

THE TWO WORLDS

A WEEKLY JOURNAL devoted to the PHENOMENA, PHILOSOPHY, and PROGRESS of
SPIRITUALISM,

Founded]

also to RELIGION IN GENERAL and to REFORM.

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FRIDAY, DEC. 26. 1919.

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 a SWADLINCOTE—Woodhouse-rd. June. 3, 6

* Southern Counties Union.

- Hon. Sec.: J. G. MACFARLANE, 'Allendale, St. Piran's Avenue, Copnor, Portsmouth.
 * a BOURNEMOUTH—Wilberforce Hall. 11 15, 7
 * a BRIGHTON—Athenaeum Hall, North-st. Lyc 3; 11 15, 7 [See advt.]
 * a BRISTOL—Dighton Hall, Dighton-st. Lyc 3; 6 30
 * St. Paul's—21, Bishop-st. 11, 6 30
 a CROYDON—Harewood Hall, 96, High-st. 11, 6 30
 * a EXETER—Market Hall, Fore-st. 3, 6 30
 * a PAIGNTON—Public Hall. 6 40
 a PLYMOUTH—Morley-st. 6 30
 * a PORTSMOUTH—Progressive—311, Somers-road, Southsea. 11, 6 30
 * a Temple—73, Victoria-rd. South. Lyc 3; 11, 6 30
 Miss Burton

Continuation of **Platform Guide**

- *aREADING—Blagrove-st. Lyc 2 30; 11 15, 6 45
 *aSOUTHAMPTON—Cavendish Grove. (RM) Lyc 2 30; 11, 6 30
 * St. Andrew's Hall—St. Mary's-rd. 11, 6 30
 * WINCHESTER—Hyde Abbey-rd., North Walks. Lyc 10 15; 3, 6 30

*** South-West Lancashire and Cheshire District Union.**

Hon. Sec.: F. E. CREWSDON, 200, Dornington-st. Wigan

- *aBIRKENHEAD—46, Bridge-st. Lyc 11; 3, 6 30
 *aCHESTER—Commonhall-st. (RM) Lyc 10 30; 2 30, 6 30
 * CHOLLEY—Union-st. 6 30
 * Ralby-st.—3, 6 15
 * EARLESTOWN—Leigh-st. Lyc 10 30; 3, 6 30
 * HINDLEY—Bridge-st. 3, 6 30
 *aLIVERPOOL—Daulby Hall, Daulby-st. Lyc 10 30; 3, 6 30, E W Oaten
 * Rother-st.—Lyc 9 30; 3, 6 30
 *aSouth Liverpool—83, Windsor-st. 3, 6 45
 * PRINCEBURY (nr. Wigan)—Old Salvation Army Barracks (car term). Lyc 2; 3, 6 30
 * PLATT BRIDGE (nr. Wigan)—Co-Op. Hall. 3, 6 30
 *aRUNCORN—Ashridge-st. Lyc 11; 3, 6 30, Mrs Foster
 *aSOUTHPORT—Foresters' Hall, Wright-st. Lyc 10 30; 3, 6 30, Mrs Moscop
 *aST. HELENS—17, Brook-st. Lyc 10 30; 3, 6 30
 *aSutton—Ellansbridge-rd. 3, 6 30
 *aWARRINGTON—Druids' Hall, Sankey-st. Lyc 1 45; 3 15, 6 30
 *aWIGAN—Miners' Hall. Lyc 10 1 45; 3, 6 30

***YORKSHIRE SPIRITUALIST COUNTY COUNCIL.**

Sec.: H. CLAUGHTON, 14, St. Paul's-rd., Shipley.

*** Dewsbury, Bradford & Keighley District Committee.**

Hon. Sec.: F. LING, 5, Tichborne-rd., West Bowling, Bradford

- * BATLEY—2, Station-rd. Lyc 10, 1 45; 3, 6
 *aBATLEY CARR—Carr-st. (RM) Lyc 10, 2; 6, Mr Fox
 * BIRSTALL—Railway Ter. 2 45, 6, Mrs Ackroyd
 *aBRADFORD—Oley-rd.—Lyc 10 30; 3, 6 30
 * Bowling—Harker-st., Wakefield-rd. Lyc 10 30; 1 45; 3, 6 30, Mrs Jowett
 * Ripley-st., Manchester-rd.—Lyc 10 30; 1 45; 3, 6 30
 * CLECKHATON—Old Robin Rooms, Westgate. Lyc 10 30; 2; 3, 6
 * DUNSBURY—Bond-st. Lyc 10, 1 45; 3, 6, Mr Lonsdale
 * HICKMONTWICK—Tower-st. Lyc 2; 3, 6, Mrs Clayton
 * LIVERSDON—Well-st. Lyc 2; 3, 6
 * MORLEY—Cross Church-st. Lyc 1 45; 3, 6
 * Queen-st.—3, 6
 *aOSSETT—Lyc 10, 1 45; 2 30, 6
 * SALTARKE—Victoria Hall, Victoria-rd. (ent'ce Lockwood-st.) Lyc 10 30; 1 45; 3, 6 30, Mrs Fleming
 * SKIPTON—Temperance Hall. 2 30, 6, Mrs Taylor
 * WINDHILL—School Hill. Lyc 10 30; 1 30; 3, 6 30
 * YRADON—Town Hall. 2 45, 6, Mr Casey

*** Huddersfield & Halifax District Committee**

Hon. Sec.: BEN TAYLOR, 107, Moorland-rd., Lockwood, Huddersfield.

- * BRIGHOUSE—Commercial-st. (RM) Lyc 10, 2; 3, 6
 *aHartley-st.—(RM) Lyc 10, 2; 3, 6
 *aELLAND—James-st. Lyc 10, 1 45; 3, 6
 *aHALIFAX—Raven-st., Queen's-rd. (RM) Lyc 10, 1 30; 2 45, 6, Mrs Stell
 *a St. Paul's—Alma-st. (RM) Lyc 10 30; 1 30; 2 45, 6
 * HEBDEN BRIDGE—Hope Chambers, Hope-st. Lyc 10 30; 1 45; 3, 6 30, Miss Barton
 * HUDDERSFIELD—Quarby. Lyc 10 30; 2; 3, 6
 * Mrs Oliver
 * Ramsden-st.—(RM) Lyc 10; 3, 6 30, D C Conf
 * St Peter's—Lyc 10 30; 2; 3, 6 30
 * MARSDEN—Lyc 10 30; 2; 3, 6, Mrs Lomas
 *aSLAITHWAITE—Laithe-lane. Lyc 10 15; 1 45; 2 30, 6
 * Mrs Cropper
 *aSOWERBY BRIDGE—Hollins-lane. (RM) Lyc 9 45; 2, 6
 * WEST VALE—Green-lane, nr. Tram terminus. 3, 6

Leeds District Committee.

Hon. Sec.: A. E. BERRY, 17, Thomas-st., Shipley.

- * CASTLEFORD—Lower Oxford-st. Lyc 10 15; 3, 6
 * HEMSWORTH—South Moor-rd. 3, 6, Mr Wilson
 *aLEEDS—The National Spiritualists' Church, 67, Cookridge-st., next door to the Coliseum. (RM) Lyc 2 15; 6 30
 *aBury-rd.—Lyc 2; 6 30, Miss Cooke
 *aArmley—Theaker-lane. (RM) Lyc 10, 2; 3 15, 6 30
 * Service of Song
 * NORMANTON—Assembly-st. Lyc 10 30; 3, 6 30, Mrs Playforth
 * Queen-st.—Lyc 10 30; 2 45, 6, Public Circle
 *aSOUTH ELMSALL—Moorhony—Lyc 10, 2; 3, 6 30
 * SOUTH KIRBY—6 30
 *aWAKEFIELD—Over Public Benefit Boot Co., Kirk-gate. Lyc 1 45; 2 45, 6 30, Mrs Charnley
 *aYORK—St. Saviourgate. Lyc 10 15; 2 45, 6 30
 * High Ousegate—Lyc 10 30; 3, 6 30

Sheffield District Committee.

Hon. Sec.: J. DUNN, 51, Shirland-lane, Attercliffe.

- *aBARNESLEY—11, George-yd. Lyc 2; 6 30
 *aDONCASTER—83, Spring Gardens. 3, 6, Mrs Beecroft
 *aWood-st.—3, 6 Mrs Cooper
 * GOLDTHORPE—1, Main-st. 3, 6
 * MEXBOROUGH—Lees Arcade. Lyc 10, 2; 3, 6 Mr Bower
 *aPARKGATE—Ashwood-rd. Lyc 10; 2 30, 6
 *aROTHERHAM—Percy-st., near Drill Hall. Lyc 10, 1 30; 11, 3, 6 30
 * SCUNTHORPE—6 30
 *aSHEFFIELD—Centre, Middle Class Schools, Paradise Sq. Lyc 2 30; 11, 6 30, Miss Fitzpatrick
 *aAttercliffe—Bradford-st. (RM) Lyc 10, 2; 3 15, 6 30
 * Mrs Thickett
 *aHeeley—Temp'ce Hall, Bramhall-in. Lyc 10, 2 30; 6 30 Mr Mason
 *aWOMBWELL—Meville-st. Lyc 2; 6 30

*** Scottish Spiritualists' Alliance.**

Hon. Sec.: A. CAMPBELL, 23, Roslea Drive, Dennistoun, Glasgow.

- *aABERDEEN—Trades Hall, Belmont-st. 11, 6 30
 *aSpiritualists' Union—17, St. Nicholas-st. 11 30, 6 30
 * DUMFRIES—Lyc 2 30; 11 30, 6 30
 *aDUNDEE—Progress Hall, Murraygate. Lyc 12 45; 11, 6 30
 *aCutlers' Hall—Murraygate. Lyc 12 45; 11, 6 30
 *aForsters' Hall—Ratray-st. Lyc 12 45; 11, 6 30
 *aEDINBURGH—Albyn Rooms, 77, Queen-st. Lyc 1; 11 15, 6 30
 *aGLASGOW—M'Lellan Galleries. Lyc 1 30; 11 30, 6 30
 * Open Circle. Also at Langside Halls at 6 30
 *a Scottish Mediums' Union—c/o Royal Institute, 237, West Campbell-st. Cir 11 30; Lyc 4 30; 6 30

*** South Wales Spiritualist Union.**

Hon. Sec.: J. E. RICHARDS, 20, Allenbank Crescent, Heath, Cardiff.

- *aABERAVON & PORT TALBOT—9, Post Office, Bldgs. Aberavon. 3, 6 30
 *aABERYNION—Navigation School. 6 30
 *aCarmarthen—Lyc 2 30; 6 30
 *aABERTILLERY—L.L.P. Rooms, Arcade. 6
 *a Six Belles—113, Somerset-st. 2 30, 6
 * BARRY DOCK—Atlantic Hall. 6 30
 * BRIDGEND—Lodge Room, Old Stone Bridge. 6 30
 *aCARMAR—Progressive Thought Church, Hermon-rd. Lyc 2 30; 11, 6
 *aCARDIFF—26, Castle-st. Lyc 2 45; 11, 6 30
 * Central—16, Millicent-st. Lyc 2 15; 6 30
 * Northcote-st.—6 30
 *aDOWLAIS—Carnegie Library, Church-st. 6 30
 *aFRINDALE—Fountain-st. Healing 11 15; 1 30; 2 30; 6
 *aMARDY—66, Edward-st. 6
 *aMERTHYR TYDFIL—Angel Buildings, High-st. Lyc 2 30; 11, 6
 *a Progressive Temple—Tramroad Side Nth. (RM) Lyc 2 30; 6
 * MOUNTAIN ASH—Miskin Schools. 5 45
 * NANTYMOIR—50, Oakfield-st. 6
 * NEWPORT (Mon.)—Mission Hall, Harry-st. 6 30
 * Central—33, Commercial-st. 6 30
 *aPENRHYN—Girls' School 6
 *aPENYCRIG—Dinas-rd. 6 30
 *aPORTYFRIDD—River-st. Lyc 2 30; 6 30
 *a Spiritual Evidence Society—Market Sq. Chambers, Church-st. 6
 *aPORTH—36 Cemetery-rd. 6 30
 *aTREDEGAR—Temp. Hall, Morgan-st. Lyc 3; 6
 *aA Brown
 *aTREFOURTH—Spirit's Mission Church. Lyc 2 30; 6 30
 *aTREHERBERT—57 Gwendoline-st. Lyc 2 30; 5 30
 *aYSTALYFERA—51, Ystyddaren-rd. 6
 *aYSTRAD—Ystrad-rd. Lyc 11; 6 30
 *aYSTRADGYNLAIS—Workman's Hall. 6

*** Union of London Spiritualists.**

Hon. Sec.: Mrs. E. M. ENSOR, 3 Beechcroft-avenue, Southall, Middlesex.

- *aBrixton—Stockwell Park-rd., Brixton-rd. Lyc 3; 7
 * [See advt.]
 *aCamden—The People's Church, Windsor-road, Denmark Hill. 11, 6 30 [See advt.]
 *aClapham—Adjoining Reform Club, St. Luke's-rd., High-st. Lyc 3; 11, 7 [See advt.]
 *aEaling—Clark's College Gymnasium, 58, Uxbridge-rd., Broadway, Ealing 7
 *aE.L.S.A.—Stratford Centre, Earlham Hall, Earlham Grove, Forest Gate, E. 7 [See advt.]
 *aFulham—12, Lettice-st., Munster-rd. Lyc 3; 11 15, 7
 *aHackney—240a, Amhurst-rd. 7
 *aKingston-on-Thames—Bishops' Hall, Thames-st. Lyc 11; 3; 6 30
 *aLewisham—The Priory, 410, High-st. 6 30, W J Vanshone
 *aLittle Lifford—Christian Spiritualists, corner of Third Avenue, Church-rd., Manor Park. Lyc 3; 6 30
 *aManor Park—Shrewsbury-rd., corner of Strone-rd. Lyc 3; 6 30, Mr and Mrs Brownjohn
 *aN.L.S.A.—Grovedale Hall, Highgate, N. Lyc 3; 11, 7 [See advt.]
 *aPlashet—Braemar-rd., Barking-rd. Lyc 3; 6 30 [See advt.]

- *aRichmond—Howitt Rooms. 7 [See advt.]
 *aS.L.S.M.—Lausanne Hall, Peckham. Lyc 3; 11 30, 7
 * [See advt. on front page]
 *aSouthend—Crowstone Gym., North View Drive. 6 30
 *aTottenham—The Chestnuts, 684, High-rd. Lyc 3; 7
 * G R Symans
 *aWalthamstow—342, Hoe-st. 7
 *aWoolwich & Plumstead—Perseverance Hall, Villas rd., Plumstead. Lyc 3; 7 [See advt.]

UNATTACHED SOCIETIES.

- *aBARNOLDSWICK—Lyc 10; 2 30, 6
 *aBARRON IN FURNESS—Orange Hall, Ramsden-st. 3, 6 15
 *aBIRMINGHAM—King's Heath and Moseley, Gr Tindal-st. Schools. 11, 6 30
 *aBURNLEY—Richard-st. Lyc 10; 3, 6 30
 *aCARLISLE—16, West Walls. 2 30, 6 30
 *aCHESTER-LE-STREET—Middle Chase. 6 30
 *aCLAYTON-LE-MOORS—2 30
 *aCREWE—Camm-st. 2 30, 6 30
 *aDAUBHILL (Bolton)—Spiritual Hall, Swan-lane. 3, 6 30
 *aDONCASTER—Bentley, Council School. 3, 6
 *aGLASGOW—Lauriston Asso., 45, Eglinton-st. 12, 6 30
 *a Southern Asso.—Gordon Halls, 316, Paisley-rd., S.S. 11 30, 7
 *aGRIMSBY—Central Hall, Strand-st. Lyc 10 30; 3, 6 30
 *aHARROW & WEALDSTONE—Co-Op. Hall, Masons Avenue, Wealdstone. 6 30
 *aHOLLINWOOD—Byrom-st. Lyc 10 15; 3, 6 30
 *aHULL—Forsters' Hall—Charlotte-st. 6 30
 *aROCHDALE—Small Assembly Rooms, Pioneers' Hall, Road-lane. 3, 6
 *aKettering—Temperance Hall, Gold-st. 3, 6 30
 *aLEIGH—Market Buildings. Lyc 10 30; 3, 6 30
 *aLINCOLN—Spiritualist Alliance, Oddfellows' Hall, Broadgate. 11, 3, 6 30
 *aLIVERPOOL—Star of Hope, 75, Cockerill-st., Walton. 11, 2 45, 6 30
 *aLONDON—Brixton—Kosmon Church, Wiltshire-rd. 7
 *a Goodmayes—opposite G.E.R. Station. 7
 *a London Spiritual Mission—13, Pembroke Place, Bayswater, W. (RM) [See advt. on front page]
 *a Marylebone Spiritualist Asso.—Steinway Hall, Lt. Seymour-st., W. [See advt. on front page]
 *a Stratford—Idmiston-rd., Forest-lane. Lyc 3; 6 30, [See advt.]
 *a Wimbledon—Through passage between 4 and Broadway. 6 30 [See advt. on front page]
 *aLOUGHBOROUGH—75 Buder-st. 3, 6 30
 *aMANCHESTER—Newton Heath—Manor Hall, Allen-street. Lyc 2 15; 6 30
 *aMOSSLEY—Apsley House, Abney-rd. Lyc 10 30; 1 45; 3, 6 30
 *aNOTTINGHAM—Hawarden Ter acc, Gregory Boulevard Lyc 10 30; 3, 6 30
 *aOLDHAM—Blensby-st. Lyc 1 30; 3, 6 30
 *a Chadderton—Lyc 10; 2 30
 *aCrompton—Cowlshaw Fold. 3, 6 30
 *aMumps—Coronation-st. Lyc 10; 3, 6 30
 *aPRESTON—10, Lawson-st. Lyc 10 30; 3, 6 30
 *aROYTON—Spring Gardens-st. Lyc 2; 3, 6 30, Mr McCommon
 *aSADDLEWORTH—Court-st., Uppermill. 3, 6 30
 *aSCARBOROUGH—Literary Institute, Vernon Pl. 3, 6 30
 *aSHACOMBE & EGBERTON—Victoria Assembly Rooms. 3, 6 30
 *aSHEFFIELD—Stanforth-rd., Darnall. Lyc 10, 2; 3, 6 30
 *aSOUTHPORT—Hawkshead Hall. 3, 6 30
 *aTORQUAY—Ellacombe Hall, Princes rd. 6 30
 *aWALLASEY—128, King-st., Egremont t. 11, 3, 6 30
 *aWEST BROMWICH—Labour Church, West High-st. 11, 7 45
 *aWHITWORTH—Market-st. 2 30, 6
 *aWIGAN—84, Millgate. 3, 6 30
 *aWISBECH—Lecture Room, Public Hall. 6 30

OVERSEA SOCIETIES

- *aAUSTRALIA—Victoria Spiritualist Council.
 *aSOUTH AFRICA—Johannesburg [Incorporated]. 7 30
 * Secretary's address, Box 4
 *aCALGARY—First Spiritualist Society, 235, Eighth Avenue East, Calgary, Alberta, Canada.
 *aHAMILTON (Ont., Canada)—Psyche Church of Truth and Light, Main-st. East, ground floor I O F Building. Lyc 2 30; 7, Thurs. 8
 *aTORONTO—Spiritual Society, 847, Dovercourt-rd., Occidental Hall—corner of Queen-st. & Bathurst-st. 3, 7 30
 *aWINNIPEG—First Spiritual Church, 371, Polson Av. Lyc 3; 7
 * Spiritual Research Church [Inc.]—Lipton-st.

IMPORTANT NOTICE.

Secretaries of Societies
 should inform us at once
 of any change in the time
 or place of their meetings

All Alterations, Additions, and Corrections for the Guide must reach us not later than SATURDAY MORNING for attention in the next week's paper.

IMPORTANT.—When sending the names of Speakers for insertion, always state whether Society is attached to the National Union only or a County Union or Council, or if it is an Unattached Society. Unless these particulars are affixed, insertion cannot be guaranteed.

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,676—Vol. XXXII.

FRIDAY, DECEMBER 26, 1919

PRICE TWOPENCE

Wonderful Materialisations.

PROBABLY the most successful series of seances for materialisation which have ever occurred in this country were those held in Cardiff in the seventies of last century. The Cardiff "Circle of Light" sat regularly for seven years at the house of Mr. Rees Lewis, the medium being Mr. Geo. Spriggs, against whom not a breath of suspicion was ever breathed. We reprint the following account of the seances from an old copy of "The Medium and Daybreak," and even to-day it makes interesting reading. It is probably true that whenever we can assure the observance of conditions as strict and scientific as those observed by the personnel of this circle we shall be enabled to record similar phenomena again. We have the copy of the original signatories to this account, and it is interesting to note that one of the materialised forms affixed his own signature to the document.—Ed.

On the evening of Wednesday, Nov. 7th, our efforts, and those of our devoted spirit-friends, were crowned with success in the obtaining of incontrovertible evidence of genuineness. Prior to relating the particulars of this, however, I will refer to a few points of interest.

One of the principal of the developments which have taken place since the last account was presented to your readers, and in which we were at that time deficient, has been in connection with the direct voice. An occasional visit from "John King" and "Peter" (whose voice I recognised as identical with that which I had heard through Mr. Herne's mediumship in London), combined with the unflinching exertions of a friend, introduced to us from the invisible side for the especial purpose of cultivating the direct voice, and who is known to us under the appellation of "Hopeful," has remedied this deficiency, and we are no longer dependent for our communications upon the tedious process of "rapping," an advantage which we thoroughly appreciate. The voice is now tolerably perfect; and we enjoy the gratification of conversing with "Hopeful" for half an hour at the time. Recently he was controlled (like an ordinary medium) by one who, judging from the ideas and sentiments expressed (which bore reference to the rapidly approaching consummation of the present, and inauguration of the spiritual dispensation), should be a very progressed intelligence, and in this way we were favoured with an excellent address. "Hopeful" is now looking confidently forward to the time when, after materialising, he shall step upon the platform prepared for him, and, either himself, or under control, address an audience.

Another spirit friend, who has made her appearance on the scene materialised, is known to us as "Charity," and displays such mental and physical peculiarities, as distinguish her altogether from the medium. She exhibits remarkable strength and agility, and is accustomed to walk downstairs into the front parlour, and take a seat on the sofa, in the presence of a few friends assembled there, staying three or four minutes at a time. The principal test which she gives is the display of muscular strength far surpassing that of the medium; she is in the habit of requesting the heaviest of the circle to seat themselves in the centre of the room, and then lifting them, chair and all, completely off the floor, repeating the process several times in succession, and this with perfect ease and steadiness. In the exhibition of her power, a weight of twelve or fourteen stone is no hindrance, while a glance at the physique of our mediumistic friend convinces the observer of his utter incapacity for the accomplishment of such feats.

When our scientific men deign to turn their attention to these matters (as they will, ere long, be forced to), we may

perhaps get some practical and exact idea of the source of force in this case, in which a materialised form gathers from somewhere, concentrates within and expends through itself, strength not possessed singly by any individual in the room. Possibly the counteraction or temporary displacement of gravitative force in a more subtle manner than by the expenditure of muscular power in the ordinary way, may be a part solution of the problem. It would be deeply interesting to know the bearings of the matter upon the beautiful theory of the conservation of energy. In connection with the suggested counteraction of gravity by a method other than the ordinary expenditure of power, I may just refer, en passant, to that problem which still puzzles our cleverest modern mechanicians, the means whereby the elevation into proper position of the immense masses of stone of which the pyramids are built, was effected.

The eminent chemists of our day have also a problem before them in investigating and making clear the process by which "Charity" occasionally materialises a ring, by the aid of something which she appears to take from a gold chain laid on the table for the purpose.

Unfortunately, however, the majority of our leading scientists appeared determined to persist in dabbling solely in matters which, however important in themselves, are insignificant in comparison with the laws which are to be discovered as governing the production of these phenomena.

We have had several very good tests of a minor character to that which I have to relate; such, for instance, as hearing the medium fall from his chair inside the cabinet while the material form was to be seen outside, or hearing him moaning or breathing heavily under the same circumstances: names of deceased persons, either written or given through the alphabet, which were unknown to the medium (and in one case unknown to any of the circle), but afterwards verified. The different heights of the figures, which vary from about four and a half feet (a little girl) to nearly six feet; and many other similar things which, while conclusive to those present at the time, would lose their force in the telling. Mr. Lewis has been favoured with the gift of a piece of material, cut by himself from a cross of beautiful rose colour, adorned with which one of our friends is accustomed to appear; and another member of the circle is (like Mr. Crookes) the fortunate possessor of a lock of hair from the head of his spirit-friend, which is of a texture and colour totally dissimilar to that of the medium. The "rosy cross," although subject to mutilation, like the widow's "barrel of meal," wasted not, but was restored by spirit-power to its entirety. In a few days the piece thus cut off began to fade away, but was restored to its pristine splendour and rendered more permanent on being brought to the circle and subjected, in view of the sitters, to manipulation, or "passes," by the materialised spirit.

From time to time efforts have been made (on one or two occasions with tolerable success) to bring the medium out of the cabinet with the form, but this is an operation which requires careful culture, and one, moreover, fearfully trying to the medium and controls.

The materialised shawls with which a former report made your readers familiar, have developed with the rest of the phenomena. "Snowdrop" frequently appears with quite a pile of these delicate and evanescent productions, of varying hue and texture, some of them of very large size, and beautifully transparent gauze.

Our orthodox friends are altogether at a loss to conceive what part of the "new" religion the manufacture of shawls may be connected with, while others are decidedly of opinion that that must be a very excellent religion indeed, one of the ceremonies appertaining to which consists in the apparent creation of gold rings.

Few and far between are the minds which are able to see that these things are but the simpler outgrowths of laws which it is man's truest religion to investigate and master. Our efforts to spread the truth have, however, had encouraging success; our actual circle has largely increased, and we have been able from time to time to admit a considerable number of suitable outsiders, and convince them that there is "something in it."

With regard to the costume in which our spirit-friends appear, it still consists chiefly of the snow-white raiment which always wins our admiration from its dazzling brilliancy, but latterly a little colour has been introduced. The most recent of our acquaintances from the spirit-world, "Ahi" (whose mission amongst us we do not know, but who is a spirit of venerable and imposing aspect, and apparently of Oriental origin), presents himself in gorgeous apparel of white, set off with blue and crimson, arranged after a peculiar pattern, so that, with the white veil which he alternately raises and lets fall, he reminds one of a priest of ancient times. The latest addition to this costume consists in something bearing a strong resemblance to jewels, but this is not yet fully developed. From the accounts of our spirit-friends, we are in expectation of beholding one arrayed with still greater splendour, who is to appear with a "breast-plate" set with precious stones, which may possibly have some correspondence with the Urim and Thummim of old.

All that has hitherto taken place in our circle, though marvellous and interesting, is but the germ. I think, however, we are justified in hoping that from such a germ, with time and perseverance, a substantial growth will spring. With a few exceptions, the features have not hitherto been sufficiently distinct to satisfy us, but this is a deficiency which the future will supply, and it appears that this is the most difficult of all the developments. When, however, the conditions have been sufficiently favourable to allow a clear view of the features, they have proved to be palpably different from those of the medium. Two of our recent visitors have been recognised—one of them Mr. Lewis's mother.

With respect to the light in which all this takes place, it is pleasant to be able to state, after all that our opponents (who know nothing about the matter) are so fond of asserting as to the darkness which they ignorantly consider an invariable concomitant of the phenomena, that it is our custom at times to have the gas-jet turned up to its full extent, so that the room is flooded with light, while it is only on such occasions as when a fresh control is endeavouring to manifest that we are indulgent enough to turn the gas down very low.

On the evening of Wednesday, Nov. 7th, an epoch in the development was signalled by the successful presentation to the view of each sitter in succession, of the medium at the same time as the materialised form. The accomplishment of this triumph (which gives a certainty to all the phenomena which have taken place during the preceding ten months which was, perhaps, lacking before, except in the eyes of the more intimate friends of the medium, to whom their knowledge of his integrity of character was a sufficient proof) was initiated by a process which the controls termed "illuminating." This being completed, a member of the circle was called forward, and introduced just inside the cabinet, where (as the lady reported) there were discernible both the outstretched form of the medium and the white-robed form of the control, the medium being surrounded by a beautiful halo of light. In succession all the remaining sitters were given an opportunity of seeing this sight, the gradual fading away of the encircling halo from the upper part of the form of the medium rendering only the lower part of the form visible to the majority, which, however, was sufficient to prove the independence of the materialised figure and the medium.

It was an impressive scene, and we cannot but express our gratitude to those who are thus endeavouring to give us that evidence of the reality of a future life, for which we turn in vain alike to the theologian and the scientist. As for the latter, when he has knocked away the last frail prop with which the former attempts to support the declining belief in immortality, Spiritualism, with its proofs, will come to the rescue, and the stone which was disdainfully rejected will be made the chief of the corner.

The end sought was not attained without great and evident inconvenience, and even distress, both to medium

and control, and the manifest exhaustion, which was the result of the effort, was a striking rebuke to the rash haste of the sceptic, who thinks to impose conditions and exact tests of his own devising while dealing with laws of the utmost delicacy: it has taken months of persevering development before even those who were the intimate friends of the medium, and the earliest members of the circle, were gratified in the way described.

A large section of the community avow their implicit belief in the occurrence of an event which is said to have transpired some eighteen centuries since, known as the "transfiguration," the only evidence of which is the recorded testimony of three men, who were, as Dr. Carpenter would say, "untrained observers," rude fishermen of Galilee, of whose capacity for testing the reality of the phenomenon presented to their view we have at this distance of time no means of judging, but whom we are willing to credit with honesty of purpose. I wonder if our orthodox friends will be logical and consistent enough to accept our testimony to the reality of what I have described, and which has occurred in the presence of eighteen witnesses (it was repeated on the following Tuesday evening, and also subsequently for the benefit of others who were not present on the former occasion, and some were favoured two or three times), witnesses who can have no motive for deceit, and whose moral integrity and capacity for observation can be tested, and who will not be found wanting.

Whether our testimony be accepted or not, it is no less the duty of myself and those who sign with me to affirm that as each one in succession stepped within the cabinet, there on the left lay the entranced and rigid form of the medium, while on the right, holding us by the hand, and directing us by the voice, stood, clad in raiment "white as the driven snow," the materialised form of our spirit-friend, "Hopeful."

You will thus see that our efforts for the promotion of the cause are still unflagging, and we are in hopes of being able in due time to forward to you the portrait of one of the controls, which will be a standing protest against the theory of hallucination, since the camera has no imagination to be distorted.

As the result of all this effort to cement the union between the two worlds, you may be sure that we are "lighting a candle" in Cardiff which can never be put out, and which persecution will but cause to burn the more brightly, and energy will not be lacking in the future to keep the flame undimmed.

I cannot conclude better than by rendering, in the name of the circle, a tribute of thanks to Mr. Lewis for his generous appropriation to our use of a room in his residence, for a period of now nearly two years, for which he seeks no other compensation than the knowledge that the truth, of which he is an untiring adherent, and for the sake of which he has borne much that is unpleasant, is thereby prospered.

3, Guildford-street, Cardiff.

A. J. SMART.

Names of witnesses:—Rees Lewis, Elizabeth Lewis (5, Montgomery Terrace), William Smith, John Andrews, Tadesin Williams, S. F. Wayland, Charles Baker, Moses Williams, Madame Gillies, James Edward Hill, Marian Hill, Emma R. Wayland, J. Rees, Eliza Williams, Thomas Joyce, William Mathews, A. J. Smart (3, Guildford-street, Cardiff).

P.S.—It will be interesting to your readers to know that the name "William Smith" is that of one of our spirit-friends, who, having been present on the occasion described, claimed the right to add his testimony to that of the others, a claim which we were very pleased to acquiesce in. This specimen of "direct writing" was executed by the materialised form in the presence of the majority of those whose signatures are given.—A. J. S.

TO NEW INQUIRERS.—We desire to add you to our new readers, so please accept this copy as an invitation to become a regular supporter of the Spiritualist Newspaper, in which you will find week by week all the news of the work and progress, with numerous contributions from leading writers upon the facts, philosophy, and the religious aspects of the Modern Spiritualist movement. You will see the rates of subscription in the notices on the Editorial page. But, if preferred, you can place an order with your local newsagent, and thus save postage.

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A JOURNAL DEVOTED TO

The Facts and Philosophy of Spiritualism,
Religion and Reform.

VOLUME XXXII.

1919.

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The Lifting of the Latch.

W. H. Evans.

[CONTINUED FROM LAST WEEK.]

CHAPTER XI.—MORE ABOUT DYING.

"YOU SAY, Professor, that the many things you mention as forming part of your life are made. When the spirit—I was going to say dies—but I suppose I ought to say is translated into spirit-life, I presume that it is nude, just as the body is when born into earth-life? But you mentioned the Room of Judgment as in one sense a robing-room. That you are there clothed with the garment you have woven by your thoughts and deeds? I should like that explained, for it seems to me that if we weave a garment by our thoughts and deeds, the making of such by similar methods to those used on earth is not needed."

"I am glad you have brought up that point," he answered. "In using the word garment I should have made it clear that our spiritual aura reflects our interior condition. Our aura is, indeed, woven by our thoughts and deeds, and is discernible to all people here. It is one of the wise provisions of this life that the lives of its people should be open. And here let me point out that the earthly body hides as much as it reveals of the inner man. Earthly judgments are frequently false, because they are based upon appearances. You do not actually know the motives behind the many actions of men, and you will find when you come here that you have to reverse many of your judgments. It is in the Room of Judgment that you first become aware of this. When you pass out of that room you are able to see the real life of your fellows, and realise that they see yours also. The incentive to righteous living which this gives is immense, and if you have any shame for the past—and who is there who is not secretly ashamed of some things—you learn to transmute that shame into a thing of glory. The compassion which takes possession of you makes you throw around your fellows a mantle of charity. You instinctively feel the weight of the words of Jesus, 'Judge not.' You realise how false many of your past judgments have been, and how unjust you have been as a consequence of this. Have no fear: If the aural beauty and splendour of your spirit are marred by past errors, you have the consolation of knowing that it can be restored to a dream of loveliness by righteous thought and action."

"Regarding your other point about the spirit being born into this life nude, that is so. Here let me dwell for a moment upon one or two necessary details which I omitted to state when speaking of my own passing to the inner life."

"First let it be distinctly understood that no birth to this side of life is unattended. No one—to use the language of earth—dies alone. This, of course, implies that everyone has even when on the earth a spirit associate. This is expressed in the church doctrine of guardian angels. To the spirit associate of one who is about to pass on, the coming birth is expected. There are no sudden births this side; only upon your side do people talk of sudden death. The reason is simple. On your side you judge by external appearances; on this, we judge by internal knowledge. The spirit-associate knows by certain signs within the aura of his earthly friend that the time of liberation is approaching. He, therefore, indicates to those whose duty it is to help in the passing of the spirit, that their services will be required, and so everything goes on easily and naturally. You will be surprised that this is so. But although in the majority of cases the spirit slips easily out of its earthly form, there are some where, owing to the gross nature of the individual, the spirit clings to its house of clay. With such the process of birth has to be assisted by those who are skilled in this duty, and when by the direction of certain magnetic forces the spirit has been drawn out of the body, and the psychic umbilical cord severed, it is wrapped in robes, saturated with healing powers, and prepared for this special work, which, acting as a restorative, induces the necessary sweet and refreshing sleep, a sleep in which many of the perversions of earthly life are corrected, so that the individual awakens to a renewal of life in more senses than one. This should not really surprise you; this life is so

wisely ordered that one ought to expect it, rather than imagine that things go on haphazard.

"I mentioned the psychic umbilical cord. The duality of Nature's processes is wonderful, and her analogies surprising. Physical birth and birth into this life have certain similar features. The processes are to some extent alike. Between the soul, which you know is the spiritual body, and the physical form there is a continual interchange of magnetism. When the soul leaves the physical body, as it often does in sleep, this magnetism forms the connection between them. If you saw the soul away from its physical body at night, you would see that it was connected with the latter by what would appear to you as a line of light. When the soul returns, this line is absorbed by both the soul and its physical counterpart. When the final separation takes place, birth does not actually occur until that cord is severed. This partially explains those resuscitations which sometimes excite the wonder of mankind. When it is severed, one portion of the cord is absorbed into the spiritual body, and the other into the physical, where it is diffused through the frame, preventing immediate decomposition."

"Those who superintend the processes of the new birth are spoken of on your side, in poetic language, as 'The Death Angels.' This is not, as many suppose, a mere figure of speech, but an expression of fact. The 'Death Angels' are real beings with a specific work to do."

"It is a common saying on the earth that 'Naked we come into the world, and naked we go out.' That is only true as pertains to the bodies of the spirit. Everyone is born into earth-life with tendencies, and everyone who lives on earth to mature years, passes to this side with developed characteristics. That is the one great difference between the two births, as it affects the individual."

"Now, when the time for the passing of the spirit arrives, the Death Angel and his attendants draw near and superintend the process, giving assistance where necessary. Just over the head of the one who is passing rises a globe of light. This globe of light, if you look at it closely, which it is difficult to do because of its brightness, is very much like an illuminated brain, but not so large as the physical brain. It is intensely brilliant, and pulsates with steady regularity. It has a wonderfully wide atmosphere, which practically enfolds the body. As it pulsates it slowly rises higher above the form, and attracts by its powerful magnetism the particles of the spiritual body which slowly aggregate around it. To one who has never witnessed this before, the whole process is awe-inspiring. To see the particles of the new body withdrawn from its physical counterpart, and re-built as it were around the spirit, is so marvellous that no words can convey the wonder of it. The new birth is never the sudden thing it sometimes appears, for even after the body is unconscious, and apparently dead, the process I here speak of is still going on. As the withdrawal proceeds, there forms a cloud-like, indistinct replica of the physical body, which gradually becomes more definite and clear, until you see before you a body similar to the one just left, only more beautiful in its texture, lighter in appearance, and radiating a life-giving power that belies the weakness manifest in the old worn-out garment. It is yet connected with the old body by the cord mentioned, and, as stated, the final act of death is the breaking of this cord. Then the 'golden bowl, the earth body, is broken, and the silver cord is loosed.' Birth is accomplished and the spirit clothed in new life and vigour is taken away to its home in spirit-life, there to await its awakening to the wondrous surprise of death."

[TO BE CONTINUED.]

HALIFAX AND HUDDERSFIELD DISTRICT COMMITTEE.—The monthly conference was held in the Martin-street Spiritualist Church, Brighouse. The business meeting was well attended by about 40 delegates and associates. Mr. Rastall presided. It was decided to arrange a big propaganda meeting in the Albert Theatre, Brighouse, early in the new year. The Society reports were encouraging. A real good meeting, with a lot of business got through amicably. The fifteen minutes' spirit intercourse laid the foundation for a good day. At the afternoon meeting Mr. Stabler presided, and was supported by Mrs. Wright, Mr. Quarumby, and Mrs. Milner. Evening, Mr. Rastall presided, and addresses were given by Miss Rushworth, Mr. Taylor, and Mr. Ackroyd.

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FRIDAY, DECEMBER 26, 1919.

Current Topics.

Good-bye 1919. The long year closes—the aftermath of war has brought the inevitable reaction and unrest, and men have been crying "peace" when there has been no peace. The country has not yet settled down to normal life, neither is such in sight. Yet it must come! There is a tendency to appeal to reason instead of force—a principle for which all true Spiritualists will strive.

An Editor's Promotion.

FOR THE TWO WORLDS the events of the year have not been unmingled with sorrow. The editorial chair was vacated by our old friend and colleague, Mr. J. J. Morse, who received a call—a not unwelcome one to him—to higher service. He is not dead—the present occupant of his chair has received abundant help from him since his translation, and quite recently had half-an-hour's chat with him on the conduct of the paper. He hereby records his thanks to this faithful soul for the help received. Brother Morse is with us yet as a living force.

Our Chairman Follows.

THE TWO WORLDS Company had scarce recovered from its surprise when its Chairman (Mr. J. T. Ward) also obeyed the call, and we lost the physical presence of one who has been faithful and unselfish in the interests of the paper throughout many years. It cannot be too distinctly understood that all the Directors of THE TWO WORLDS are labouring in the interests of the cause without fee or reward of any kind, and often at expense to themselves.

The New Editor.

THESE changes led to the appointment of the present writer to the onerous position of editor and manager of "our paper." The war was over, and a progressive policy was essential—though the publishing business is still far from easy. It is a great task to follow in the wake of such pioneers as Mrs. Emma Hardinge Britten (probably the finest woman our movement—or any movement—ever possessed) and Messrs. E. W. Wallis and J. J. Morse. Even so, it is an honour to sit in the chair they filled so ably, and the writer can only say he is putting his very best into the work, and is conscious of receiving help from his predecessors.

An Enlarged Paper.

WAR-TIME had reduced the size of our paper. We resolved to restore it to its previous size, and the venture has meant increased sales. In our New Year issue we shall increase another four pages, and trust to enhanced sales to recoup us for the added expenditure.

Thanks to All.

WE wish to thank all who have helped us to an increased circulation—readers, advertisers, and those who speak a good word for us. All have helped, and the greater our

sales, the more efficient will be the service we can render. Just one word of complaint. More than half the Societies in the kingdom do not take THE TWO WORLDS, and quite recently we talked with a man who has been a MEMBER of a Society for three years and had NEVER HEARD OF THE PAPER. There's a problem!

Will You Help Us?

Our Platform Guide is seriously out of date. Will Secretaries drop us a card to say that their Society's announcement is correct, or notify us of alterations? District Council Secretaries might check their districts. We want to be a reliable guide in the New Year. It is hard for a stranger in a town to hunt up a Society and find it has been removed for twelve months, or that the times of meeting are incorrect.

A Last Look Round.

ALTOGETHER the year has been a bumper one, for Spiritualist Societies were never more flourishing and audiences never so large. The people are asking for information and demonstration intelligently presented, and those Societies which are providing the best platform are the successful ones. The daily and weekly press is full of us. What if some of the articles are ridiculous or scurrilous? It is the recognition of our existence as a power in the land which counts. Many of the better class papers are frankly favourable, whilst others are unbiassed, if non-committal.

New Books.

PUBLISHING houses are tumbling over one another in turning out Spiritualistic books, often at high prices, but they are selling, and booksellers are doing a trade in the literature which they once ignored. We are trying to do our bit. We are busy republishing the National Hymn Book and a new edition of Tuttle's "Arcana of Spiritualism" will follow. Arrangements are being made also for the republication of "D. D. Home: His Life and Mission."

The S.N.U.

THE Spiritualists' National Union is settling down to work after the period of war. At last the new Articles of Association which form its Constitution have been thrashed out and adopted, and are in the printers' hands. The details of administration have yet to be adjusted, and the bye-laws for District Committees to be framed ere smooth working can be ensured. The Union has had a good year, and the spirit of goodwill and loyalty amongst its members augurs well for the future. The whole movement is consolidating, ceasing to be a mob and becoming an army—the army of the angels.

That Petition.

THE number of signatories to the Union's Parliamentary Petition was disappointing, and convinced the Council that the time was not ripe. The Council asked for 600,000 signatures. Up-to-date there are less signatures than there are MEMBERS of Societies. Perhaps now the Constitution is through a more united effort will be possible. It is easily, we think, the most important work awaiting us.

Our Regrets.

ALL true Spiritualists will join with us in expressing regret at the continued illness of the Union's General Secretary, Mr. H. G. Hey, whose condition, we are sorry to report, does not improve. Spare a kindly thought for him and for the faithful wife who is so nobly striving for his comfort.

The Conference.

THE Union's Conference was a huge success—it set Nottingham ablaze, and reminded us of pre-war re-unions. The forthcoming one in July next, however, which will be held at Reading, will no doubt see all the old glories revived.

The B.S.L.U.

REGRETS are expressed at the resignation through ill-health of Mr. Alfred Kitson, the Secretary through many years, of the British Spiritualists' Lyceum Union. We hear a testimonial is to be raised in his behalf—no worker deserves better of the movement than the father of English Lyceums. We trust that his successor (Mr. Tinker) may have many years of happy and useful service.

The Morse Memorial.

AN effort has been made to raise a memorial fund to Mr. J. J. Morse, in order to perpetuate his name amongst us. It was proposed that any sum raised should

be divided between his only surviving child, Miss Florence Morse, and a Memorial, which would possibly take the form of permanent offices of the S.N.U., for which he laboured so faithfully. A "Morse" room in national offices would be appropriate. However, the Conference will be asked to name the form the Memorial shall definitely take. We regret to say, however, that the response to date is disappointing, and it would appear that Spiritualists have little regard for their old workers after they have "passed on."

Vale !

AND so the old year ends. Joys and sorrows are blended, but we can record, with the "village blacksmith," "something attempted, something done," and on the whole excellent progress has been made. Farewell, old year! We thank thee for thy coming and going—for thy lessons and opportunities! Thou hast carried us another stage upon our immortal journey. May thy successor do as well—for truth, for us, and for all men.

AN APPEAL.

WE ARE often amused at the aspersions cast upon the Spiritualists of this country. We are told that we are un-Christian, and take no interest in work among the poor. It is false. Preaching recently at the Chesham United Free Church, Bucks., the Rev. Walter Wynn said: "I believe Sir Oliver Lodge and Sir Arthur Conan Doyle are doing a great work for Christianity in defeating atheism and making clear many things in the Bible never understood before. The simple fact is the churches are once again behind scientific discoveries. I am longing not simply to pay the debt on our church, but to build a hall in which lectures can be given on the problems of the hour. I shall ask all classes to help me. I want to help the poor by my methods. I suggest sales of work and rummage sales. I do not ask for money, unless people like to give it. I ask for any saleable article in your house or cast-off clothes, but I shall gladly receive any money donation, great or small. This church has always kept abreast of the thought of the age, and always will, no matter who differs from it." Mr. Wynn's announcement gives all of us a chance of proving to him that we are not against good work. He has defended our cause. We love the poor, AND LIBERTY OF THOUGHT. You can prove this by addressing a parcel or a money gift to the Rev. Walter Wynn, Chesham, Bucks. May the new hall be used for the good of all the people.

THE Editor will be glad if Societies will refrain asking him for the open dates which he hasn't.

MRS. JENNIE WALKER'S lantern lecture on "The Advent of Modern Spiritualism," and Mr. Horace Leaf's lantern presentation of "Materialisations" seem to be earning good opinions. They appeal to the eye as well as the ear, and so create an impression which is lasting.

MR. HORACE LEAF IN YORKSHIRE. — A valuable series of lectures has just been concluded in Bradford and the adjacent towns by Mr. Horace Leaf on "Materialisations," under the auspices of the Dewsbury, Bradford and Keighley District Committee. The Exchange Hall (Town Hall), Dewsbury, unfortunately proved too small for the people who sought admission. Those who were fortunate enough to gain a seat were more than repaid. Mr. Leaf is a good lecturer, and by virtue of possessing a subject and slides which have been described by Sir A. Conan Doyle as the most wonderful in existence, the series of lectures were undoubtedly a pronounced success. On the following nights Mr. Leaf lectured in Morley, Skipton, and Bradford to large and critical audiences, and the general effect in the district is that inquiries are coming from various sources which have hitherto been untouched. Mr. Lightowler presided, and at the concluding lecture at Bradford publicly thanked Mr. Leaf on behalf of the District Committee. Mr. Leaf suitably responded. The Propaganda Committee desire to express thanks to all who worked so hard to achieve success.

The Story of Christmas.

Thos. Mark May.

TO THE Spiritualist, above all others, this season appeals with refreshing newness. With his world-wide humanitarian, ethical viewpoint and love of universal nature, with clear sight and unprejudiced faith in God and himself, he enters into the full enjoyment of his sojourn on this planet, determined, as the earth in its annual revolution round the great solar orb, to be as young as the youngest.

The story is very old, going back to the first men on the earth, who, by instinct and reason, saw and felt the close connection between their new birth, not only day by day, but year by year, at the time of the shortest day and the longest night, confirmed by experience in seeing the night skies present the same phenomena of starry groups.

Astronomy, the royal science: Josephus states that God instructed Seth, the son of Adam, in naming the stars and arranging the seasons to correspond. So we must cast our eyes to the heavens from December 21st to January 20th, to see the phenomena of Christ-mas reproduced to our enlightened souls. There we find all the characters named in the Gospel story represented by the stars—the Mother, the Child, the Manger, the three Magi, Joseph, the Star, the Lamb, the Bull, the two dogs (the cattle in the story). So we gather round the Christmas fire, with the Yule log, and with wife and children rehearse the old, old story of the birth of the new-born man-child. The fire and the logs remind us of Summer seasons ages ago, the coal condensed sunlight, the flaming log of days and nights of forest growth and happy woodland seasons; the baby in the mother's lap, or the last young laughing hopeful, remind us of bygone ever-new courtship days, of Summer and Spring wooings and pleasures, now and again renewed with laugh and song and jovial merriment—living realities, re-embodiments of human love—and memory recalls to the festive scene the presence in the family circle of those who come from spirit spheres to enjoy the sociability of their friends and kindred.

Attended by galaxies on the night skies, we fly with the earth and view a passing celestial cinema show of our redemption. See! there goes Orion, with the three great stars in his sword-belt, named the Three Wise Ones, Caspar, Melchior, and Balthasar, the Christian kings of Cologne Cathedral, called the Magi in the Gospel; Sirius, the great star, larger than the sun, called the Star of the Nativity, in Beth-leem, the House of Corn; with Virgo, the Virgin, Bootes, or Joseph, all passing slowly and majestically across the skies; east by south to west; whilst the cattle in the Manger, the Lamb, the Bull (Aries and Taurus) are almost overhead, and the two dog stars, Canis Major and Canis Minor, keep watch, and the spectators come to quiz the new-born humanity; the twins Castor and Pollux, with the seven Sisters, the Pleiades, close by; there they go East to West. Yes! the Divine drama is true and real; even angels and spirits affirm and know it; they are with us in this heavenly wisdom.

How wonderful is the mystery of the Incarnation to the Spiritualist, and how simple of solution, and to the eye of intuition how easily understandable. Every babe is a flower of human love and a miracle of Divine grace. How marvellously conceived the human flesh (incarnatus) from infinite spheres by Divine origin and spirit agency.

Although my days are as shadows, and my frame dust (Psalms 102, 103), yet the spirit of the Lord God Almighty hath made me. His breath is my life (Job xxxiii. 4). My substance was not hid from thee when I was made in secret; thine eyes did see my substance, which in continuance were fashioned when as yet there was none of them (Psalms 139). Not in one frame in India of old; but in every soul of the babe of man is the flesh, spirit and substance of the eternal God. Every babe is born of a virgin mother. Even the promised son (Isa. vii. 14) was born of the prophet's wife (viii. 3) and every woman carries with her a potential Messiah; for, says the Spiritualist, Paulus, "Know ye not that your bodies are temples of the High Spirit; that ye are the body of Christ and members in particular, all one in Christus-Jesus" (Gal. iii.; Ephes. v.; 1 Cor. x., et. seq.).

Spiritualism is, then, the Gospel (good news), God's-spel, of the rebirth of the soul of man, specially at the birth of the earth's New Year at the shortest day in the calendar called Christ-mass. Thus the Spiritualist faith stands for the new ideal of the Trinity, viz., God, Nature and man. "All are but parts of one stupendous whole, whose body Nature is, and God the soul." The body Nature, the soul God, man the spirit, and the seven-fold articles or principles of the S. U. N. (mystic name and perfect number) are the Magna Charta, or great authority for the faith and ideal outlook for humanity, the National Union of Spiritualists forming the golden bridge of light and revelation for regenerated man to pass from error and superstition to the spirit realms of truth and righteousness. Let us, then, this Yule-tide drink the health and wealth of the new era and re-born Christed—Anointed Humanity—the son of the Highest—with a prayer and smiling hope for Peace, Goodwill and Prosperity for one and all from 1920.

Phrenology Successfully Applied to Business.

J. Millott Severn, F.B.P.S.

An Address delivered at the British Phrenological Society's Annual Congress at Essex Hall, London, W.C., on November 8th, 1919.

THERE is no phase of human life in which Phrenology may not be helpfully and successfully applied. Character and intellect are the governing conditions of all human achievement. Phrenology takes the measure of a man's character and ability, and so is able to relegate him to his proper niche in all that comprises man's handiwork and enterprise. Phrenology comprehends and is concerned in such a vast range of human affairs that it may be made useful in all that affects man's mentality from pre-natal conditions to serene old age. It suggests to prospective parents right modes of living, so that children coming into the world may be born with favourable advantages; and having for its basis the understanding of character, Phrenology is a useful guide in the rearing, training and education of children. Following this, it is not only useful in the choice of pursuits, it can also be successfully applied in the choice of friends and companions, as well as in matrimonial selections and business partnerships; and one of the most practical means of utilising the science of Phrenology is in the business affairs of life, and it is encouraging to see that the science is now being employed in the selection of employees by many practical business people in different parts of the country.

Business lends itself to the use of Phrenology very much, and particularly in the right selection of persons for the many different classes and departments of business. Every day we see instances of men and women who are failures in one class of employment, yet capable of success in others. This difference between success and failure is not a matter either of education or training, it depends almost wholly on ability. Business men of long experience may be capable and shrewd in their buying and selling, and their understanding of business architecture, plant and machinery and every other business device and enterprise, but lacking the capacity for judging of man's character and capabilities, the whole of their business resources are in constant jeopardy. Long experience and a natural facility for judging of character may make a business man fairly adept in his selection of employees, but however good he may be in this department of his business, he cannot afford to rely entirely on his own judgment. In complicated legal affairs, matters of insurance, accountancy and banking, the convenient building of premises, or the selection of machinery, the business man invariably finds it to his advantage to employ expert and efficient advisers. Just in the same way and for the same reasons he should employ expert advice in the selection of his employees, and there is no science extant that will help him in this matter better than the science of Phrenology. The advice of an experienced phrenologist in the selection of employees would effect an immense saving in any business employing only a few or hundreds of hands.

To employers who have not already adopted the phrenological method of selecting employees, it will be interesting to know of some who have. There are business people in

Brighton who have for many years selected their employees in accordance with their phrenological developments. One very practical business man in Brighton, Mr. Seymour, of Messrs. Seymour & Seymour, Brighton, London and Croydon, has for upwards of twenty years chosen his employees on phrenological principles, and he told me lately that this method has been of great advantage in the efficiency of his business. Mr. Seymour is a pioneer of this scientific method of engaging employees. The managing director of another large firm at Southsea, employing hundreds of hands, adopts the same principle, and encourages the whole of the firm's staff to interest themselves in developing their mental capacities to the fullest extent by availing themselves of phrenological delineations and advice, and by having phrenological lectures delivered on his business premises, and this doubtless adds to the firm's business efficiency and goodwill between employers and employees. Bringing the matter a little nearer home, I may add that as recently as Tuesday this week the head of a large business firm in Tottenham Court-road, London, desiring to engage a young man who would be required to work himself up to eventually occupy a high position as representative or manager, before entering into any arrangements whatever, sent him all the way to Brighton to get a report of his mental capabilities and fitness to occupy this position.

We have just emerged from the greatest and most devastating war in the history of the world, which has seriously affected almost every nation alike, and which demands from every country the most stringent economy of all their resources. There is no doubt as to the need of national economy; but why limit it to the weekly allowance of an ounce of butter and a meagre supply of sugar, coal, and other things? It should also be demanded that there should be economy of brains. While we are exhorted to exercise economy in everything else, the brains of the country are allowed to run riot, or to stagnate from lack of use or favourable opportunities for exercise, and frequently for the simple reason that the owners are unaware of the extent of their own brain capacity, they fumble along, sometimes being struck with a brilliant idea, but not being sure of their ability to do things, they may let the best that could come into and influence their lives evade them.

There is an abundance of good brains in the world which need only the advantages of a good education and training, and to be fully used, to provide the world with wealth and plenty. Even in these times of appalling stress and national indebtedness, there would be but little requirement for such drastic economy as is at present imposed upon us if the brains of the country were fully and properly utilised.

During the war the State has been almost merciless in its extraction of every bit of physical strength of the manhood and womanhood of the nation; old and young have been rigorously pressed into the national service. If the public authorities were as vigilant now in extracting and utilising the mentality of its inhabitants, the wealth and happiness of the nation would be assured, and there would be but little fear regarding the future welfare of the people.

It should be the duty and responsibility of the State to do all that possibly can be done to fully utilise the brain capacity of the nation, and for this purpose State phrenologists could be employed in the selection of the right men and women for the right positions, not only in businesses, but in the professions and in every calling, from the lowliest to the highest. A matter so important to the welfare of the whole nation should not in a haphazard manner be left to the discretion of individuals alone, but supported by the State. Free phrenological advice should be available to anyone and everyone, so that the very fullest and best may be made of the whole of the nation's mentality.

SEVERAL of our friends have written us that they have been invited to address special meetings and debating and literary classes amongst the various religious denominations on varied aspects of Spiritualism, and all are agreed that they receive an excellent welcome. Mr. W. C. Halesrap has held such a meeting at the largest Congregational Church in Tredegar, and a spirit of brotherhood prevailed throughout. Scores of such cases could be cited, which only goes to show that though the reactionary parson may sometimes denounce us, his people are waiting for our message.

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Workers Wanted for the Day that is Coming.

G. Robert Reed.

"WHENEVER a child of God desires to become (at) one with the Father, that Father as surely comes out to meet him on the road, as ever he did in Biblical history; no soul is left to flounder on the Sea of Time, and desire for service brings always opportunity," a friend once said to me in a letter of encouragement, when the desire for service to my God and humanity was intense. I wanted to be an active worker in the vineyard of goodness and truth, even if my task was menial at first it would in all probability increase in magnitude and congeniality ere perhaps I was ready. There is room and to spare at the foot of the ladder of progress, but it is a debateable point whether there is not still more room at the top for those who will have the courage to attempt the hazardous ascent. The ranks of our first-class exponents of Spiritualism are like the traditional "thin red line" in need of strong reinforcements. They are bearing the brunt of the heavy onslaughts our enemies are making upon us. We want an army of well-trained and disciplined speakers, if we are to win the victory for Spiritualism. The neutrals are watching keenly the waging of the fight going on between ourselves and our intolerant critics, and would-be oppressors, reserving their forces until they see definitely the turn of the tide. Many who would be willing to serve actively the cause of Spiritualism are lacking the powers of expression and education generally. Despite this there is nothing to prevent them, or any of us, asking for help from the world of spirits, and providing they do their share in educating, training, and equipping themselves with knowledge for active service, help, advice, and co-operation from the other side of life will be forthcoming. Our literature is replete with spiritual teachings, knowledge, and inspiration, practical matter for the mind to absorb and assimilate, stimulating their own powers of thought and expression on things pertaining to the deeper life, which knows no heights and no depths.

"He can who thinks he can," says one well-known writer. I fully believe him. In the train, the workshop, and the home, let a helpful, instructive book in your spare moments be open before you. The habit will grow, and as the mind becomes broadened, more plastic, and comprehensive, the commonplace existence of the past will have no charms for anyone who earnestly desires to concentrate their energies on solving the problems of life, and how to live it nobly and well. If we can emerge from this struggle against adversity as well as the forces of right in their tremendous fight for their principles on the battlefields of Europe, our future is assured. But we must give ourselves plenty to do, otherwise we shall be lulled into a state of false security similar to Britain in the days prior to the war. We need the spirit of the Marseillaise amongst us. We must awake to glory, and write our name as a movement in history. The critical eyes of posterity will examine our record. We must see to it that it startles them by its brilliance and its cleanliness in its fight for freedom, liberty, and enfranchisement. Every movement is judged by the tactics it adopts in its rise to fame. Ours must be free from bigotry and unclean methods in repulsing defamatory critics. Our replies to any such "poison-gas," attacks must be in waves of open-aired and well-ventilated discussions. We know the majority of those who attack us do so from behind screens of "poison-gas" articles in one-sided newspapers, but the time will come when they will be compelled to come out into the open by the force of public opinion. For, after all, on most subjects the public is a lover of fairplay. Windy speeches by narrow-minded clerics and mythological articles by journalistic sensationalists find only a temporary resting-place in the keen, well-balanced, and sensible mind of the average man or woman of to-day. Ask them to-day what they think of Spiritualism, and invariably you find a tolerant inclination to believe there is more in it than meets the eye they first turned on to it. The mind of the people was never more ready to receive proof of our truths. Let us then give it to them hot and strong. They will like it all the better. We have a fine advance guard out in Sir Arthur Conan Doyle, Mr. Ernest W. Oaten, Professor Coates, and many other stalwarts.

When we see such fine figures as Mr. Walter Howell and Mr. Hanson G. Hey (temporarily we hope) out of the fight, Mr. J. J. Morse called to the Higher Life, it seems we need a call to arms to fill up the gaps and swell the ranks. From all parts of the country one hears of the death of speakers. More must come out of their shells of self-titled unfittedness into the titled ranks of proficiency. There is no royal road to attaining that proficiency. "Every mind has its own method," said Emerson. There is a method in madness, even if it is in attempting the admittedly difficult task of becoming a public advocate and exponent of Spiritualism.

TWO WORLDS AND THE WAY BETWEEN.

In this age of increasing interest in the subject of communication between the external and the internal universe, a rational understanding of the whole problem is eminently desirable. The physical world, with its beauties on the one hand and its discords on the other, is but one aspect of God's Universe. At the back of the physical world, interpenetrating it, and rising sphere on sphere beyond the crust of the physical world, lies the vast region of the spiritual world, stretching out into infinity, and here and there enfolding planet after planet in the bosom of its immensity, for the universe lives and moves and has its being in the Eternal One.

Life on earth is a probationary life, and all religions and creeds and philosophies have endeavoured to discover what becomes of man after his body crumbles into dust. Untold volumes have been written on the lines of the old theology to maintain the idea that the soul sleeps until the crack of doom, and then the whole of the egos who have lived in the world from the beginning all rise up out of their graves, good, bad, and indifferent, to be judged.

The truth of the matter is, as revealed by seers throughout the ages, that man is possessed here and now of a spiritual body, interpenetrating the physical, and at death the physical body just drops away, leaving the real man there in his entirety, but minus the cloak that once surrounded him. He is the same man in all his characteristics, in all the soul qualities that he has builded into his being. At the death of his body his sorrowing relatives crowd round and mourn his loss, while the disembodied spirit looks on at the scene, unable to make them aware of his presence. Yet, if we did not clothe the body with such importance, and considered the soul as the valuable and immortal part of man, we would not mourn the loss of the body, but would know that the man was in the hands of the Eternal, and that his spiritual evolution was just as safe, if not more sure, than when he was on earth.

Moreover, there are ways of communicating with the other world that leave us in little doubt that the communications come from the beloved one who has passed on. Seers and prophets in the past have proclaimed this truth, and multitudes in the present age are coming to the realisation of the unity existing between this world and the other. There is no real gulf fixed between the two worlds; there is no barrier to communication except the barriers we place between. There are no angels with flaming swords to prevent man from communicating. All that is required is to fulfil the conditions that make communication possible. Through the development of clairvoyance there can be set up means that make communication possible, and the steady growth of this faculty among people during the last few years is tending to cause humanity to revise all its ideas concerning the other world.

The way between the two worlds will open wide when we make ourselves sufficiently sensitive to respond to its higher vibrations, and streams of light will be shed upon the most vital problems, where at present only flickers and tiny glimpses descend to guide us on the way, for the two worlds are really one in essence. To live a full human life, therefore, man must become conscious in both worlds, and awaken to a more complete life, the life that is immortal and eternal.—VICTOR E. CROMER.

If you want something to read, send along to this office, and we will supply you with the necessary book.

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 EXISTENCE OF JESUS.

SIR,—I cannot understand why so many of our people seem anxious to disprove of the existence of the Master Jesus. It has been usual from times immemorial for great teachers to incarnate in the different races inhabiting this world at various periods, and to give the requisite keynote to each civilisation used by the Higher Powers for the development of humanity. Thus we have Hermes, Orpheus, Zoroaster, Ghri-Krishna, and the Buddha in the past, while many believe that another is to incarnate in the near future. Though the religious formularies prescribed by these great ones differ with the varying needs of those to whom they were sent, yet their code of ethics is over the same. Always their earthly life seems veiled in mystery, and often their teachings have temporarily been travestied by mercenary and faithless "ministers of religion;" yet they have undoubtedly inspired much that is great and noble in art, music and literature, and have evoked to a great extent those finer qualities in man such as heroism, self-sacrifice and altruistic service, despite the fact that much evil has been done in their names and under cover of their authority.

PERCY MILLS.

SIR,—I am sure that the churches will not make any notable movement to annex Spiritualism while the belittling of Christ is one of its most prominent features. Re "Adsum's" suggestion to me and other students. I am willing to be converted to or convinced of truth regardless of the source, but there are truths hidden deep in the soul, instinctive realities, that reasoning, however subtle, cannot overthrow. "Come, let us reason together," is not generally applicable to things spiritual. Personally I regard Christ's divinity as an absolute certainty. Across a chasm of 1900 years he makes a demand which is beyond all others. He asks for the human heart. His birth, baptism, death and ascension were unique, and he alone lived and died like a God. Divinity or deity cannot be attributed to any great soul. Christ with the other two subsistences is God from my point of view.

E. P. PRENTICE.

SPIRITISM AND SPIRITUALISM.

SIR,—In common with many other "isms," the terms "spiritism" and "spiritualism" may be applied in various senses. The affix "ism" simply denotes a doctrine or "theory" relating to the particular root subject to which it is applied. As an example we may use the term "Mesmerism." Mesmerism is the theory or doctrine of one Mesmer, who claimed, by its practice, the production of sleep by passing the hands over the body.

"Spiritism," used in this sense, would refer to a theory or doctrine relative to the spirit or spirit identity. As in the case of "Mesmerism," operation for the production of phenomena, appertaining to the theory or doctrine, would be therein embraced.

"Spiritualism," used in precisely the same sense, although related to the same root subject as "spiritism," implies an additional meaning. The term "spiritual" denotes that which is incorporeal, not consisting of matter, not material, but of divine things; while one possessed of spirituality means one possessed of a spiritual nature, and who is able to display true pure devotion. "Spiritualism," then, is a theory or doctrine relating to the same root subject as "spiritism," but accepted and followed by those who aspire to spirituality and pure devotion. It is possible to practice "spiritism," as it is possible, though difficult, to practice "Spiritualism," but there remains a vast difference between the two. That difference is degree in the spiritual perception of the individual.

Should "spiritism" be condemned? In my humble opinion this dangerous practice should certainly be strongly discouraged, and my reasons are briefly as follows: The

power of attraction by infinity is a terrible danger to be reckoned with, not only in this material world, but between this and other environments as well. The practise of "spiritism" provides the conditions whereby the latter may operate more quickly to the material and spiritual detriment of the unfortunate investigator.

"Birds of a feather flock together" is a truism that applies in this respect as well as in any other, and the lying, trivial messages we hear so much about from time to time, are, in nine cases out of ten, the outcome. Genuine phenomena are certainly produced by this means, but there is no mistake about the matter; when once the spiritist has deliberately unbarred the communicating door, he is called upon to pay the price in this world, the next, or it may be, in both.

To my mind spiritism is largely responsible for the bitter opposition Spiritualism has had to contend with. The two "isms" are regarded as one. "Spiritism" certainly refers to phenomena, but is it by no means the basis of Spiritualism. "Purity of heart" is the essential attribute of every genuine Spiritualist, and this, in conjunction with soundness of head, comprises an armour in which one is not only justified, but invited to explore the unknown.

Whether "Spiritist" or "Spiritualist," the individual himself may know, and that by honest self-examination, for it is within himself he will find the answer. To that one who sees in the rapping of a table or who listens to a voice speaking through a trumpet, simply an amusing and diverting occupation, or a means of pandering to a love of the wonderful, or to any other purely material cause, I would earnestly say: "Leave it alone. Seek ye first the Kingdom of Heaven," the armour that will act as a sure shield between yourself and danger, after which no evil may be feared, for to you none will exist.

Psychometry, clairvoyance and other spiritual gifts are as natural as those of music and painting, and the faculty, whether latent or developed, is controlled by its inherent possibilities in each one of us.

Art may be prostituted, and in like manner so may spiritual gifts, but it is to the artist or medium we must look if we wish to ascertain the reason.

EDWARD T. HENLEY.

IN REPLY TO "PUZZLED."

SIR,—In reply to Mr. Thos. Galley's letter under the heading "Puzzled," a careful study of Mr. J. W. Thomas' book, "Intuitive Suggestion" or "A new theory of the Evolution of the mind," in which the author uses the word "intuitive" to cover the whole field of knowledge and action usually regarded as non mental, although not dealing directly with psychometry, presented the subject to me in an entirely new light. After dealing with the various intuitive functions of inorganic matter, Mr. Thomas makes the following thought-provoking assertion: "The life of the inorganic is the life of the Eternal Spirit of the all soul of the universe." That being so, it is not unreasonable to assume that mankind possesses (1) intuitive or non-mental perception in common with minerals and other inanimate kinds of matter, (2) sense perception in common with all the lower forms of life, as well as (3) mental perception, and (4) spiritual perception. Psychometric mediumship is associated with the least kind of consciousness, that of intuitive perception, and is largely controlled by the more highly evolved states of sense, mental and spiritual perception. But where mediumship is developed understandingly, whether psychometry, inspirational speaking, clairvoyance or clairaudience, it appears to me that the recognition and conforming to spiritual laws, also the co-operation of spirit friends is essential to the successful development of these psychic gifts. If this view is accepted it will, I think, be obvious that the transmission of visions and impressions does not depend entirely on the sense of touch. The opinions which I have formed regarding psychometry are not based on theory alone, but on the observation and results of experiments. For instance, on Thursday Nov. 13th, at an open developing circle in the Burgh Hall, Hillhead, someone gave me a brooch to psychometrize. Instead of my getting impressions associated with the article, my attention was directed one after the other to several other sitters, and not till they had received descriptions, clairvoyant and impres-

sional, did I get any impression psychometrically. At other times impressions are too vague for practical purposes. I find that psychometry strengthens the vibration of the sensitive is enabled to perceive the vision or impression more clearly. It is not surprising that Mr. Galley does not require to touch the articles at the beginning of the experiment, for the psychic vibrations (or power) is much stronger then than later.

EMMELINE HILL.

"DISTURBING THE DEAD."

SIR,—Miss J. Stoddart is not proving a very consistent champion of orthodoxy. Re "disturbing the dead": For her benefit I quote the following from an orthodox source of authority: "Between us and the departed the difference is simply as to the time of our reaching home. The advantage is all on their side. They are free from the conflict of evil, while we have to fight the battle still; they have obtained their enlargement, while we are prisoners still, because the twilight has risen into perfect day. It is unquestionable that the promise of Paradise is the promise of conscious enjoyment." Perhaps one of the greatest needs of the age is a spirit of tolerance. Enthusiasm unrestrained creates dogmatism.

R. P. PRENTICE.

RE CENTRAL AND ORGANISATION FUND.

SIR,—As I sat thinking over activities of our movement, and wondering whether we are going to be a power for good or an exerescence on other movements, the thought comes to me to write, "If Spiritualism is to be a mighty force for the uniting of all peoples under one form of worship, through the knowledge of man as a spiritual entity, we shall have to bring ourselves into closer touch with the Father of us all, and realise that Spiritualism is come into the world for the development of the spiritual powers." Now, Sir, as we know, all spiritual force emanates from the centre of our being, and permeates through all our system and outwards. So, if we desire as a movement to be truly an active profession, and spiritual power in the land, then we must centralise our organisations, S.N.U., B.S.L.U., and THE TWO WORLDS, and thus from this centre shall emanate all the power necessary for this building of a Spiritual Temple where all men, whatever may be their nationality, etc., can worship one God in the spirit of true fellowship and comprehension. May this be so, is my earnest prayer.

THOS. H. WRIGHT, Treasurer, S.N.U.

SOME MISTAKES.

SIR,—On page 510 under the signature of L. Hewitt one reads, "Properly speaking, the Romish Bishops, or early Fathers, as they are called . . . Without any desire to revive a controversy on 'The Fathers of the Church' in which I took some part in THE TWO WORLDS some time ago, I should like to point out that if these matters are to be introduced into the reading matter of 'Our Paper,' they might as well be treated correctly. Bishops as bishops, or priests as priests, though each are styled 'fathers' in a certain sense, are not, therefore, necessarily 'fathers of the Church.' A parish priest is called 'Father' by his flock; a bishop is the 'father in God' to all the members of his communion in the section ruled by him, but 'the fathers of the Church' were not so called by reason of any parish or diocesan claim, they were given their title by virtue of their learning, as being recognised teachers of the faith, regarded as eminently qualified to define what teaching of the Church was when questioned, and able to state with authority, and to declare without question, that which was conceded to be the undoubted teaching of the church on all matters of faith and doctrine. To confuse them with the priest in his parish, or the bishop in his diocese is an inexcusable lack of knowledge of that subject.

On page 539 under the heading of "Current Topics" these words occur, "the man in the street has the idea that the parson is striving for the political security of the church triumphant." Why the man in the street should think so I fail to know. In the Church Triumphant politics should count for just nothing—at least earth politics. Church people regard the church as having three parts: the Church Militant, on earth, the Church Expectant, in paradise, and the Church Triumphant, in heaven. So if politics are to follow us there, where is poor harassed humanity to go?

Will there be a coalition there? We must wait and see.

Another mistake for which there is not a shadow of excuse is the apathy of some of our societies with regard to the particulars furnished by them to the Platform Guide. Have they not sufficient business ideas to desire that their society or church shall appear correctly? Can they not understand that some Spiritualist may be spending a few hours in the town and may desire to visit their room? Will not some members of the various societies make it their business to see that correct particulars are furnished to "Our Paper?" I have known the street to be spelled wrongly. I know to-day a case where in a Midland town a meeting is stated to be held in New Street. It has not been held in New Street for months past, but is housed at the Temperance Hall, Union Street in that particular town. Will each society see that THEY are entered properly.

JOHN G. WOOD.

THE WORD "CHRIST."

SIR,—Might I point out to "Adsum" that whilst he is right in stating that the word "Christ" is derived from the Greek word "christos," that word "christos" does not mean "the way or goal of perfection," but "anointed."

As regards Thomas M. May's reference to the historic Jesus, it is strange that if Jesus Christ is of no importance, (as he appears to think) that the symbols of the cross and the crucifix, and Jesus Christ, as in Holman Hunt's picture, should be seen clairvoyantly. Why are these things seen if Jesus Christ was simply a mere nobody or never existed? I would suggest that such a question cannot be answered except on the lines of commonsense. Science is said to consist of facts. Well, there are, it appears, the facts. What may be deduced from them? Personally, I cannot get away from the suggestion that there is something special and particular indicated by these phenomena. Any person can guess about the phenomena. A fruitful line of enquiry might be to endeavour to obtain information spiritually when such phenomena present themselves. There is no royal road to learning. Might I suggest that it is feasible that many ministers of religion, including the Anglican clergy, are practically ignorant of Spiritualism, and that now is a good time for Spiritualists generally to post one or more copies of THE TWO WORLDS to local ministers, marking any particular article that they think worthy of special notice. I might point out that I am myself sending copies of this week's issue to two bishops, one Nonconformist minister, one professor at a University, and one to a gentleman occupying a leading position in a large manufacturing concern.

W. GREGORY.

INDISCRIMINATE HOME CIRCLES.

SIR,—At the time of the inauguration of the International Home Circle Federation, and also since then, a certain number of Spiritualists have declined co-operation because of their objection to "indiscriminate home circles." I am requested by my Committee to state that the ladies and gentlemen who in the beginning consented to join the Council, from which the Executive Committee are appointed, are likewise so opposed to indiscriminate home or other circles, that it was one of their reasons for accepting office, and those who since the public meeting have been co-opted on the Council hold similar views. The prospectus and rules, which include a brochure on the Conduct of Home Circles, make this quite clear.

The Council believe strongly that the home is the best place for the investigation of Spiritualism, and in their propaganda work emphasise this, the chief purpose of the Federation. My Committee will be much obliged if you will kindly give publicity to this letter, in order that all misunderstanding may be removed.

THOMAS BLYTON.

SOCIETIES can help us by helping themselves at the same time. If you have a special service or function of any kind, advertise it in this paper. The rates to Societies are only one shilling per inch. Two or three shillings spent in this direction would advertise your efforts throughout your town and district. This is an age of advertisement, and if you wish to attract audiences our advice is to Advertise! Advertise!! Advertise!!! To vary an old proverb: "Spare your advertising, and spoil your meeting."

NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries of Societies can be intimated under this head if stamps to the value of 3d. be forwarded with the information

SUNDERLAND, SPIRITUAL EVIDENCE SOCIETY, DERWENT STREET.—MR. W. DOWELL TODD, 14, Tunstall Terrace, Sunderland.

Births, Marriages, and Transitions.

Ordinary intimations when printed under the above heading, will be inserted as follows: Six lines, 1d. Above six lines, 2d. per line. Payment must be sent with the intimation. Poetry not accepted.

ACKNOWLEDGMENT.

MRS. WHALLEY and daughters desire to thank all friends for their kind expressions of sympathy and financial support which we have received from them during the sudden transition of my father, Herbert Whalley, on Dec. 6th. He was interred at the Southern Cemetery on Thursday, Dec. 11th, as a Spiritualist, Mrs. Bentley fulfilling the office of minister.—VERA WHALLEY, the Girl Medium.

Society Advertisements.

South Manchester Spiritualist Church,
PRINCESS HALL, MOSS SIDE.

SUNDAY, JAN. 4TH, at 3 and 6-30,
MR. TOM TYRRELL.
Silver Collection.
MONDAY, 8-15, MRS. EASTWOOD.
TUESDAY, 8, MRS. FORREST.

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

DEC. 28.—MR. A. WILKINSON.

Manchester Society of Spiritualists,
36, MASKELL ST., ARDWICK GREEN.

OPEN CIRCLES
will be held in the Rooms of the above
Society every Sunday Afternoon at 3
o'clock prompt.
Doors closed at ten past. All invited.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, DEC. 28TH, at 3, 6-30 and 8,
MR. GILLING.
Lyceum at 10-30.
JAN. 1ST, LYCEUM ANNUAL PARTY.
JAN. 4TH, MRS. A. BENTLEY.

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

SUNDAY, DEC. 28TH, at 6-45 and 8-15,
MRS. SPENCER.
TUESDAY, 8-15, MRS. SHEARSMITH.
THURSDAY, NO MEETING.

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

SUNDAY, DEC. 28TH, at 11-15 and 7,
MR. PUNTER.
Lyceum at 3.
WEDNESDAY, at 8, Public Meeting.

The British Magnetic Healers' Association
21, MANOR STREET, ARDWICK GREEN,
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Society Advertisements.

Battersea Spiritualist Society,

45, ST. JOHN'S HILL, CLAPHAM JUNG.

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At 11-15, MR. WHITER. At 6-30

Address and Clairvoyance.

NEW YEAR'S EVE, at 8-30,

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SUNDAY, DEC. 28TH, at 7,
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Church,**

THE PRIORY, HIGH ST., LEWISHAM.
(Cars stop at George Lane.)

SUNDAY, DEC. 28TH, at 6-30,
DR. W. J. VANSTONE.

Richmond Spiritualist Society,

THE HOWITT ROOMS, OPP. TOWN HALL,
RICHMOND.

SUNDAY, DEC. 28TH, at 7,
MRS. A. JAMRACH.

WEDNESDAY, DEC. 31ST, at 7-30,
EXPERIENCE MEETING, followed by
Clairvoyance.

**Woolwich & Plumstead Spiritualist
Church,**

PERSEVERANCE HALL, VILLAS ROAD.

SUNDAY, DEC. 28TH, at 7, MR. JONES.
WEDNESDAY, DEC. 31ST, at 8, MRS.
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SPEAKERS' OPEN DATES, Etc.

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Communications to be addressed to
MR. GEO. A. MACK, 15, Clarence-street,
Runcorn.

MR. WM. F. BAILEY, 24, North-road,
Perry Barr, Birmingham, inspirational
speaker and clairvoyant, has a few
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1921. Sundays only.

MRS. ALICE HARPER, from America,
Australia, and New Zealand, lecturer
on Spiritualism and kindred subjects,
healer and psychic, will accept engagements from Societies, churches, and
others for single or course lectures in
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