation to lunacy. Mrs. Wagner, the wonderful trumpet medium, was described, and the speaker took his audience with him in a fascinating tour through California and Canada. In conclusion, he read this arresting passage from his book, "Our Second American Adventure":—

"One question we may fearlessly ask, and that is. What religious revelation in the world had ever one-tenth of the sanction which this one has? We draw our knowledge not from Hebrew prophets, who lived three thousand years ago under different conditions and using a different tongue, but we get it direct ourselves, either from our own loved ones who have just passed over, or from high teachers who give their credentials. These teachers do not preach mysteries or demand impossible faith, but they tell us what is consistent, reasonable and beautiful, and they accompany their teachings with signs of preternatural power which we can ourselves see, and to which many thousands of us testify. Has not this, then, all the signs of a God-given revelation to a most material, stupid, undeserving world, sunk in indolence and money-grubbing, with the spiritual faculties almost atrophied for want of use? But the central glow is still there, and it is our task to clear off the ashes and tend the sacred flame once more. If we succeed, well and good. If we do not—if foolish men continue to perpetuate that organised selfishness which now constitutes the world, and to have faith in external form instead of internal spirit, then there is a chastening close at hand which will make the world war, the first stroke of the scourge, seem insignificant. So the voices tell us, and they do not lie." (Applause.)

At the afternoon session remarkably successful clairvoyant descriptions were given by Mrs. Cannock and Mr. Glover Botham before a crowded audience. At the three sessions solos were beautifully rendered by Madame Braund and Miss Stanborough. Mr. C. W. Turner ably presided at the organ. Before the evening session Mr. Eric Godley sang three songs.

Mr. Harvey Metcalfe Visits Sunderland.

Sunderland's Chief Constable on Spirit Photography.

SPIRITUALISM in Sunderland seems to pass from victory to victory. Rich and valuable lessons have been given in the town by Sir A. Conan Doyle, Rev. G. Vale Owen, Rev. Charles L. Tweedale and other stalwarts, and on Sunday evening, May 11th, Mr. Harvey Metcalfe, of London, discoursed on Spirit Photography, illustrated by lantern slides. On this occasion three of the leading Societies—Monkwearmouth, Derwent-street and Millfield—co-operated, and the result was a magnificent success. The large Co-operative Hall being crowded, it was thought by many that it would be a good thing if these active, enterprising Societies, which possess, collectively, some 300 members, permanently united. Mr. F. J. Crawley, who occupied the chair, was accompanied on the platform by Mrs. Robinson, Mrs. Petrie (President of Derwent-street Society), Mr. W. Dowell Todd, Mr. Gardner (President of the Monkwearmouth Church), Mr. W. A. Robinson (secretary of the Northern District Council), Mr. T. Bogue (secretary of the National Organisation Committee), Miss Peggie Bogue, Mr. Slinin and others.

The Chairman, who was warmly received, gave a most interesting address, mentioning his own experiences, which constituted proof positive of the truth of Spiritualism. While, he said, the external phenomena were highly essential, the interior truths received should be appreciated, for these resulted in the cultivation of the spiritual life. Spiritualism stood for the culture and advancement of the human soul, and he was glad that Spiritualists did not hide their light under a bushel, and were anxious that all should participate in its beneficent rays. He had himself summoned courage—or should he say “check”?—to address some twenty-nine Church members on our subject, and point out to them the help they would undoubtedly receive from a demonstrated immortality. Spiritualism is, he believed, the great corrective of the oneness of science, with its harsh methods of analysis and distinction. It is the witness of the unity of man and the world. It enables the mind, as the poet had said, “to mount on high with stronger wing.” It is a new world for poetry to enter into, a new depth to penetrate with hope. It is a new world for religion and morality, and to thoroughly comprehend this new gospel demanded a deeper insight into the fundamental elements of human life. Man, he need not say, had still to fight for his own hand, and it is still recognised that spirit is always burdened with its own destiny and cannot share its responsibility. (Applause.) The Chairman next referred to what had been accomplished in spirit photography, and said the lecturer that evening would be able to show them some wonderful achievements. He himself was greatly struck with the testimony of the late Major Spencer, of Wallbottle Hall, Newburn-on-Tyne. That gentleman took an ordinary bromide paper into a dark room, and, without an actual exposure, found afterwards a message purporting to be from his great-uncle. The “subliminal self” he scarcely thought was equal to this. Now he himself had been favoured with an experience equally as wonderful, and had obtained spirit photographs on plates which he had previously carried about with him. And he might mention that after Major Spencer's ascension to the higher life he (Mr. Crawley) received a photograph of him in this occult way, and, curious to say, the photograph surpassed anything the Major's friends had of him. We certainly lived in wonderful times, and it could not yet be discerned the extraordinary part Spiritualism would play in life. (Applause.)

On account of the Hall not being sufficiently dark to show the pictures on the screen at this point, it was decided to hold a propaganda meeting, when Messrs. Bogue, Metcalfe and W. D. Todd delivered interesting and instructive addresses. After this Mr. Metcalfe proceeded with his lantern lecture. This proved of great interest, and as the light diminished the pictures became clearer and better.

A collection for the National Fund of Benevolence reached over £2 2s. The entire proceedings lasted three and a half hours.—J. RUTHERFORD, Roker-by-the-Sea.

Alleged Messages from Mars.

The Cardiff Case.

THE *South Wales Echo* has devoted several columns to dealing with the case of the Jewish boy at Cardiff who claims to be controlled by a Martian priest. If the *Echo* reporter's account is true there seems to be some psychic power manifest, but of evidence for spirit action there seems little. We agree with the reporter that judging by what he alleges took place at a seance at which he was present, “I cannot believe that the sort of thing I saw can be anything like genuine Spiritualism.” We are pleased to see that one sane Spiritualist was allowed a letter in the *Echo*, and as it shows the hand of an experienced Spiritualist, we venture to reproduce it.

“Referring to the reports in your issues of the 7th and 9th April of happenings at a home circle in Roath, and of a seance attended by your representative on the 8th April, as a Spiritualist of over fifty years' acquaintance with the subject the feeling, after perusal of these reports, is one of deep regret that with so meagre an acquaintance with this matter the crude results obtained through the undeveloped and hitherto untried psychic powers of this lad should have been unwisely rushed into public notice, thus inviting ridicule and facetious criticism of a subject which above all calls for and requires calm consideration and clear thinking, trained and matured by ripened experience. Without this the cause at heart is not assisted, and is apt to be impeded. The results of ripe experience and well-considered conclusions are always, of course, matters for profitable discussion from which only good can come.

“The incidents, as recorded, are of a kind frequently met with in the early investigations of inquirers, and unless the attitude of the inquirer is one of ‘open mouth and shut eyes’ he will quickly discover that there is no lightning change of human characteristics following the death of the body; having completed his life in the physical body a man continues the same individual, good, bad or indifferent, as the case may be, to work out as he wills his further career, always subject to and in accordance with the Divine plan. He either hastens his upward progress by living in harmony therewith or delays such progress by the wilful following of his old desires:

“Communion between the incarnate and discarnate states being a fact now as clearly established as any fact of natural history, if in earth-life a man was fond of a joke at the expense of his fellows, of ‘pulling their legs,’ or what not, it would not be him if his communications were not of the same character. The wise man will give credence to those only of whose *bona fides* he has assured himself, and it is but the most ordinary prudence to scrutinise and test all such communications to see that they be good (‘of God’) and thus carry out the scriptural injunction to ‘try the spirits.’ If this salutary and necessary rule be followed we shall not be misled by any fictitious Napoleon Bonapartes nor other ‘high-placed has-beens.’

“Tested and tried in this way, the self-styled priest and his message from Mars may (I say *may* advisedly) prove but another example calling for obedience to the above rule. Theoretically, however, in view of the mass of evidence proving inter-communication between spirits *incarnate* and *discarnate*, it is quite logical to assume the possibility of spirits from Mars or any other inhabited world visiting the earth and *vice versa*.

“The fact of this lad being controlled by an Indian or any other nation and speaking in foreign tongues is nothing new. A mass of well-authenticated testimony of both speaking and writing in tongues unknown to the medium is on record in the literature of the movement. This has occurred with psychics of all ages, and explains how abnormal gifts and powers are manifested often by those of tender years, as it also explains the alleged superior playing on the violin by the lad in this case when under

the influence of the spirit artiste. It is to be hoped that the further development by the lady of this valuable gift will not be prejudiced by the premature publicity given to it. "Cardiff, April 11th, 1924." "VERITAS."

Remarkable Physical Phenomena in South Wales.

ON May 1st, at the Glynneath Spiritualist Church a special seance was held, the medium being Mr. James Lewis, of Cwmpark, Rhondda. In the presence of 24 sitters he was bound hand and foot to an armchair and seated well out of the reach of the cabinet. In a few moments after the light had been extinguished a great commotion was distinctly heard inside the cabinet. Prayer was offered by one of the sitters, and we all sang a well-known Welsh hymn, during which bells began to ring, keeping time with the singing. Placed on a shelf, fully six feet from the ground, was a full-sized mandoline. We began to sing an English hymn, when the bells began to ring out a favourite Welsh hymn; also the deceased brother of a sitter took the mandoline and joined in the Welsh hymn. The instruments were played so loudly that they completely drowned our English hymn, and we were compelled to give way and join them. The bells touched everyone in the circle, and the mandoline was placed in a sitter's lap. An illumined cross was carried round, fully four to five feet above the heads of the sitters, and was placed in a lady's lap. Clappers then kept time to the tune "Abide With Me." Invisible children began to skip, all present hearing them distinctly. Then both clappers and rope were thrown to the floor, causing a loud report

Mr. Lewis's control asked for the light to be put on, and to our astonishment the floor was covered with flowers, rope, clappers, toys and many other things. Mr. Lewis was found securely bound as at first. The light was again extinguished and we heard a loud report. A table, weighing 26lbs., was brought from the cabinet and carried round the room, lightly touching many of the sitters on the head, and then descended in the centre of the circle with a loud bump. Then we sang "O, Fwyniau Caersalem," during which one of the ladies felt a child's warm hand in her own and around her neck. Then the spirit friends went and took several watches out of the pockets of the sitters and exchanged them. One gentleman at the commencement had a gold watch, but at the close it had been taken away and a cheap one put in its place. One sitter was a referee at football matches, and happened to have his whistle in his pocket; this they extracted and blew two loud blasts, startling all. After the circle many tried to blow the whistle, but only the owner could do so as loudly.

The guide again asked for a light to be put on, and the medium was found to be securely bound. Then we were asked to put the light out again, and in three minutes on again, and we found that Mr. Lewis was out of the ropes, and the knots were exactly as we tied them at the commencement. This brought a very pleasant meeting to a close. After this we can honestly say that we are now Spiritualists, for before we were doubters and investigators.

Signed: James Weaver, Mrs. Weaver, David Evans, Miss Evans, Jas. Roberts, Mrs. Roberts, Mr. Lloyd, Mrs. Williams, Mrs. Berry, Mrs. Gittings.—Wm. FISHER, Sec., 29, Avon-street, Glynneath, Glam.

MR. J. C. SIEQUIEN, 24, St. Stephen's-road, West Ham, London, E.15, writes suggesting the formation of a National Spiritualist Sports Association, which he thinks could be worked under the District Council to include all forms of sport, and he would be glad to have the opinions of those interested.

We understand that as the result of the correspondence which has taken place in the "Isle of Wight Times" there is a possibility of a debate taking place between Mr. J. G. Wood and the Rev. H. A. Powell. Readers will remember that we alluded to Mr. Powell's attack upon Spiritualism and the fine replies of Mr. Wood and Mrs. Ruth Darby. We trust the projected debate may be amicable, and we are sure that it will do good to the movement.

A "Message" from the Poet Burns.

James Lawrence.

CREDULITY dies hard, perhaps because it is fostered by persons who are open to accept anything so long as it purports to come from the other side of existence, and messages from great personages find a ready outlet, little care being taken to establish their authenticity. Among the latest coming under my notice is an alleged communication from the famous Scottish poet, Burns, but if it be a sample of his present rhyming qualities, never mind his poetic abilities, I fear he is moving the wrong way. The lines reached me a few days ago from a lady in the north of Scotland, and the following will give an idea of the stuff foisted on a far too little careful public. I am suppressing all names, as I know most concerned would not care for such notoriety as association with the "production" might entail. The once virile, sturdy bard is represented as saying:

"Ay! Heaven is guid, bit Scotland's best,
So when they gie their herps a rest,
I tak' a frien'ly, quiet request,
Tae Peter Doot;
An' he, guidman, swears at ma haste,
Bit lat's me oot.

"Ahint me clincks the gowden yetts,
An' faith the psalms I seen forget,
As down the road I skelp, sharp set,
Past star an' planet,
Wi' thochts o' hame, that bleeze red het,
Aneath ma bannet.

"So when I stap oot ower the clouds,
Here's 'Scotland yet,'
The boilin' floods, the broomy braes,
The whustlin' wuds,
Gowans the same.
God! bit ma hert starts aff in thuds,
Tae ken I'm hame."

I wonder if any reader could give the information as to whether or not these verses are part of another "poem" of the same kind that appeared in a Spiritualist journal some 27 or so years ago? Of them I just remember the following lines, and think they are quite enough:—

"I'm noo a deathless loon, wi' gowden shoon,
An' I dance wi' Heilan' Mary."

Investigators would do well to insist on some sort of guarantee that communicating spirits are really who they purport to be. Burlesques, like the above, throw ridicule upon the serious aspect of the movement, and should be discountenanced whenever they occur.

Physical Phenomena.

WE held a seance at the home of Mr. J. Reade (late President of Charles-street Central, Newport, Mon.) with good results, the physical medium being Mr. W. Thomas, of Swansea. The sitters, thirteen in number, belonging to the private circle held weekly, witnessed some remarkable phenomena. The medium, by request, was searched and securely tied in a chair by two male sitters. After the singing of a hymn, the medium passed under control, and the light was extinguished. Articles placed in the cabinet were heard to be moving about. Events now followed quickly, the sitters being requested to sing "The Jewel Song," and the patter of little feet were heard skipping in the centre of the circle. Bells were also heard. The seance closed with prayer, and upon the light being turned on, Mr. Thomas was found still securely fastened in the chair, but his coat had been taken off and was in the lap of a sitter some distance away. A mandoline belonging to the sitter was also placed in the leader's lap, being brought from some distance from the cabinet and played. We thank Mr. Thomas, and wish him and his guides every success in this good work.—J. READE, 34, Capel-street, Newport, Mon.

The Britten Memorial.

ON behalf of the Trustees I have pleasure in appending the list of contributions received during the past two months. The contributions have been fairly numerous, and include another very generous donation from Sir Arthur Conan Doyle, for which the Trustees are most grateful. A few similar subscriptions would help considerably to swell the total, for the Trustees have still to collect some 15,000 shillings before they are in the happy position of claiming the second munificent gift of £500 from Mr Hervey Carter. A perusal of the list should inspire many to give cheerfully and generously. We earnestly appeal for a generous response.

100,000 SHILLINGS EFFORT.

MARCH AND APRIL CONTRIBUTIONS.		s.	d.
Amount previously acknowledged	496	3	
Sir Arthur Conan Doyle (per E. W. Oaten)....	500	0	
Mrs. Ashton, Miles Platting, entertainment by Mrs. Peach's Concert Party, at Collyhurst March 15th	100	0	
London Spiritual Mission, collection, evening service, April 13th	87	10	
Mrs. Ashton, Miles Platting, sale of Easter novelties	72	7	
Mrs. Knowles, Swinton, social held at Pendleton, Ford-lane, 44s.; Private Reading, 2s. 6d....	46	6	
Ardwick Picture Theatre and Coliseum, Meeting held March 2nd, collecting boxes	45	6	
Manchester Good Friday Demonstration, collecting boxes	35	2	
Moss Side (Stanley Grove), Mr. Ridgway's Meeting, April 8th	23	0	
Geo. W. Jackson, Esq. (per W. H. Wolstenholme, Esq., J.P.)	21	0	
Hetton and District Spiritual Church	20	0	
"The Circle," 156, Oldham-road, Ashton-u-Lyne	20	0	
Mrs. Stafford, Oldham. Profit on Sale of Sweets at Manchester Good Friday Demonstration	15	6	
Edward F. Underwood, Esq., Fort Bombay, India (per THE TWO WORLDS)	9	0	
"L. F. T." (per Mr. C. G. Rickards), eight weekly contributions	8	0	
"A Few Manchester Friends"	6	0	
Mrs. McEwen, Denton	5	0	
Mr. J. Irving, Salford (collecting boxes)	4	7	
Mr. J. J. Massey, Hollinwood (sale of "Bricks")	3	4	
Ardwick Picture Theatre Meeting, April 6th, collecting boxes	3	3	
"Anzac" (two monthly contributions)	2	0	
"Old Ebor" (two monthly contributions)	2	0	
Mr. C. Sleight, Grange-over-Sands	2	0	
	1,528	6	
	£76	8	6
General Contributions and other Efforts previously acknowledged.....	£1,666	11	7
Total amount subscribed against Mr. Hervey Carter's Offer	£1,743	0	1

To every contributor the Trustees tender their warmest thanks, and also take the opportunity of expressing their gratitude to those workers who, by their warm interest and support, are regularly helping to further the Fund. It is pleasing to find that these efforts are receiving the support of a large number of sympathisers. The collecting boxes have also played a prominent part in the success, and we are indebted to the collectors for services rendered.

It should be possible to raise the amount which the Trustees have set out to obtain by October next, provided that each of the large number of collectors appointed by churches and Lyceums are successful in their efforts. In this connection I am pleased to report that good accounts are to hand from a number of friends who have volunteered to collect.

The Special Committee appointed by the Manchester District Group are working with energy and enthusiasm.

Arrangements are being made for a Bazaar to be held in the Autumn of 1925. Mrs. Knowles (Pendleton) is circulating all the Lancashire churches in an appeal for their support. Churches throughout the country are being asked to support a "Britten Commemoration Week," commencing September 29th, 1924. Each church is requested to hold at least *one service during that week*, and devote its entire proceeds to the Fund. Platform workers might, with advantage, help the churches to augment their contributions by foregoing their usual fee for one service during this special week. Other schemes are in course of preparation, and we look with favour to the future. Meanwhile, send along your donations, which will be gladly and gratefully acknowledged by Mr. John Jackson, Hon. Sec., 30, Buxton-road, New Mills, near Stockport.

Every little mite,
Every little measure,
Helps to spread the light,
Helps to swell the treasure.



WE are sorry to hear that Mr. W. H. Robinson, of Newcastle, still continues very frail in health, but his wonderful spirit still keeps him going, and the thoughts of his many friends are a source of stimulus to him.

MRS. ANNIE BENTLEY, of Manchester, has been seriously ill for several weeks and confined to her bed. On several occasions her medical adviser has despaired of her recovery. We are pleased to hear, however, that there is some slight improvement, and we trust that ere long we shall see her sufficiently recovered to resume her wonted activity.

THE World Wide Success Club, which has been formed to link together those interested in Spiritualism, astrology and kindred studies, holds its Annual Social Gathering at 29, Thickett-road, on May 30th, at 7-30 p.m. We are asked to say that the Secretary would be much helped in providing refreshments if readers who intend to be present will kindly notify him. The nearest stations are Crystal Palace and Anerley.

WE understand that Sir Arthur Conan Doyle has translated into English M. Leon Denis' famous work on "Joan of Arc," which has already run into editions of nearly 100,000 in France, and that this work will shortly be published by Mr. Murray, of London. Leon Denis is the grand old man of Spiritualism in France, and has published some of the most popular works on Spiritualistic subjects.

WE are sorry to record that Mr. R. Wolstenholme, of Blackburn, the veteran Spiritualist, has been unwell for a week or two. At his advanced age of 82 his power of resistance is really wonderful, and we are glad to hear that there are signs of an improvement. Ill-health prevented his attendance at the last Quarterly Meeting of the National Council and the Monthly Meeting of the Directors of THE TWO WORLDS Company. We hope and believe that the coming of better weather will help him to regain his accustomed health and buoyance of spirit. Meanwhile his many friends will send out thoughts of sympathy and helpfulness.

TRUST.—Radiating from this word are many yearning souls. They placed confidence in one another, and found that their confidence has been misplaced. Day by day there are some who betray the confidence placed in them. Men are so unreliable that they fail at times. Look at the world in general, and you will find that there are many who cannot be trusted. You have your Assurance Societies, who find money that may be used by one who has been in a position of trust. There is only One who can be trusted implicitly, yet there are so many who will not try to trust in Him. God never betrays the loving confidence placed in Him. Men will yet learn this truth and draw their strength from the only source that can be trusted never to fail. Let your trust be placed in God, even as it was by Job of old, who said, "Yea, though He slay me, yet will I trust Him." Mankind would be the better if only God received more loving trust.—T. B.

FOUNDED NOVEMBER 18th, 1887.

THE TWO WORLDS

THE PEOPLE'S POPULAR SPIRITUAL PAPER.
PRICE TWOPENCE. POSTAGE ONE PENNY.

ISSUED EVERY WEEK BY
THE TWO WORLDS PUBLISHING COMPANY LIMITED
AT ITS REGISTERED OFFICE,
18, CORPORATION STREET, MANCHESTER,
WHERE ALL BUSINESS COMMUNICATIONS SHOULD BE ADDRESSED.

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD.
One year, 10s. 10d.; Six Months, 5s. 5d.; Three Months, 2s. 9d., post free.

Editor and Secretary - - - ERNEST W. GATEN,
To whom all communications should be addressed.
Cheques and Drafts should be crossed "____ & Co.," and made payable
to THE TWO WORLDS Publishing Company Limited.
Bankers: Williams Deacon's Bank (Corn Exchange Branch).

"THE TWO WORLDS" CAN BE OBTAINED OF ALL NEWSAGENTS.

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FRIDAY, MAY 23rd, 1924.

A Few Thoughts on Cremation.

WE have several times fallen foul of Major Hall-Edwards, of Birmingham, and have not hesitated to criticise some of his opinions upon psychical research, and it is a pleasure to find him writing in another vein on a subject on which we can agree with him. In a couple of recent articles in a Birmingham daily paper he deals with the advantage of cremation over burial, and has much to say which is of value concerning an ideal crematorium. For sanitary as well as aesthetic reasons cremation has many advantages over earth burial. It appears to us to be a reckless waste of good land to turn it into cemeteries, which sooner or later become bare and barren tracks of derelict tombstones in which no one has any interest, and which breathes the spirit of neglect. We are not at all sure that some of the waves of infectious disease which from time to time sweep across Europe are not due to disturbances of ground which has only lightly covered the bodies of those who fell in active warfare or pestilence. Several cases are on record where the disturbance of ground used for purposes of hasty interment during plague and cholera has led to the recurrence of these diseases, even though centuries have elapsed since the interment of the plague-stricken bodies, and we think it is very doubtful whether earth burial does destroy the disease germs with which many corpses are laden. In some parts of the country it is very questionable, too, whether the water supply of our towns is not injuriously affected by the drainings from cemeteries. On grounds of sanitation and land economy cremation has, in our opinion, many advantages over earth burial.

To Spiritualists, however, there is another aspect. What is the effect of cremation on the individual newly deceased? We have had many conversations with discarnate entities on the matter, and spoken with at least three whose bodies had been cremated. It is, of course, true that in many cases death takes place before breathing ceases, i.e., before the lungs cease respiration. We have seen with the clairvoyant eye the spirit leave the body, and have watched the spirit form taken away by those waiting to receive it. In one case it was twenty minutes later that respiration ceased, but we think it is also true that some of the life elements linger in the form long hours after death has ceased. Save in hot climates, where putrefaction is rapid, it is as well to allow a corpse to remain undisturbed after the last offices have been performed for at least thirty-six hours in order that the process of death may be completed in natural form and the lingering psychic elements gradually withdrawn. Where this has been done we have never been able to trace the slightest handicap imposed upon the spirit by cremation. It is just possible that if the process of cremation followed too quickly after death there would arise similar discord to that which often follows sudden and accidental death. Generally speaking, however, we believe that the total destruction of the

physical body aids the liberation of the newly arisen spirit by giving it nothing to cling to. We recently had some conversation of a veridical nature with a friend whose body had been cremated, such conversation taking place within a very few months of her passing. There was no trace of discord or bewilderment; nothing was evident but unalloyed happiness, and the spirit expressed kindly thanks for the arrangements made. So that from the standpoint of the deceased person there can be, we think, no objection whatever to incineration, if a reasonable time elapses after the event of death.

Major Edwards adverts to the dangers which arise from standing around the grave in a cold cemetery during inclement weather, and we have more than once officiated at an interment under inclement conditions and been obliged to make another visit to the graveyard within a few weeks. So that from the standpoint of the health and well-being of those remaining cremation has great advantages over burial. The whole surroundings, however, of funerals need changing, and Spiritualists are doing their best to change them. The mourning trappings which used to characterise funerals are gradually dropping away. We believe that the *Spiritual Magazine*, of 1869, announced the formation of an Anti-Mourning Association, of which Mrs. Hulme Rothway, of Middleton, Manchester, became the secretary. Such association distinctly set itself against the wearing of mourning in any form. The custom of the Spiritualist to dispense with the dropping of cloths upon the coffin lid, and the substitution of white flowers, has done much to relieve the funeral service of its gloom, but we agree with Mr. Edwards that "if there is anything more depressing and hopeless than the average funeral service in a cemetery chapel," or at a graveside conducted by the ordinary parson, we should like to know what it is.

In times past every care seems to have been taken to make a funeral the most dismal and hopeless thing that human ingenuity could contrive, but Spiritualism, by reason of its wonderful evidences of life in the beyond and of the sorrow caused to the arisen one by the unchecked tears of mourners, has done much to alter this state of things. The time for heavy mourning has long since gone. It always had an element of selfishness, for one always felt that mourners were mourning for *themselves* rather than for the one who had "passed on." As the arisen spirit gets a greater hold upon the hearts of men there will, we believe, be a revulsion of feeling against all the old-fashioned customs surrounding the interment of the dead, and in that day the Crematorium will find more extended use, and lightheartedness will supplant gloom.

Major Edwards offers some helpful suggestions as to the improvement of the present Crematorium and the erection in the grounds of a "hall of memories," where beautiful urns could be deposited upon an altar, and the provision of a book of vellum, in which would be inscribed the names and particulars of those whose ashes had been scattered in the "garden of rest," which would surround this beautiful building. Spiritualists, who have saner views of death than most people, might well consider the advantages of cremation over the wasteful, insanitary and dangerous methods of earth burial. The number of crematoria in the country is to-day small, but if demand were made for saner methods the supply would soon meet the needs.

"Outward Bound."

DURING the current week the Spiritualists of Manchester will have an opportunity of seeing that remarkable play, "Outward Bound," by Sutton Vane, which is playing at the Prince's Theatre. This is truly a remarkable production, depicting a number of passengers aboard a ship sailing out into the other life. None of them know that they are dead, and they enter upon their voyage as casually as though they were crossing to another country. Only as the voyage nears its end does it begin to strike them that they have left the earth, and that no one of them knows his destination. The play is a most ingenious interpretation of the process of passing from this world to another, and

every Spiritualist should see the play and absorb its lessons. The company is a strong one, and the stage setting meets the spirit of the play by its studied simplicity. It will be staged at Liverpool next week.

CURRENT TOPICS.

SPIRITUALISM GRADUALLY WINS RECOGNITION.

PREACHING at the Doncaster Parish Church recently at a memorial service on the late daughter of Archdeacon Sandford, Canon Rust showed how truly the teachings of Modern Spiritualism are being looked upon as the *only* means of comfort to the bereaved. After alluding to the life of the deceased, he went on to say, "And so she was alive with us: that was the great fact. So were all they whom many of them had known and loved. He never liked to say 'loved and lost,' because they had not lost them. He believed they were sometimes allowed to come to them, to visit those whom they loved, and possibly to help them. He could not help believing that she would come to her baby sometimes, and to her husband and parents." What a pity it is that such men as Canon Rust do not obey the apostolic injunction and to "add to your faith knowledge."

WHERE IS THE SPIRITUAL CONSCIOUSNESS?

IT is a sad reflection, however, on the spiritual consciousness of Churchmen that the Canon had to add that "they were not conscious of her presence, but she was there to cheer and help them and bring something of the joy of heaven into their souls." If man is a spiritual being, or endowed with a spiritual consciousness, why should it be that those who remain are not conscious of the presence of the departed, since they are with us, and what is the meaning of the deceased bringing something of the joy of heaven into their souls if men are absolutely unconscious either of the joy or of those who bring it? It would almost appear that Canon Rust knows more than he cares to say, that he would like to speak the full truth, but is afraid of voicing opinions that might be considered heretical.

GROWTH IN THE BEYOND.

THAT he is not altogether ignorant of after-death states is evident by his statement, "What kind of a life was it they had entered? It was a life of rest, 'they rest from their labours.' Labour meant painful toil; but rest was not idleness, it meant active service unmarred by weariness, pain or weakness, a life of rest in service. It was a life of love; no drab existence, a life of love and laughter, happiness and joy. It was a life of growth so far as they knew, growth was always a sign of life. Everything in them which had no opportunity of developing and growing upon earth would grow over there." It would appear that Canon Rust has at least had some faint vision of the promised land. We imagine he has read some Spiritualistic literature.

THE BEAUTY OF THE PICTURE MARRIED.

WHAT a pity that a man should have to mar the beauty of the picture by saying, "It was in Christ that they had the communion with them, and death was no separation. They did not seek communion with them, as some did, because communion was better than communication, for it was a deeper and closer thing. In Christ they were one with them, and death did not separate them. There was no separation by death for those who were one in Christ." That may or may not be so, but it is a very peculiar thing that the individuals who profess this communion with Christ shed more tears around the graveside, as the result of their consciousness of separation, than do any other other body of people. "Death did not separate them," and yet the Canon says, "They were not conscious of her presence." It seems to us that unconsciousness involves separation. With religious faith, as with every other thing, it seems to us we must apply the touchstone, "Does it work?" We wish it did, but too often it does not. However, we are

pleased to recognise Canon Rust as one who is not far from the kingdom.

BLATCHFORD AND THE

THE *Clarion* seems to have taken a new lease of life, and we are glad to see it. THE TWO WORLDS and the *Clarion*, "CLARION." though voicing a different message, were founded about the same time in the same city, and in the issue of May 16th Mr. Robert Blatchford returns to his reply to Canon Symes, of Barrow, and takes him to task over his silly statements concerning spirit utterances, which the Canon stigmatised as "ridiculous, frivolous and absurd." "R.B." pays a high tribute to the works of Mr. J. Arthur Hill, F. W. H. Myers, Sir William Barrett, Sir Oliver Lodge and Professor Hudson, and says, "There is no madness and no rubbish there; it is just cool reason clearly expressed, and cool reason is what we want."

WHAT IS THE EXPLANATION?

REVERTING to his well-recorded seance of some months ago, Mr. Blatchford says, "A medium told me a lot of details about my house and myself and my children and my friends and my wife. She had never been in my house, she had never seen my wife nor my children nor me. She did not know my name. Then how did she get her facts? Not by thought-reading—that is impossible. By fraud? In what way? If she had employed a dozen detectives on a year's search she could not have got a quarter of the information, and she was called upon without an hour's warning. If I am asked to accept thought-reading or fraud as the explanation, I must answer that the demand upon my credulity is too great. What explanation remains, then? Someone told me things the medium did not know. Who was it? Who spoke? How will Canon Symes or Dean Inge or any sceptic account for Fede? Those facts were told me. What explanation is there other than that offered by the Spiritualists? There must be an explanation, what is it?" The questions are well put, and there is only one reply. All the critics in the United Kingdom cannot find any complete explanation outside the Spiritualistic one, and Blatchford is sufficient of a logician to recognise that fact.

THE CHURCH AND DIVORCE.

WE see by the *Birmingham Gazette* that the Committee appointed by the convocation of Canterbury to report on the marriage laws, presented its report recently. It recommended certain changes in the publication of the banns, and advised the publication of these in writing, notice being posted in or outside the Church, and that an explicit declaration should be used in applying for the banns, particularly in relation to the applicant not knowing any just cause or impediment. The question chiefly interests us from the proposal made by Canon Scott Moncrieff that the declaration should provide for a statement as to whether the parties had been baptised, as this would enable the clergyman to refuse to solemnize marriages between a baptised person and unbaptised person, or between two unbaptised persons. This suggestion was supported by the Archdeacon of Birmingham, but the proposal and declaration were referred back to the Committee for further consideration.

AN ARGUMENT FOR THE DIS- ESTABLISHMENT OF THE CHURCH

THE suggestions herein made are interesting. The Church once looked upon itself as the custodian of the morality of the nation. It would appear now that it is abrogating this claim, and merely intends to become the custodian of the morality of its own people. In a word, the Church is admitting that it is merely the church of a *section* of the community. That is well, and we believe the Church will have quite sufficient on its hands, but it would appear to us to be a serious matter to refuse the right of marriage to individuals because they are unbaptised. The Church holds its license to marry from the State, and we seriously question its right to privileges if it refuses to fulfil its obligations. The union of man and wife in marriage bonds is a provision against loose and casual intercourse between the sexes, and to refuse to safeguard the morality of two

human souls because they or their parents had failed to comply with an arbitrary ecclesiastical standard appears to us to be putting the privileges of their own Church before the well-being of humanity. Any Church which adopts that standpoint is doomed to die, and rightly so.

WIRELESS listeners have been delighted at the clarity and simplicity with which Sir Arthur Conan Doyle broadcasted the message of Spiritualism on Tuesday last. We had hoped that Manchester would have given a lead in this matter. Negotiations to that end were in progress nearly three months ago, but owing to some confusion at the Manchester centre the matter had to be dropped. We are glad, however, to find that the B.B.C. realised the importance of the event and made it a matter of "simultaneous broadcasting to all stations." Sir Arthur's treatment of the subject was a model of studied simplicity in dealing with basic facts common to practically all thinkers. It could give no offence to any broad-minded person, and yet it contained the sustaining meat of Spiritualism. We hope that one of the results will be that Spiritualists will be able to take their place with other denominations in broadcasting Sunday messages, and that those called upon for the task will bear in mind the fact that "listeners" are of many shades of thought. True culture consists of considering the other man's standpoint whilst sacrificing no vital principle.

EMMANUEL CHURCH, Warrington, publishes a parish magazine of the usual simpering kind, in which is bound up a "Gospel Trumpet" issued by Drummond's Tract Depot, Stirling. The current month's issue contains one of a series of articles by someone who signs himself the Rev. Dr. Clark, on "Spiritism, Ancient and Modern," which, for sheer effrontery is about as bold as anything we have read. Dr. Clark, whoever he may be, says: "We are told by those who have carefully studied Spiritism that the practice of it is injurious in every way. It injures bodily health; it has frequently resulted in causing insanity, as experts in lunacy testify. We are told that Spiritism has resulted in drunkenness and many other vices." We note the remark, "we are told"; there is no attempt to enquire into the truth of the statements. Dame Rumour, who is known as a lying jade, is quite sufficient for Dr. Clark when he wants to traduce his fellowmen.

DR. CLARK, however, does quote one individual, for he says, "Dr. Forbes Winslow stated in 1877 that there were 10,000 in asylums victims to Spiritism," but Dr. Clark carefully omits to note that Dr. Forbes Winslow was at least gentleman enough to retract the statement when he found after enquiry that the statement was untrue, and Dr. Forbes Winslow was also handsome enough to write a letter of retraction expressing his regret for the statement to the Spiritualists' National Union. Dr. Clark further goes on to say: "Dr. B. T. Hatch says he came across 70 immoral mediums, and that many were drunkards and liars." Who Dr. Hatch is does not matter. A careful examination of the records of our Courts of Justice would show considerably more parsons guilty of the same offences, while the perusal of some parish magazines gives abundant evidence of the fact that even "Doctors" could be included in the latter category. Dr. Clarke's method seems to be to collect every malignant statement made against those he dislikes and to publish them without investigation, as though they were true. Spiritualism to-day is so well known and has so many noble men and women occupying prominent positions that the man in the street considers such accusations as a reflection on his friends, and we are not surprised that the bigots who make such absurd and exaggerated statements are alienating sympathy from the Churches.

THE belief in the heroic makes heroes.—DISRAELI.

Birthday Greetings.

Sir Arthur Conan Doyle—Born May 22nd, 1859.

"I thank you with all my heart. Bless you a thousand fold for all you have done for me."

THIS was the message Sir Arthur Conan Doyle received in his Home Rescue Circle from a distressed soul on the Other Side who had been helped to the light, and who thus expressed his gratitude. The words will find an echo in many hearts on this side of life.

In Sir Arthur we have a man whose intellect, prodigious energy and indomitable courage have been placed at the disposal of the movement which means so much to him. He has told us of his realisation some years ago that all the work he had ever done, or could ever do, was as nothing compared with his work for Spiritualism. He is not sparing himself, but is doing the work of half-a-dozen men. He has an immense world correspondence on this subject, books flow from his pen, and with it all it is amazing that he finds time for magazine and newspaper articles and for lectures.

The enormous debt which Spiritualism owes to Sir Arthur Conan Doyle can hardly be properly estimated in our own time. What we do know, however, is that in him we have a man with a heart of gold, one whom we all love, who, with his dear devoted wife and helpmate, is giving his life to our grand Cause.

We love him, we are proud of him, we say God bless him and keep him, and on this his Birthday we wish him with full hearts, Many, Many Happy Returns of the Day. — L. C.

Another Parson at Sea.

THE Rev. Hugh McKeag, writing in the "Irish Christian Advocate" in reply to a correspondent, says that "Spiritualism is better described by the word 'Spiritism,' or, indeed, by necromancy or sorcery, it being the pretended art of revealing the future by calling up and questioning the spirits of the dead," and proceeds to add, "If the Holy Scriptures carry any weight with us, then we have no difficulty in deciding the question. All such practices are most emphatically condemned, both in the Old and New Testament. The severest penalties were imposed under Jewish law for these offences." So now we know! And in consequence, we suppose Moses and Elias did not appear to Peter, James and John on the Mount of Transfiguration, and talk with Jesus concerning his future. Jesus did not appear to Paul, and he could not have appeared to his disciples after his decease, or walk with two disciples on the road to Emmaus. These things could not have happened, since Jesus would not act contrary to Holy Scriptures, though the New Testament was not written at the time. As far as the Old Testament is concerned, very severe penalties were imposed under Jewish law for a good many other offences, such as the wearing of a garment in which cotton and wool are mixed, trimming the corners of the beard, eating bacon for breakfast, and a few other important matters of this type. We are, of course, bound to express our sympathy with the Rev. Mr. McKeag in being deprived of the pleasure of doing such things since Jewish law bars them. Oh dear us! what piffle some Doctors of Divinity do talk. It is very pitiable, however, when the Rev. Mr. McKeag has to support his arguments by quoting Dr. Charles Mercier, who is equally as strong in denouncing Dr. McKeag's opinions as ours. Truly, adversity makes strange bed fellows.

SPECIAL NOTICE.

Owing to the WHITSUNTIDE HOLIDAYS, will Advertisers please send in copy for issues of JUNE 13th and JUNE 20th, NOT LATER THAN JUNE 4th.

CORRESPONDENCE.

S.N.U. FUND OF BENEVOLENCE.

SIR,—I have pleasure in submitting list of subscribers: April, viz.: Brownhills Society, 10s.; Mr. E. F. Underwood, 10s.; J. W. Hanson, 5s.; Y.D.C. Easter Monday Collection, Sheffield, 8s. 5d.; Longport Healing Circle, 5s.; Manchester and District Group, Good Friday collection, £10 2s. 3d.

I wish to thank, most gratefully and sincerely, all who have helped the Fund. Times are still bad, and the need still great, so please remember those less fortunate than ourselves.

M. L. STAIR, Hon. Sec., *pro. tem.*
14, North-street, Keighley, Yorks.

"A QUESTION."

SIR,—Published in THE TWO WORLDS of March 14th an article written by Mr. John G. Wood. There is a short paragraph in which he says we can get into communion with those on the other side of life by means of an alphabet clearly printed on cardboard and with the aid of a stick held by the hand of two persons. My son and I are sitting in like manner, but we do not feel satisfied we are holding the stick correctly. Will you kindly advise if our hands or wrists should touch the table, and should the stick be held over the letters? We are sitting at a small round table half-an-hour each week. Is that often enough and long enough?

INVESTIGATOR.

MR. WOOD'S REPLY.

SIR,—It is probably a fact that every individual seeking intercourse with the friends "beyond the veil" has found that unless he or she is possessed with a high degree of patience and perseverance, the method of getting messages across by tilts of the table is a wearisome procedure, hence "Planchette" and other writing boards, in order to facilitate the transmission of the messages.

The same force—energy, influence, call it what you may—that could manipulate the table movements can also—and in our experience quite as easily so—control the movements of the stick. Thirty-two years or so ago at my home we found the table to be as responsive and as much at one with us as though it were indeed a living personality. But the time that was taken in "getting rough" was a trial of our earnestness, until we were told to print in block capital letters the alphabet, and try a stick. We did not find any difficulty when making the change. We did find a vast difference and saving of time.

As regards the method of holding the stick, our practice was to have a stick of sufficient length that two people could have both of their hands upon it, and then a few inches left at each end. Do NOT allow wrist or hand to rest upon the table. Hold the stick lightly and allow perfect freedom of movement. Sitting near the table, part of the stick would obviously be held NEAR and most likely over the letters.

Begin with hymn, prayer and another hymn. Treat the sitting as a sacred religious service. You should presently find the stick quiver and then oscillate backwards and forwards, and then point quickly to the letters required, one by one. Personally, I think half-an-hour scarcely long enough for a sitting. Preferably one hour, and that hour, if possible, at the same time on the same evening in each week. You may find in time that certain friends will leave you, having probably been sent to fill other missions, but others will take their place for you. If deception is attempted you should quickly find it out; when reason with them and plead with them that they do better. I do not say discard other means of communication, nor limit yourself to the table only. Any means that can give you truth and light is of service. But when one has found that table phenomena in its varied forms is of very real value, then occasionally we get a little out of patience with those who regard it as "low" and "crude." Much water has gone under the bridge these last 32 or 33 years, a number of spiritual gifts evidential and undeniable have been developed, but still I gratefully remember the tests we received through the table in those early days, and am not ashamed to say

how much my wife and myself have to thank the friends of that day and of those methods. JOHN G. WOOD

S.N.U. AND B.S.L.U. JOINT COMMITTEE REPORT.

SIR,—On page 74 of the May number of the *Lyceum Banner* there appears what purports to be the report of this Joint Committee, which is obviously intended for discussion at the forthcoming B.S.L.U. Annual Conference. In order that the delegates to that conference, and church members generally, may not be misled by the report in the *Banner*, may I point out that it is NOT the report submitted by the Joint Committee.

I have before me as I write a copy of the minute of the meeting of the Joint Committee held on January 5th, 1924, which was circulated amongst members of the National Council of the S.N.U., and was discussed at their meeting at Manchester on January 26th. Paragraph 2 in the *Banner* report appears nowhere in that minute. It reads as follows:—

"2. It was generally agreed that immediate amalgamation or fusion will hinder the gradual and growing unification of the movement, and the present policy of interrelation is the best course to pursue."

Mr. Knott, Editor of the *Banner*, and Mr. R. A. Owen are both members of the S.N.U. National Council and of the Management Committee of the B.S.L.U., and took no exception to the correctness of the minute, and yet in the official journal of the B.S.L.U. the report is published with this paragraph added. Obviously the paragraph prejudices the issue gravely, and is calculated to mislead delegates to the B.S.L.U. Conference as to the views of the Joint Committee.

J. B. M'INDOE.

A SPIRITUALISTS' ENTERTAINMENT BUREAU.

SIR,—I should be pleased if you could assist the cause of Spiritualism in its present method of producing its social evenings, by allowing me to draw attention to the fact that we in London and the south have no general registration system for the exchange of talent existing amongst ourselves, and are behind our northern brethren in that respect. Having sent a circular to several Societies here and received very sympathetic replies, I feel sure that the time is ripe for activity, and it would indeed be not only a great assistance to secretaries of Societies in getting a constant change of artistes, but a blessing to the outside world in bringing them into sympathy with Spiritualism. A secretary of a prominent London Society tells me they have reaped a great benefit, and added considerably both to their funds and membership in this way. I believe all Spiritualists at times attend some kind of entertainment. Why not let it be beneficial to Spiritualism? With a list of various classes of entertainment and talent before them, as would be sent out by the Bureau, there would be very little left to be desired.

I am open to receive names and addresses of any entertainers who would like to send on, so that I might draw up an organised list, and in that way compile something useful for such scheme. As most of this class of work would be done through the post, for the present High Wycombe would be as handy for our southern Societies as anywhere. In conclusion, I would like to have opinions from those interested.

76, Totteridge Av., High Wycombe. F. G. WILLATT.

MR. H. L. SQUIRES, "Woodlands," Onerahi, R.D., Auckland, New Zealand, enquires for the address of Miss Esther Riding, whom he knew in the '90's at Bolton-le-Moors, Lancashire, and would be glad to receive information as to her whereabouts.

NEW CHURCH AT DARWEN.—On Saturday, the 17th instant, the Darwen National Spiritualist Church opened and dedicated a new church, which they have permanently secured for their purposes. In the presence of a large congregation the building was opened by Mrs. Jessie Greenwood (President of the S.N.U.) and the dedication was conducted by Mr. Ernest W. Oaten. Owing to the pressure upon our space we have had to defer complete particulars until our next issue.

REPORTS OF SOCIETY WORK.

- 1.—Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.
 - 2.—Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.
 - 3.—Special Reports, to ensure insertion same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.
 - 4.—IMPORTANT.—No Special or Ordinary Reports two Sundays old will be inserted.
- In all cases where the address of meeting-place does not appear in a Society report, it will be found in the Platform Guide.

SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 3d. per line is made. Send stamps with your report.

SUTTON.

THE members and friends of the Sutton Spiritualist Society had a real treat on Sunday, May 4th, when Mr. Punter, of Luton, gave one of his convincing and interesting addresses. Mr. Punter is a lecturer of great repute in the cause of Spiritualism, and has occupied the platform for something like 30 years, and has lectured all over the country. The lecturer took as his text a verse from Job, where that old philosopher says that when a man dies he gives up his ghost, and after that, where is he? In this verse we have a statement of fact, and an important question. It admits of something more than the material man, something gone out, something given up, but where has that something gone? Orthodox religion has two versions to offer the inquiring mind: one that the soul remains asleep, possibly in the vicinity of the decaying body, until Judgment Day; the other, that

when the material body has ceased to function the soul at once goes either to Heaven or Hades, to eternal bliss or eternal torment, but neither of these destinies of the spirit is acceptable or satisfies the inquiring mind of to-day.

The agnostics and materialists emphatically deny and reject both these assumptions, and really more logically assert the claims of annihilation, but Spiritualists believe and claim the right to assert the existence after so-called death of the departed spirit.

The Spiritualist not only believes, but knows that the spirit is very much alive and has a fully conscious existence. The so-called dead have been spoken to, have been seen and felt and heard.

Mr. Punter, with intense solemnity, said that he stood before God that evening and solemnly asserted that the incidents he was going to relate were true in substance and in fact, he would exaggerate nothing nor extenuate, but would tell of things exactly as they happened, and then he told his experiences.

One incident similar to that related by an eminent King's Counsel, which was largely reported in the Press of this country, also happened to Mr. Punter, at a seance held privately at his own home, when he pointed to a gentleman present and said: "There is a spirit standing beside you who appears to be an old friend of yours." He then described the spirit fully. The gentleman referred to said, "Oh, Mr. Punter, I always thought you only had departed spirits here, and the friend you describe to me is very much alive and quite well in health, for I have a letter in my pocket which I received from him this morning." "Well," said Mr.

Punter, "he is dead." The gentleman left the seance annoyed; he had been made a fool of; but the next morning he called on Mr. Punter and apologised, for he had a telegram to say his friend was dead.

After the close of the lecture Mr. Punter gave clairvoyant descriptions, and every one of them was recognised. In one particular instance, after describing the spirit, who stood by some members of the audience, the speaker reminded them that they had a large framed picture of the departed in the home, and this the friends admitted to be true. Mr. Punter did not know them nor has he ever been in Sutton before, and could not possibly have seen the picture. Many other descriptions were given, and all present were greatly impressed.—J.S.T.



ABERDEEN: BON ACCORD.

Mrs. NAPIER (late of South Africa and at present residing in Glasgow) recently conducted a week's mission in connection with the above church. Four public meetings were held and five circles for members and friends. At the public meetings very good and helpful trance addresses were delivered, and the clairvoyance was also exceedingly good, nearly all the friends described being readily recognised. At the week-night circles Mrs. Napier gave most excellent and painstaking readings from articles handed in by the sitters. In many cases very evidential messages were given, and in every case great comfort and encouragement was obtained. Mrs. Napier's work is of a high spiritual standard, and the week's mission was very successful in every sense of the word.

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LEADING
INTERNATIONAL
EXHIBITIONS.

All Eruptions, Rashes, Skin Sores, Blemishes, and Skin Disorders of all kinds are Soothed and Healed by GERMOLENE.

MR. CYRIL MUNN'S STATEMENT.

In a letter from the Bowling Green, Hanley Castle, Worcester, Mr. Cyril Munn says: "I feel it my duty to write and thank you for the benefit I have received from the use of your wonderful Germolene. Six months ago a rash appeared which spread nearly all over my body. I tried everything I could think of that would be likely to effect a cure, but all to no purpose. At last, however, I was advised to give Germolene a trial, and now I am pleased to say I have got rid of my trouble completely. In fact I am so pleased that I tell everybody about it."

SOOTHES AT A TOUCH.

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Of all Chemists throughout the Empire.

Germolene
The Aseptic Skin Dressing

LLANBRADACH.

ON Sunday, May 4th, Miss W. Edwards, of Merthyr, was the speaker, her subject being "At eventide there shall be rest." Before the address we had a naming ceremony, the infant daughter of Mrs. Stride, of Llanbradach, being named Mirrion, spirit name "Sunbeam." After the address clairvoyance was given, when sixteen descriptions were given, all being recognised.

AN ENGLISH WORKER IN NEW ZEALAND.

A VERY beautiful ceremony was recently held in Hamilton, the occasion being the dedication to truth by Mr. Biggins, speaker of the Hamilton Church, of the infant daughter of Mr. and Mrs. H. Hayter, granddaughter of Mr. and Mrs. Geo. Hayter, well-known Spiritualists of this town. The service was of a floral nature, and the symbolism of the flowers was ably described by the speaker, and was fully appreciated and admired by the large number of friends who were present at the invitation of Mr. and Mrs. Geo. Hayter, at whose house the ceremony was held.

There were several present who had not previously been present at a Spiritualist dedication service, and the general opinion expressed was how beautiful and applicable it all was. Nothing known was more beautiful than God's manifesting Himself to His children through and by the media of flowers, and the idea of sprinkling the infant child with flowers instead of water was not only more beautiful in its symbolism, but not nearly so uncomfortable for the child.

After the close of the dedication service an open circle was held, and seeing there were quite a number of persons present who were somewhat ignorant of the purpose and conduct of a circle a few minutes were occupied in explaining the "modus operandi," and the aims and objects of Spiritualists generally. Quite an enjoyable and profitable time was spent, at the close of which all present were invited to partake of a most delicious supper, which had been provided by Mrs. Hayter.—CHAS. J. CHAMPNESS, President, New Zealand N.A.S.C.

DO THE DEAD RETURN?

AN illustrated lecture upon "The wonders of psychic science" treating largely with the question of the return of the dead, was given at the Corn Exchange, Romford, on a recent Thursday evening by Mr. Horace Leaf, Sir A. Conan Doyle's nominee for Australasia, who is a leading authority on Spiritualism and psychical research. Mrs. Garratt presided. The lecture was given under the auspices of the Romford Spiritualist Society, who have secured Mr. Leaf's services for a series of lectures at Broadway Chambers, South-street, Romford.

Mr. Leaf, before showing the photographic slides, gave his large audience accounts of actual experiences, some of them his own.

The slides shown were reproductions of photographs taken by Sir William Crookes 50 years ago during tests which he made of the genuineness of alleged manifestations from a medium through the agency of the ectoplasmic substance. The lecturer was at much pains to show proofs of Sir William's wonderful scientific record, by way of testifying to the efficacy of his tests and his subsequent statements, and showed photographs of the famous scientist standing arm-in-arm with

the figure built up from the ectoplasm that had issued from the body of a 15 year old schoolgirl medium.

The lecturer was listened to with the closest attention, and was heartily thanked at the end.—"ESSEX TIMES."

BIRKENHEAD: HAMILTON.

ON Sunday and Monday, April 27th and 28th, we were favoured by a visit from Nurse Sketchley, of Seaforth, who, during the short time she has been visiting our church, has, by her beautiful, inspired addresses and convincing clairvoyance, established herself as a firm favourite. "The psychic elements of Christ's resurrection" was the title of the Sunday evening address, and was dealt with in a wonderful way by her gifted inspirers. Her clairvoyance at all meetings was both painstaking and convincing.

HIRST.

OUR church had a visit on Thursday, May 8th, from that well-known speaker and clairvoyant, Mr. Harvey Metcalfe. He delivered a most impressive and convincing address, and gave us many helpful and inspiring thoughts. He said some people said that Spiritualists were mad, but the great bulk of the people were mad after material things, which only degraded life. Better to be mad after God and spiritual truth. Mr. Metcalfe gave several clairvoyant descriptions, which were all recognised.

WALSALL.

THE May services at Walsall Spiritualist Lyceum on Sunday, May 4th, were largely attended and were conducted by Mr. and Mrs. Hudson Wakefield, of Wednesbury. Mr. John Venables, J.P., President, presided at the services. The choir and children, numbering over a hundred, gave an anthem and two or three pieces from the "Lyceum Songster." Solos were rendered by Miss G. Keay and Mr. H. E. Whittick, and Mrs. Keay provided blue rosettes and sashes for the children. On the whole the services were much appreciated and quite up to the standard of the previous ones. Mr. John Venables, junr., kindly presented the printed orders of service for the use of the congregation.

NEWPORT: HARRY ST.

ON Thursday, May 8th, the opening service of this new hall, Albany Hall, Albany Chambers, by the Harry-st. Spiritual Church, took place when the invocation was given by the President, Mr. Rosser, followed by a trance address by the resident medium, Miss Rogers, on "God's house." The hall, which seats about 200 people, was comfortably filled, and the service throughout was very impressive. The old building in Harry-st. being in close proximity to the Great Western Railway Station, and that company having received Parliamentary powers to extend their premises, the church was served with a month's notice to leave. The landlord of the old building, although a Churchman, very kindly offered the church the new building, Albany Hall, and the church, with good grace, accepted his timely offer. The ladies of the church did all the draping and decorating of the new hall, and the gentlemen spared no effort in carrying out the necessary removing and carpentering. Bravo! the old church is safely housed again!

SHEFFIELD DISTRICT COMMITTEE.

THE monthly conference of the above Committee was held on Sunday, May 4th, at Stainforth, near Doncaster. This is one of our new churches, and is difficult to reach, but despite this thirteen churches were represented. A warm welcome was accorded us by the President of the church, Mrs. Hill. The business was of a routine character. Minutes and correspondence were soon disposed of. Church reports all showed progress, with one exception. Annual demonstration matters are now well in hand. The report of the Y.D.C. celebration held at Sheffield has turned out a loss so far as finance is concerned. There will be a loss of at least £5. So far as the propaganda meeting is concerned, it was a huge success. Great credit is due to Mr. Gush, of Huddersfield, and Mrs. A. E. Cannock, of London, for the very able and efficient manner in which they put the claims of our movement. The Sheffield papers, daily and evening, gave much space to the two speakers. We in Sheffield have reason to be well satisfied with the celebration. If the other D.C.'s and their churches had taken their part the finance would also have been all right.

In the evening the church at Stainforth was filled, and it had rained all day. A fine propaganda meeting was held.

It must surely be a great stimulus to Stainforth, and make them determined to get out of the Barn into more congenial surroundings. It is not fair to the children that they shall go through another winter in that barren and cold place. Stainforth, wake up! Get your trust deeds in proper order, and get on with the work.

LIVERPOOL: DAULBY HALL.

ON Sunday, May 11th, Dr. W. J. Vanstone, of London, conducted both services. At the 11 o'clock service he spoke on "Spiritualism—what kind?" which was followed by questions and discussion. The subject opened up ground for questions, which brought forth very enlightening answers. In the evening the address, "Spiritualism and the fine platonic solids," was an intellectual and spiritual feast which raised one above the material worries of every-day life and helped one to realise the possibilities within man. A large congregation listened with rapt attention. The choir rendered the anthem, "Thou Wilt Keep Him In Perfect Peace." Mr. E. A. Keeling presided.

DERBY.

WITH the President, Mrs. Lawson, in the chair on Wednesday, May 14th, the children of the Progressive Spiritualist Lyceum, Charnwood-st., held a social evening and concert to raise funds for their Whitsuntide treat. It was a great success socially and financially, each one doing their part in splendid form. The songs, recitations and sketches were excellent. Two little girls charmed the audience with their song and dances and the sketch, "The Village School," was also much praised. The drill instructor held his own in a song full of mirth and frivolity. Thanks were specially due to Messames Aileyne and Sparkes and Mr. R. Marvin in training the children to such perfect efficiency. The room was packed. Refreshments were served, and all present felt in high spirits. The conductor thanks all who helped to make it a red letter night.

WEST HARTLEPOOL.

ON Friday, May 16th, Musgrove-st. Church was favoured by a visit from Mr. Harvey Metcalfe, whose lecture on "Spiritualism, past and present" left something to be remembered. Mr. Metcalfe proved himself master of his subject. His clairvoyance, too, was very convincing, and one regretted when the service came to a close. The church is indebted to the Northern District Council for this very able lecturer.

PLYMOUTH.

WE have to record the passing to higher life of Mrs. Jones, of 14, Chapel-street, Plymouth, which occurred on May 10th after a short and painful illness. Mrs. Jones was a native of Mardy, Wales, and was staying in Plymouth for the health of her invalid son. She was an earnest worker in the Drake Spiritualist Society, and her spiritual messages and prayers for the upliftment of mankind will be missed by the church. The interment took place on Saturday, May 16th, at Plymouth Cemetery, where a beautiful service was conducted by Mr. Palmer (President) and Mr. Lennon (vice-president). The first part of our service was held in the cemetery chapel, which was filled to overflowing. Many members from surrounding Societies paid their last respects to the body. The hymn, "Lead, Kindly Light," was sung in procession from the chapel to the grave, where the last part of the service was conducted. The President and Vice-President expressed their sincere sympathy of the church with Mr. Jones and family, and bore testimony to the beautiful spiritual gifts of Mrs. Jones. There were a number of beautiful wreaths, and the Spiritualist ceremony has created a great impression in the district.

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RELIABLE TESTIMONY.

Mrs. K. Wilkison, of Stad Road, Stroud, writes:—"Please could I trouble you to send me another box of the Ointment. It is not for myself, but for a friend of mine who is as bad as I was, and cannot get any rest for the noises in the head. I feel a raw woman, and can go to bed now and get a good night's rest, which I had not been able to do for many months. It is a wonderful remedy, and am most delighted to recommend it."

Mrs. E. Crowe, of Whitehorse Road, Greydon, writes:—"I am pleased to tell you that the small tin of ointment you sent me at Ventnor has proved a complete success; my hearing is now quite normal, and the noises in the head have ceased. The action of this new remedy must be very remarkable, for I have been troubled with these complaints for nearly ten years, and have had some of the very best medical advice together with other expensive ear instruments all to no purpose. I need hardly say how very grateful I am, for my life has undergone an entire change."

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The Spiritualists' Reader

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from many sources, specially
chosen for Short Readings*



Compiled by

Sir A. Conan Doyle

with Half-tone Portrait



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BIRMINGHAM: MOSELEY AND BALSALL HEATH.

ON Saturday, Sunday and Monday, May 10th, 11th and 12th, the services at the above church were very ably conducted by Mrs. Judge, of Northampton. "Power, peace and truth" was the subject for the chief address on Sunday. Clairvoyance was also given.

SCOTTISH MEDIUMS' UNION.

Mrs. M. CHARNLEY, of Leeds, terminated a most successful engagement on Sunday, May 5th. Her subjects were of the most convincing nature, highly intellectual, and featuring the philosophy of Modern Spiritualism, the excellency of which held one of the largest audiences ever experienced in rapt attention.

Madam Arundel, Glasgow's privileged organist, gave a most wonderful display of music on the pipe organ. Miss Marchelli, of Gourock, and Mr. Shuttleton, of Glasgow, entertained the company with well-rendered solos.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church,
PRINCESS HALL, PRINCESS ROAD,
MOSS SIDE.

SUNDAY, MAY 25TH, at 2-30, LYCEUM.
At 3, LIBERTY GROUP. Subject,
"Hypnotism and Mesmerism," con-
tinued by MR. A. ROBINSON.

At 6-30, SPECIAL VISIT OF
MR. WILL THOMAS, of Cardiff.
At 8-15, MR. A. HOPE.

MONDAY, at 8 (doors closed 8-15).
MEMBERS' DEVELOPING CLASS
conducted by MR. Hamer.

TUESDAY, at 8, OPEN CIRCLE conducted
by Mrs. Forrest.

THURSDAY, at 3 and 8-15, Miss Barton.

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

SUNDAY, MAY 25TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.

At 6-30, MRS. ANDERTON.
MONDAY, at 8, MR. R. LANE.
WEDNESDAY, at 3 and 8, Mrs. LEEHING

Collyhurst Spiritualist Society,
COLLYHURST STREET.

SUNDAY, MAY 25TH, at 10-30, LYCEUM.
At 3, 6-30 and 8-15, MRS. LANE.

MONDAY, at 3 and 8, Miss A. GOODWIN.
WEDNESDAY, at 8, Mrs. STAFFORD.

SUNDAY, JUNE 1ST, MR. MASSEY.
Every WEDNESDAY, at 3, "AT HOME."

Milton Spiritualist Church,
BOOTH STREET, ECCLES.

SUNDAY, MAY 25TH, at 11, LYCEUM,
MR. OWEN.

At 3, 6-30 and 7-45, MR. BERRY.
MONDAY, at 3 and 8, MR. IRVING.

TUESDAY, at 8, Mrs. SPENCER.
WEDNESDAY, at 3 and 8, Mrs.

CHARNLEY.
SATURDAY, at 7-45, OPEN CIRCLE.

Salford Spiritualist Society,
WEST HIGH STREET.

SUNDAY, MAY 25TH, at 10-30, LYCEUM.
At 6-30 and 8, MR. F. W. BACON.

MONDAY, at 3, Mrs. HOLT.
WEDNESDAY, at 8, Mrs. GRADDOL

NEW SHAW STREET.

SUNDAY, MAY 25TH, at 2-15, LYCEUM.
At 6-30 and 8, MR. A. F. CRAVEN.
MONDAY, at 3 and 8, Mrs. SMETHURST.
WEDNESDAY, at 3 and 8, Mrs. H. M. CHARNLEY.