



THE TWO WORLDS.

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G.P.O. as a Newspaper.

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

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No. 1704—VOL. XXXIII.

FRIDAY, JULY 9, 1920.

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Original Poetry.

Re-Union.

COME to me, and let us live again, dear,
The joys that once we knew from out the past ;
Lay your weary head upon my breast, love,
And let me press you closer to my heart.

Had I known what life would be without you,
I'd pray to God that He would take me home ;
You have left me only grief and sorrow—
And I am broken-hearted, and alone.

Love, ah, love ! I see the light that's shining,
And it has eased my weary bitter pain ;
Bright in spirit-form I see you standing—
I take your hand ; I hear you speak my name !

Hampton, Middlesex.

MADGE ROLLS.

The Old Language of Numbers.

Ellen Conroy, M.A., D.Chrom.

WHEN it is said that this world is built of numbers, it really means built of vibrations, forces, powers, and vitalities. The smallest particle of a substance that can exist as such is termed an atom, but an atom can be split up into electrons, and these all spin round at their own particular rate, so that an atom is not a simple thing as people used to think. One of the most interesting facts stated by scientists of to-day is that the electron contains no materiality (vide "Electrical Experimenter"). Thus Shakespeare was quite right when he said :

"The cloud-capt towers, the gorgeous palaces,
The great globe itself, yea, all which it inherits
Shall dissolve, and like the baseless fabric
Of a vision, leave not a wrack behind."

In Sir Oliver Lodge's lectures in America he makes the following statement: "Matter is composed of electricity. Every atom is made up of electrical charges, and the modern view is that the atom is a central nucleus of positive electricity with negative electrons revolving round it. The next atom in the chemical scale has a positive nucleus and two electrons revolving round it. Carbon has six, oxygen eight, and so on. The atom only differs in the number of electrical particles composing it. The most complex atom has 92 electrons revolving round it, while radium has 88. These complex atoms are unstable, and they are liable to explode. How strange that there is a sun and 92 planets in an atom !"

Thus different substances and also different persons have each their own special rate of vibration. Colours are vibrations, hence each person has his own distinctive aura. Music is vibration, hence each person or thing has his or its own key-note. Trees vibrate, and so they give out their life message. Animals vibrate, and so they give out their symbolic messages. The stars and planets vibrate, and thus they send out their particular influences. But you may say, the stars are over us all, and so their influence is the same over us all. This is not so. What we receive depends on our own individual keynote. I may listen quite calm and apathetic to something that would enthral you, or vice versa. One man's meat is another man's poison, we say. One man sees departed human spirits, and another sees nothing. One man sees the angel with the crown, and another only sees the muck-rake,

We begin to realise what St. Paul said (I. Cor. xv. 39) : "All flesh is not the same flesh ; but there is one flesh of men, another of beasts, another of fishes, and another of birds." St. Paul said this inspirationally, but it is scientifically true. When scientists examine the blood of a bird and an animal, they appear different. The blood of a tabby cat is different from the blood of a black cat, and that of a black cat from that of a white. There is not room in this world for chance. It is all founded on law. God is indeed the greatest law maker, and so far as we can judge the laws governing vibrations and rates of vibration are among the greatest.

The art of foretelling by numbers seems related to that of fortune-telling by letters, the idea being that certain letters correspond to certain numbers, and that you attract to yourself the numbers or letters in tune with yourself.

James Russell Lowell seems to have had great belief in the force of names, for in his "Glance Behind the Curtain," he says :

"There is more force in names
Than most men dream of ; and a lie may keep
Its throne a whole age longer, if it skulk
Behind the shield of some fair seeming name."

My aim is not to give the meaning of numbers in order to help you to practise fortune-telling, but to help you to see how these numbers have been used by the great seers of old in all the great religions in their esoteric meaning, and that you may be able to see the beautiful meaning that there is in all the literature written with full knowledge of this esoteric value.

People are always asking what is the lucky number, or what is the mystic number ? All numbers are mystic, and may be lucky or unlucky according to circumstances. Each number has its own particular application to the mind, to the soul, and to the spiritual man. So do not let any number bind you. Do not become superstitious. Open your mind to receive good vibrations from all sources and try to shut out the bad ones.

I want to deal with the NUMBER SEVEN first, for that is the one which captures the fancy of most people. There is said to be great psychic power in the seventh son of a seventh son or the seventh daughter of a seventh daughter. You will see in a moment why this may be so and not a mere superstition. Seven is the number pertaining to the moon, which governs the water and makes the tides. Water in symbolism is the emotional or psychic force.

Every twenty-eight days the moon appears new, and during this period it undergoes four marked changes. Thus a quarter of twenty-eight, or seven, was looked upon by all nations worshipping the moon as symbolic of the completion of a period. Hence we have the Sabbath, which is Babylonian in origin. The number also became a number of perfection, and as when you have perfected anything you may rest, the seventh day became a day of rest. Among the Hindoos the day beginning every new phase of the moon is called Poya. Among the Romans Septimianus was the Lord of the Seventh.

In another sense the seventh day was the day when you completed your task. Thus seven sometimes has the symbol of the conqueror. Sometimes it is given the symbol of the charioteer. You have to be a very strong warrior and fighter before you attain your purpose. You need enthusiasm to carry out your purpose, and thus seven is said to give out the colour of red, which is the colour of enthusiasm and self-sacrifice. Is there any meaning of self-sacrifice in the number seven ? It is sometimes given the symbol of the Cherub's fiery sword. The fiery sword often has to

do tasks which are in themselves unpleasant—driving people out of the Edens—not a happy task, and one that must call forth the self-sacrificing powers of the soul.

Because seven has been considered the number of perfection, so many things have been given in sevens:—

The seven wonders of the world.

The seven champions of Christendom: Saints George, Andrew, Patrick, David, Denis, James and Antony.

Seven great Bibles of the world: The Hebrew-Christian, the Koran, the Zend Avesta of the Persians, the Buddha, the Hindoo, Buddhist and Chinese Scriptures, and the Scandinavian Eddas.

Seven deadly sins: Pride, wrath, envy, gluttony, lust, avarice and sloth.

Seven great virtues of the Christian: Faith, hope, charity, justice, prudence, temperance, and fortitude.

Seven lamps of architecture: Sacrifice, truth, power, beauty, life, memory and obedience.

Seven joys of the virgin.

Seven sorrows of the virgin.

In all these, however, it seems to me that there is no real reason why there should not be an eighth or a ninth.

But when we come to the seven colours of the rainbow it is different; the seven is complete. It is as complete as the seven days of the week, or the seven notes of music.

Then there were seven planets known to the ancients: Sun, Moon, Mercury, Venus, Mars, Jupiter, and Saturn. Attached to these by some were the seven great planetary angels:—*

Raphael, the physician of God, attached to the Sun.

Gabriel, the power of God, attached to the Moon.

Michael, like unto God, attached to Mercury.

Anael, the sweet song of God, attached to Venus.

Uriel, the fire of God, attached to Mars.

Zacchariel, the man of God, attached to Jupiter.

Oriphel, the hour of God, attached to Saturn.

Then the alchemists interwove with their knowledge of astronomy the knowledge of the seven bodies of alchemy:

Gold for the Sun.

Silver for the Moon.

Quicksilver for Mercury.

Copper for Venus.

Iron for Mars.

Tin for Jupiter.

Lead for Saturn.

And about all these seven the people of olden time wove the most wonderful system of symbolism, so that you know nothing at all of any of the writings of olden times unless you understand that all their thoughts, knowledge and aspirations were bound up in these symbols. Everything on earth and every thought in their minds could be put by them in one of these groups of sevens. Each thing in the universe had its signature attached to it. Boehme, in 1621, wrote the "Signature of All Things," which was a small attempt to give to the people of his time some of the ancient wisdom vouchsafed to him by inspirational and intuitional methods.

It is thus that we have seven given as the number pertaining to the Elohim, i.e., the Lord in all things. In Hebrew seven is "Shvo," which means a return to the starting place, and in Egypt seven was represented by the crocodile, which is an animal which has learned to live on land, but which returns to the water. Thus we get the meaning of the seven not merely as a number of idleness, but of the rest which prepares for a fresh start.

As the "Lord in all things," we get the best idea of the mystic seven. The Christian Church speaks of the seven gifts of the Holy Ghost: Wisdom, Understanding, Knowledge, Counsel, Strength, Piety, and Fear.

* Compare the seven servants of Ahura of the Persians: "The lofty, all powerful, and strong servants of Ahura who all seven are just and never dying; who all seven think alike, all seven speak alike, all seven act alike; who have one thought, one speech, one act, one Lord and Father, even Ahura Mazda the Creator. Of whom one looks into the soul of the other, paying heed to good thoughts, paying heed to good words, paying heed to good works, keeping watch over Paradise."

The seven-branched candlestick was a direct symbol of this. The Lord by his light and wisdom lighting up the universe.

You will understand now why Christ fed the multitude with seven* loaves and two small fishes. It means that the complete gifts of the Holy Ghost were given to them—the greater mysteries and the less. Jacob's serving for Leah and Rachael probably had the same meaning.

It took seven days to conquer Jericho (the city of self-righteousness). The seven trumpets were used in the overthrow. Each of the seven gifts of the Holy Spirit must speak to you before you enter your spiritual home.

Naaman had to wash seven times in Jordan before he was clean. Now Jordan is the river of the purification of the soul, thus we realise that it takes the full manifestation of the spirit to make the clean soul.

The Ark of God was seven months with the Philistines, i.e., your soul has to undergo trouble for its full appointed time before it can return to its spiritual home.

Wisdom hath hewn her seven pillars, says Solomon, i.e., she will in time help you to realise and manifest all the powers of the spirit. Wisdom with Solomon means the Mother-God, or El Shaddai (the Breasted God). Some people say the Nature God, but if you use this expression, see that you mean God manifesting behind Nature and not mere Nature itself, which is but an expression of the power.

Thus seven is a number pertaining not only to the soul but to the spirit. (This will be seen more clearly after studying the number Four and the number Three, which, added together, make seven.)

The seven stars of Ursa Major have been said by the Hindoos to be the visible expression of the seven great rishis or prophets. Each rishi has his cohort round his star, and thus we have the seven heavens. Every morning the Brahmin must say the names of the seven super-worlds.

The Puranas also speak of the Seven Great Seas, made respectively of salt, sugar, juice, spirituous liquors, clarified butter, curds, milk, and nectar.

In the Vedas it is said of Indra that—

"Seven bright rays bedeck his brow,
Seven bright rivers from him flow."

Om the Sun is said to ride in a car drawn by a seven-headed green horse, preceded by the Dawn. Green is the colour of eternal life, and horses are the symbol of intellect and wisdom. Thus the thought is expressed that Om has all wisdom, and shines upon the earth with all varied wisdom.

The number seven was also sacred to the sun god, Phoebus Apollo.

King in his book on the Gnostics, says that the ancient Egyptians expressed Deity in a word composed of seven vowels.

The seven churches of Asia are sometimes said to represent all the churches striving after wisdom.

The Lamb with seven horns and seven eyes means God with seven (i.e., all) powers and seven (i.e., all) intelligences. Similarly the stone of Zechariah is said to have seven eyes. (A stone is the symbol of an elect one.)

There is one last thing I should like you to note in connection with this thought of the totality expressed in the meaning of the seven. The body of man develops in periods of seven years. Thus after every period of seven years there is not a particle in the body the same as existed before that seven years. The periods of seven years also mark definite periods in the growth of the individual. Before the age of seven is attained, self-consciousness should have developed in the child. At fourteen, or about, puberty begins. At twenty-one manhood or womanhood is attained. At forty-two the life wave begins to recede, while at seventy it is definitely seen in its decline.

When we think of all that can be expressed by one number, we begin to realise what a vast subject this symbolism is.

* In dealing with the number Five, I will explain the giving of the five loaves of another miracle.

(TO BE CONTINUED.)

TRUTH is a messenger sent from heaven to warn falsehood of its error. Truth remains on earth when it finds a suitable human temple.

The New Renaissance.

Victor E. Cromer.

EDUCATION.

SINCE the introduction of universal compulsory education into country after country during the last forty years educational systems have undergone innumerable changes. With the recognition of the principle that every child born into the world was entitled to at least a share in the educational benefits that were available, came the main outlines of the curriculum to be taught. At first this resolved itself into the basic teaching of the three "R's"—reading, writing and arithmetic. Later on, a larger variety of subjects was introduced, and from time to time innumerable changes have been made in the methods of teaching and in the subjects taught. During the last few years, moreover, there have been innumerable reforms suggested, some of which are in the nature of distinct movements such as the kindergarten movement and the Montessori system.

EDUCATION AND THE NEW RENAISSANCE.

I am of the opinion that there will soon be a complete re-synthesis of the whole idea of education, based on a clearer recognition of what a child is and what education is. In the New Renaissance, a child will be regarded as an evolving ego re-drawn to the world, and re-manifesting in a physical body for the purpose of carrying on its evolution from the point where it left off in the past. It is obvious that the body grows, and that certain main lines of teaching are the rightful prerogative of all children. They all need to be taught some things, such as the three "R's," but when those general subjects have been learnt, what then?

Once the child has learnt the primary subjects, it will then be discovered that each child has brought over from the past a number of faculties and tendencies. These faculties and tendencies are involved in the very being of each child. They constitute its individuality. The marks of these faculties are portrayed in the conformation of the head of the child, and its propensities indicated on its face.

Trained clairvoyants will later on be utilised for the purpose of a partial classification of children, to be finally segregated by some form of examination to test the correctness of the clairvoyant's deductions. There is no need to teach subjects to children who have no tendencies in those directions, while there are many children who have propensities for subjects not included in the school curriculum, to whom it would be infinitely more advantageous to be taught along the line of their own tendencies than to be compelled to learn subjects for which they have neither inclination nor capacity.

Even the materialist, who does not believe in the immortality of the soul, and, therefore, would not admit that the soul "had elsewhere a beginning, and cometh from afar," yet recognises that there are diversities of gifts among children. Shakespeare was always potentially Shakespeare even as a child, and so were Jesus and Buddha, and so is everyone else. Only that can be developed which lies enfolded within. Right education would open up for each child the possibility of developing its own inner forces. There are no great difficulties in the way of finding out the possibilities of children except prejudice. If we get rid of our prejudices against phrenology, palmistry, and clairvoyance, and treat these subjects with the same commonsense that all other subjects are treated, we will find that we have touched a series of strings that, combined, will produce a wonderful symphony in the realm of education.

The development of universal education has been a potent factor in the re-shaping of the world, and now that the mighty European conflict has vanished into the past, there will be a tremendous surge forward of all the accumulated results of the educational awakening. It is a vital necessity that the educational systems of all nations should be brought up to the highest modern standards, especially in the East, for in a sense, it can be said that the ignorance of one nation keeps other nations back, and for this reason, that the ignorant nation will live according to a lower standard of life, and so the cheap products of that nation will undersell the products of other nations with a higher standard of life. Therefore, it is essential that all nations,

East and West, North and South, shall come within the ripples of the healing streams of renewed intellectual life.

There should be intellectual missionaries as well as religious missionaries in the world to lay the foundations of the New Renaissance. All things are sacred. The intellectual ray is as vital to the welfare of nations as the moral ray; neither can exist for long without the other. Without the intellectual ray religion becomes superstition, and without the moral ray, intellectualism becomes materialistic and soulless. Thus, in one grand symphony the world will be re-shaped in all directions.—"THE KALPAA" (INDIKA).

Romanza.

JULIAN FORRESTER paced to and fro in his study. A puzzled frown puckered his forehead, which was usually so serene and smooth. His violin, a fine old instrument, was tucked under his arm, and several partly finished scores of music lay scattered on the table. Julian composed his own music, and for some time past he had been working on a delicate little theme which he called "Romanza." This was the cause of his frowns. The inspiration had flowed freely when he commenced to work, but at a certain point he could get no further. He placed his violin beneath his chin again, and made another attempt to complete the music. The exquisite notes came roundly, and yet with a silvery sweetness till he reached the one bar, where his bow seemed to stop against his will. With an impatient sigh he flung himself down in a big chair by the fireside. After a few minutes he felt he was not alone in the room, although no sound had broken the silence since the last note of music had died in the air. Slowly he turned his head, and his eyes rested on the queerest little old man he had ever beheld. Somewhat annoyed in having been disturbed at his studies, Julian asked him his business in a rather sharp tone. The old man replied very gently, "I have come to help you. Ah, you smile young man, but let me tell you I handled your violin before you were born."

He took the instrument from Julian's hands, and while his fingers wandered over it with a caressing touch, he went on to say, "This was made with my own hands many, many years ago. It was my favourite violin, and when I left your earth my great disappointment was that other hands should hold it. You, alone, out of the many people who have possessed it, have the true musician's touch, therefore, I have inspired and helped you without your knowledge. The 'Romanza,' which you are striving to complete, is my work. I was playing it myself when I was taken suddenly to the spirit world through heart failure. That is why you cannot play to the end. I had not quite completed it, and I could not impress you with the last part, as I never played it in earth life. It is a great pleasure to be able to come to you and complete it for you on my old violin. Listen! I will play it for you."

He drew the bow across the strings, and Julian listened with wonder to the melody which he had thought was so absolutely his own. He held his breath as the old man drew near the fatal bar, but without hesitation the musician completed the whole of the theme. When he had finished, he fondly placed the violin in Julian's hands, and said, "Now, my boy, I think you will manage it."

With great excitement, Julian took the instrument and tried the melody again. This time he played straight through to the end. He turned to thank the old man with the eagerness of a child, but he had disappeared as quietly as he came.

When the world proclaimed him famous, Julian Forrester still remained humble at heart, realising that his fame depended on higher powers than his own.—E. G. REA.

THE physical brain does not perceive that time and space are relative, that the electrons within the atom rehearse the order of the universe, reproduce the glory of the heavens, and that in a single dew-drop there are whole systems of whirling suns and planets which vastly outnumber those revealed by the most powerful telescope.—W. K. CARR.

Pithy Paragraphs for Psychologists.

W. H. Such.

MODERN THOUGHT: Spiritualism will yet be found able to meet the caustic demands of "Modern thought," and redeem humanity from the thralldom of creeds and dogmas, for it says: "hold no dogmatic opinions, let accurate reason, in conjunction with a good conscience and a strong will, be your guide in everything, and show the example of a good and useful life."

HAPPINESS: To be good in the long run, is to be happy, and the buffoonery of Ritualism ought not to be necessary to convince mankind of this fact.

RELIGION AND SCIENCE: If religion cannot command science as a supporter, it will have to fall before the onward march of reason and knowledge.

LOVERS OF EVIL: It is just possible that those who really love evil, and not the victims of evil, will be in a worse plight after physical dissolution.

IS SPIRITUALISM GOOD OR BAD?: Even if Spiritualism produced only evil fruit, we are not of those who would refuse to practise it for that reason. We would rather the more vehemently pursue its study. We think it is not the Creator's plan to allow the contact of unseen evil without the counter-working of unseen good, as nowhere does He allow evil to be unopposed by good. If there be a bad Spiritualism, it is a clear inference there must be a good one. Woe to him who knows the one, and strives not to reach the other.

INTELLECT: Intellectual power counts for less in the spirit world than kindness and humility of heart, and before it can comprehend spiritual truth and heavenly verities, the human faculty of intellect must be enlightened.

KNOWLEDGE: There is a great difference between knowing a thing and being simply adulterated with it.

CONJURERS: The phenomena exhibited through a spirit medium are produced by the working of a natural law, but the results arrived at by the conjurer are simply an imitation of that natural law by means of art. The real thing must have occurred, or how can it be imitated? No mere conjurer is capable of producing the same results as occur in the presence of the spirit medium if placed under precisely the same conditions. The feats of all conjurers and imitators, if they prove anything, prove the existence of the facts imitated. Here we would ask why are conjurers not forced to comply with the same conditions as those to which the spirit medium is subjected for the production of phenomena?

WHAT IS RELIGION? All religion, by whatever name designated, is the same in purpose, viz., to inform mankind of their spiritual nature, and their relationship to the spirit world, and guide them in the path that leads to future good results. Religion springs instinctively from the spirit-man, and will survive the overthrow of theology. The fundamental idea in all religion is the recognition of the Almighty Power that controls the universe, and an effort on the part of mankind to search for that Power, and come into unison and harmony with it.

WHAT IS THEOLOGY? Theology is a crude attempt to define religion, and to rule mankind by fear and dread instead of love, and to secure morality by the fear of punishment rather than by a well-developed scorn of evil. It is nothing more than a set of opinions men have formulated respecting the Creator, man, human duty and happiness. Scientific schools offer prizes for new ideas, for research and discovery, but theological schools give their prizes to students who have the greatest capacity for swallowing antique dust.

WHAT IS SCIENCE? Science may be defined as a full and systematized knowledge of the universe, leading to the discovery of laws and the comprehension of causes. The true student of science neglects nothing that may widen and deepen his knowledge of nature, and if he be wise, as well as learned, he will hesitate before he applies the word "impossible" to any facts which are widely believed and have been repeatedly observed by men as intelligent and honest as himself.

SPIRITUAL WORKERS. The spiritual worker must not ask himself how much he is going to get out of it, but how much he is prepared to lose by it.

Progress Arrested: A Dream.

James McBlain.

COMING along the flat and muddy shore was a rather small figure of a man. It was evening, and there was not much light. When he came near me I saw that he was apparently a Chinese or Japanese youth. He wore a dark green blouse. With scarcely a glance at me, he passed on to the left and then outwards to where was some kind of vessel standing solitarily just where the slowly increasing tide lapped lazily the greenish black ooze. There was an air of mystery about the occurrence; everything was so silent; not another being was anywhere in sight.

I wandered off to the right up the harbour, wondering. I came to where was a great ship, entered it, and took a seat near the centre of it. It seemed like a floating theatre. There were tiers, tier above tier of occupied seats up the inside of the ship to my right and left. In front of me things were indistinct. It seemed there was someone of importance there. That was the stern of the vessel. Behind me was the fore part. As I waited, I was surprised to see Chinamen, and perhaps some Japanese, coming in behind the people in the seats in the galleries on either hand and sitting down between them, and I noted that each newcomer, in his blue or green coat, or blouse and wide trousers, got carefully between two white people, so that presently there were yellow men all about, intermixed with persons of other nationalities everywhere, and predominating in numbers. There was something eerie about it all, something uncanny; the silence, the harmony of movement, the design carried out persistently and sensibly, but with purpose and aim as yet unknown to my marvelling perception.

Then I knew that the great ship had started slowly, cumbrously, down stream. I got into a small boat, and hastened on ahead, stopping presently at a point to the left. Then the youth whom I had seen before came to me and said something—I knew not what. He seemed to have run about on the surface of the water. He sat down beside me, pointing out over the dark, smoky sea. And there, in the centre of the broad stream, was a great tall figure as of an immense Chinaman or Japanese—I was not sure which—but on looking earnestly, I saw that the figure wore a mask, and immediately, as he turned the face in my direction, it was, I discerned, a big Chinese countenance with awful bulging white eyes that just glanced with deep meaning at me and the boy. Then a voice came from the mask, a soft, sweet musical voice. What it said I cannot state, but at once another form, similar to several I now saw about the person of the giant, came to us and put a penny, an ordinary copper penny, in the hand of my little companion, who appeared to be greatly pleased thereat. Then I looked outward again at the strange, luminous scene of this murky night. On came the majestic ship, her lights brilliant, tier above tier, in her sides.

Then the giant spoke a word. His voice was quiet, like a note on a small brass instrument. There ensued stunning confusion; wild noises thundered in my ears. All the lights went out. Darkness reigned; all sound ceased; the silence that followed was horribly significant. I knew that the ship had stopped in her stately progress; had descended to the depths of the waters; and the blackness of the night was only relieved by leering brown and yellow faces, frightful in their malignity. And then I awoke.

[NOTE.—I had the above dream about a year ago, but the account of it was refused by a local daily paper, although praised as an allegory. Recent events have caused me to think it was prophetic, and therefore it is I am sending it to THE TWO WORLDS.—J. McB.]

EVERY visible thing is a symbol of eternal spirit life.

KNOWLEDGE is for use and not for exhibition. It is the source from which we draw wisdom, the power that moves the people of earth.

THERE is no such thing as "finding" happiness by seeking for it directly. It comes always through the operation of a great and universal law—by the sympathy, the care, the consideration we render to others.—TRUE.

Methods of Spiritual Healing.

Mr. W. H. Robinson Visits Sunderland.

ON Sunday evening, June 27th, Mr. W. H. Robinson, the "grand old man" of Spiritualism of the north, visited the Monkwearmouth Society and spoke on "Health Studies." As the moving and organising spirit of the Newcastle Psycho-Therapeutic Mission, Mr. Robinson was singularly at home on this topic, and eloquently discoursed for upwards of an hour, giving valuable hints on mental and mesmeric healing. At the outset, the speaker gave some interesting biographical facts concerning himself.

His father, he mentioned, was an earnest seeker after truth, and he remembered that, to enable him to adequately interpret the word, he spent some £15 of his hard earned money on a copy of Dr. Clarke's then famous "Bible Commentary." Through the advance of knowledge, this once celebrated work had fallen very low indeed in value. While in London he (Mr. Robinson) ascertained from his book-selling friends that it could now only be disposed of for "watter paper." (Laughter). In Dr. Clarke's day, the book of Geneses and the "Fall" were literally and devoutly accepted, but in recent times Charles Darwin's scientific "Commentary" had revolutionised religious opinion. The only church that resisted change was the Roman Catholic, but the leaders of it were in "fear and trembling," regarding the influence of Spiritualism on their people. Bishop Vaughan, in a Catholic newspaper, the other day, said that many of their college trained students, venturing contrary to his warnings in to the presence of a modern "Witch of Endor," came out of her society clad in new theological vestments.

Mr. Robinson related that in his early years he left Wesleyan Methodism and became connected with the Free Thought Movement. This cult did nothing but dispatch "destroyers" to annihilate the irrational creeds floating on the sea of time, but these doubters did not take into account that man is a creature of more than the combative and destructive powers, and must have poetry. The agnostics attached the idea of immortality quite oblivious of the fact that this idea was a great poetic achievement. Now, immortality was placed on an enduring and indestructible foundation by Spiritualism, and while new beginners should attend seances, and secure the positive evidences, convinced Spiritualists must go forth and perform "good works," and one of the most useful features of their Movement was the healing by the "laying on of hands," as in the days of the Seer of Nazareth.

To become an efficient healer, the student should begin by mastering the chief elements of physiology, especially of the nervous system. Physiology taught that the human body is covered with a net work of nerves which are connected with every organ, and with every tissue in the body, these nerves being united in the lower brain, and from there connected with the outer surface of that organ. The brain consists of millions of cells, charged with nervo-vital magnetism, and from these cells, by the magnetic influence over the nerves, messages are constantly sent to control the working of the body. It was, in fact, that every thought with which we might be inspired, emitted an emanation or distinct aura. The action of radium enabled those who lived most on the external plane to comprehend this. The exercise of destructiveness on a great scale, as in the late war, gave rise to a crime wave which, as they were aware, was now passing over the world. Dr. Mesmer was ridiculed for teaching the existence of this magnetic sphere or influence, and the idea that vital life—whether good or evil—could be transferred from one individual to another.

A knowledge of W. H. Myers' "Psychology of Mind" put an important key into the healers' hands. It was proved that the seat of the Under-mind is in the lower brain, and the seat of the Over-mind in the top brain, or coronal region, the Over-mind having the power to control the Under-mind. This Under-mind covers involuntary or sub-conscious action, and the whole domain of sub-conscious thought, while the Over-mind is the voluntary or conscious thought or action, and, therefore, the power to criticise and reject lies mainly with it. There is a mass of evidence to show that the Over-mind can positively act as

the magnetiser, as it were, of the Under-mind, give it healthful suggestions, and thus effect self-healing.

As far back as 1861 our seer, Andrew Jackson Davis, set forth fully his principles of self-magnetisation, which he began in his "Great Harmonia," vol. I., entitled "The Physician." He taught that our will may express its decrees upon the whole physical economy, through the pneumogastric nerve as the medium. "The heart," said Mr. Davis, "is covered with a cardiac plexus, which arise from the pneumogastric nerve. The lungs are supplied with many branchlets—another plexus of nerves—which also spring out of the same prime conductor. Lastly, the entire digestive functions are pervaded and provided abundantly, and in like manner, from the same voluntary battery at the base of the brain. By this pneumogastric treatment of yourself, you will receive spiritual strength from the air—nothing is more certain. When by practice you can breathe deeply and heroically, and at the same time put your will upon the restoration of the general system, the art of fixing your mind upon some particularly diseased part will become less and less difficult. Consumptive persons, by simply breathing profoundly, and willing systematically, may enlarge their chests and lungs beyond the possibilities of disease."

It was certainly much better for them to be their own healers, than to rely upon outside sources. He lectured that Mr. Davis's method of "Auto-Suggestion" far surpassed other methods set forth by ordinary hypnotists. If they desired to get the most out of life, and to develop their own inner sources, they would become their own physicians and practice self-healing. "Materialistic remedies, crude drugs and mineral mixtures are," said Mr. Robinson, "passing." Dr. Gurth Wilkinson well said, "The soul is not porous to the body, though the body is porous to the soul; and by no art can camels pass through needles' eyes; death get into life; gross heat penetrate living heat; or dead doctrines of convertibility procure admission to the distinct and fastidious truths which conserve the empire of the world."

Present Day Spirit Phenomena and the Churches.

THIS is the title of a new pamphlet by the Rev. Chas. Tweedale, which accuses the modern Church of neglecting the witness of spiritual life as vouchsafed to the Apostles and the early Church. The writer shows the attitude of the modern Church to be illogical, inasmuch as any criticism of modern psychical phenomena applies equally to that of the Biblical records. He argues the position well from the Scriptural standpoint, and the pamphlet is a strong appeal to those embracing the Christian position, and points out that the refutation of Spiritualism means the spiritual bankruptcy of Christianity. He explodes the lunacy charge, and ridicules telepathy as an exhaustive explanation of these phenomena, and calls upon the Church to join hands with Modern Spiritualism and claim its heritage of communion with the saints in real and actual form, and thus re-possess itself of that spiritual vitality which a reliance upon ancient creeds is rapidly killing.

The Archbishop of Canterbury, having read this pamphlet, has sent for a quantity in order to supply copies to each of the Bishops who will be attending the forthcoming Lambeth Conference. It is a sign of the times that the Archbishop is thus showing a determination that each side shall be presented on that occasion, and we offer him our congratulations. The pamphlet may be obtained from our office, post free 3d. or in quantities at 1/8 per doz., carriage extra.

Important Notice.

THE Morse Memorial Fund is now closing its accounts, but there are several books and lists which have not yet been forwarded to the treasurer, Mr. John Jackson, 30, Buxton Road, New Mills, near Stockport. Will the sleepers awake and let the treasurer hear from them.

ALL things have a spiritual origin.—PLATO.

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FRIDAY, JULY 9, 1920.

How Are You?

In the changing times of to-day there is an increasing tendency to the control of all the activities of the individual by the State. The bureaucratic control of the means of life cannot well be severed from the control of life itself. There is an inclination to look to that nebulous and changeable body, "the State," to remedy all the ills that flesh is heir to, and to forget that for practical purposes the State is represented by a limited number of individuals who are temporarily thrown into prominence amid the confused whirlpool of conflicting opinions. Now human nature is a variable thing, and the uniqueness of each person lies in the fact that he is in some degree DIFFERENT to every other individual. The growing idea that if a certain state of things suits me it must necessarily be made to suit everyone else, is a folly which ignores natural variations. It is a folly which religion, above all things, has committed to her sorrow, and any attempt to reduce social life to a rigid system which applied to everyone is but a form of seeking trouble. We fear that too often the attempt to relegate human activities to the control of the State is but a form of shirking one's duties and responsibilities. Granted that when a mass of men harmoniously work together to one end they accomplish more than the same number of men working individually, yet it would appear that success depends upon agreement concerning not only the ideal aimed at, but also upon the ways and means of reaching it. In so far as social science is applied to the control of human life it must contain an element of elasticity sufficient to embrace the varying requirements of differential characters, otherwise such control applied by a body of officials who do not understand the variations of human personality must give rise to irksomeness and friction. We have an admirable example in the growth of Trades Unionism, which we believe finds its present strength in the fact that it is the concomitant of the limited liability company. The destruction of the personal human touch between employer and employed banished human feeling from the commercial field, and substituted the friction between parts of an organised machine. Human touch and sympathy was ousted by hard and fast commercial rules, which took no note of individual idiosyncrasies and requirements.

We should not have reverted to this in such a paper as THE TWO WORLDS but for the fact that threatened changes are likely to fetter the few liberties we still possess. Under the Ministry of Health Act, 1919, a Consultative Council on medical and allied services was established, and this body has just presented to Parliament an interim report outlining a scheme of compulsory medical service under State control. Such reports, of course, present admirable features intended to afford the latest scientific treatment to all who suffer. It is—equally, of course—a costly Utopian scheme, which is likely to be far from practicable. Under it, however,

there is no loophole left for such elasticity as would meet the genuine needs and requirements of a large minority. There is no hint of provision for contracting out, and under it it there will be no room in the State for any health practitioner who is unorthodox in his methods or unqualified in the orthodox sense, and this, to Spiritualists, is an important—even vital—matter, for the reason that they are aware of certain forms of healing and curative treatment which are not embraced within the canons of the British Medical Association.

Let it be distinctly understood that we have no desire whatever to decry the medical faculty. We believe the majority of practitioners to be sympathetic, hardworking, intelligent, and to have a professional pride which centres their interest in their arduous work. We believe their profession to be often a thankless one, whilst the emoluments of the rank and file are small compared with the services rendered and the inconveniences under which they labour. It is none the less true that the very greatness of the profession throws around it an atmosphere of conservatism only by some few degrees removed from the conservatism of the cleric. If there is one thing sure it is that human life is perpetually enlarging, and the static area of to-day becomes the prison of to-morrow.

Spiritual life has always been associated throughout history, with health. Faith healing and kindred phenomena have always been associated with religion, and the maximum of such curative powers has generally been seen in the early stages of a new form of religion. Later, when specialists have been appointed to take charge of the curative section, the professors have gone off at a tangent, and divorce between the two has resulted. The priest and the doctor are the lineal descendants of the medium by different genealogical lines.

Spiritualism numbers amongst the "gifts of the spirit" that of healing. This may sometime take the form of the concentration of psychic force, as seen in the laying on of hands, and at others "suggestion" may largely indicate the process. Concerning the latter we do not hesitate to say that for 60 years the health of the nation has suffered by the bitter opposition of the British Medical Association to the employment of hypnotic and suggestive treatment in certain cases. Only comparatively recently, after a long fight and successful demonstration by the unorthodox practitioners, has the British Medical Association capitulated.

Some men and women are born with healing power as a natural gift, and whilst in such cases training and practice are necessary to produce the best results, it is none the less true that any results attained by the trained man who has NOT the power are poor in comparison. A natural healer will be a healer whether he possesses a degree or not, and the possession of a degree will not make a man successful who has not the natural power. We have in mind one man who has to his credit the effective cure of hundreds of cases of cripples and paralytics, people suffering from loose cartilage, tubercular joints, appendicitis, arthritis, heart and spinal trouble, gastritis, neurasthenia, etc., and in most of these cases the orthodox practitioner had tinkered with the cases for months and even years, and in many of them pronounced them incurable. This one man is treating over a hundred cases per week. It is not a case of mechanical or electrical appliances. Whilst in some few cases botanic remedies are used, in the great majority of them it is purely a matter of psychic force.

In any sane scheme of National Health service room must be found for such men. Any scheme which deprives humanity of the beneficial services of such a man—because, forsooth, he was trained as a blacksmith, carpenter, or collier, and has not passed through a university course—should excite a protest. A doctor must be judged by his curative or preventive work quite as much as by his degrees. Surgery may be a matter apart, but we think that 60% of the surgeon's work would be needless if the natural healer were rightly trained and used.

Again, a doctor's initial and chief difficulty (and we think the open-minded medical man will agree) is that of correctly diagnosing his case. There is a phase of clairvoyance—perhaps common, but none the less actual—which is invaluable here. We know of cases where the patient and clairvoyant meet for the first time, not a word is spoken, and

a symptom mentioned, not a pulse or tongue examined, not a limb uncovered, but spontaneously the complaint is diagnosed, and with a higher percentage of success than the medical man can show. We willingly admit that a good deal of bunkum and folly characterises the practices of some so-called clairvoyants—chiefly beginners—with an exaggerated sense of their wonderful powers, but a little experience and practice soon right this. Everyone must start somewhere. But the experienced clairvoyant who by practice knows his work would be the best ally the medical man could have, and room must be made for him in the interests of national health.

We suggest that any State system must include the trained clairvoyant, the natural healer, the individual who can demonstrate his powers at manipulative surgery, the botanist, and, in fact, any and every man who can show solid results. We have little patience with the unscientific theories of the Christian Scientist, but we cannot ignore his work. Hypnosis of a negative type may or may not explain his cures—but they are there. Whether he can explain them is a minor matter. We have some sympathy with the man who simply said, "One thing I know, whereas I was blind, now I see!" Whether the healer had degrees or what school he went to, what were the methods used or means employed, did not matter, provided without offence or injury to anyone, the results came.

If we cannot allow the natural healer to be ignored, and the nation deprived of his services, it is equally true that we cannot allow individuals to be penalised for consulting him. If the patient has faith in him, the patient must be allowed to use him without penalty. Under no circumstances would we allow the State to consign our own body to anyone without our consent and approval. If our external possessions belong to the State, our bodies are at least our own, and whilst we acknowledge the right of the State to protect others against us (in certain infectious diseases, for instance) we will fight to maintain the freedom of intelligent citizens to hinder anyone from hurling them into an unapproved State machine evolved out of bureaucratic statistics. Spiritualists should watch future developments with care.

CURRENT TOPICS.

Professor
Hyslop.

THE passing of Professor Hyslop and his known interest in spirit communion has filled the world with rumours of speedy messages alleged to have been obtained from him. Knowing the nature of present day journalism and the search for sensational items, we advise our people to keep the salt cellar within easy reach. Spiritualism is a matter for cool calculating study and analysis, and no one knows that better than Professor Hyslop. We imagine that he would not be over hasty, but in consultation with his old and trusted fellow-researchers would wait until he had fully recovered from the change in order to give some definite message which should be evidence of his identity.

The Man
who Knows!

WE have generally found that Spiritualists who pass behind the veil are slow to communicate. They know from personal experience the difficulties of intercommunication, realise that an unsatisfactory or fragmentary message may do much harm by arousing doubts. Such people adopt a deliberate policy of waiting for the right time, the right medium, and the right conditions before making their attempt to manifest. It exemplifies the old phrase, "Fools rush in where angels fear to tread."

Mixed
Messages.

WE have often thought (and experience supports the idea) that the early communications of a recently deceased person are seldom produced by the reputed communicator alone. As the parent guides the hand of the child who is learning to write, so a hand of more experienced people direct the path of the communication, and one gets a mixed message bearing traces of two or more personalities. The new beginner does not know sufficient of the processes involved to work alone, he is traversing an unknown track,

and as his guide and helper walks by his side and leads him, two lines of footprints often crossing one another, lead to confusion in the minds of those who examine the path.

Solid
Evidence.

It is chiefly those who, during earth life, have been brought face to face with the numerous difficulties of communication, who realise the necessity of getting a clear passage for their messages, and are sufficiently calculating to differentiate between exact communication and merely "getting something through." A case in point occurs to us of quite recent occurrence. A young man was posted missing in France some 18 months prior to the armistice. He was quite familiar with Spiritualistic practices and had sat in many seances. He had friends who were frequent habitués of the seance room. One would have thought that his anxious wife would have received an early message. Whilst occasional hints of his presence behind the veil were forthcoming, yet there was nothing definite and conclusive until a few months ago, when he came to her in sufficiently solid form for her to feel his hands and recognise his voice, and assured her that all was well. "Why didn't you communicate before?" he was asked, and his reply was characteristic. "I know what a little sceptic you are, and I wouldn't make any attempt to reach you until I could do so in such a form as to place it beyond doubt. Now you KNOW I've been—you KNOW I am with you, and will be completely satisfied that I live."

Patience often
Essential to
Success!

ONE could quote from personal experience numberless cases of the kind. Cases in which the spirits of loved ones, anxious to build up a conclusive case, have waited ten years or more, ere attempting to give evidence of continued existence, and this applies chiefly to those who knew the difficulties from their earth experiences. The variation of human personality is not sufficiently taken into account. It is not a case of finding A medium, but of finding the RIGHT medium to use and the right conditions for such use. The medium who is best for one spirit is useless to another, and the same law applies to the relations between medium and sitters.

Mediums
for Sitters.

THE very medium who gets the best results for me will totally fail with my neighbour. Incompatibility of psychic forces have much to do with the reliability of results. No medium gets on equally well with all sitters, and the same is true as between the medium and communicator. It is in the nature of the case. It is embodied in the make-up of human personality. Every man wins someone and antagonises someone else. We have noticed it with healers especially. The healer who endeavours to cure all disorders wastes his time. Every healer has his speciality, the domain in which his power produces its maximum results, and the wise healer finds his forte and concentrates on it.

There are
No Best Mediums
for Everyone.

WE get many letters asking us to recommend the BEST medium. There is no best medium for everyone. Some mediums get excellent results with one sitter and positively fail with the next, and this MUST be so in the nature of the case. Where psychic temperaments blend, the power freely flows; where they do not blend, the best medium in the world may be beaten back upon himself, and in such cases if the medium be wise, he will recognise the facts, be perfectly frank, and not endeavour to camouflage by mere words or guesses. It is for such reasons that we refuse to recommend mediums. The racing man says "horses for courses," the psychic investigator knows that a generally indifferent medium may secure excellent results with SOME sitters. Experience is the best guide.

THE instrument of divine law will never hate, never dislike, never seek revenge, never urge war, no matter what the provocation. He knows that nothing can withstand divine love.

Farewell Luncheon to Sir Arthur Conan Doyle and Lady Doyle.

GREAT interest is shown amongst all Spiritualists in the proposal to give a farewell luncheon to Sir Arthur Conan Doyle and Lady Doyle on the eve of their departure to Australia. The luncheon will be held at the Holborn Restaurant, Kingsway, London, on Thursday, July 29th, at one o'clock p.m. There is no doubt that all Spiritualists will rise to the occasion, and make this gathering a representative and historic one. It is hoped that mediums in particular will be represented in force, and that all who have benefited through the wonderful work in the great cause carried out in such a masterly manner by Sir Arthur Conan Doyle will make every sacrifice to be present, and therefore show "the Knight of Spiritualism" how deep is their appreciation of his unselfish and magnificent efforts to spread this great truth. An illuminated address is now being prepared, on which will be inscribed the names of all those who are present at this function, and the scroll will be presented to Sir Arthur during the afternoon.

LUNCH COMMITTEE.—Ernest W. Oaten, David Gow, John Lewis, Miss Estelle Stead, Miss F. R. Scatcherd, Mrs. Barbara McKenzie, L. Curnow, Viscountess Molesworth, Hon. Secretary, Harry Engholm, Hon. Treasurer.

Single tickets are 7s. 6d. each, and all applications must be made at once, for owing to limited accommodation the number who can be seated on this important occasion is confined to 250. Applications will consequently be taken in strict rotation.

HOW TO OBTAIN TICKETS.—Send your name and address, together with a cheque or postal order for the ticket or tickets required (made payable to Harry Engholm), to any of the following members of the Sub-Committee, who will then mail you the ticket and full particulars of proceedings:—Viscountess Molesworth, Shalimar, Chertsey Lane, Egham; Miss Felicia R. Scatcherd, 14, Park Square, Regent's Park, London, W.; Mrs. Philip Ch. De Crespigny, 1, Artillery Mansions, Westminster, London, S.W.; Miss Estelle Stead, 13a, Baker Street, London, W.; Mrs. Etta Wriedt, c/o Stead Bureau, 13a, Baker Street, London, W.; Colonel Roskell, Delphic Club, 22a, Regent Street, London, S.W. 1; John Lewis, 24a, Regent Street, London, S.W. 1; Ernest W. Oaten, Two WORLDS Office, 18, Corporation Street, Manchester; J. S. Goodwin, Lynwood, 3, Chesham Road, Brighton, Sussex; Miss Lind-af-Hageby, 7, St. Edmund's Terrace, Regent's Park, London, N.W.; Leigh Hunt, 20, Burnley Road, Rollis Hill, London, N.W.; Mrs. Barbara McKenzie, 59, Holland Park, London, W.; Percy Street, 13a, Blagrove Street, Reading; David Gow, Office of "Light," 6, Queen Square, Southampton Row, London, W. 1; Charles J. Williams, 115, Tanners' Hill, Deptford, London, S.E.; Frank Blake, Oakleigh, Richmond Park Road, Bournemouth; R. A. Bush, Morden, Holt, Mitcham, Surrey; Harry Engholm, 16, Castlenau Gardens, Barnes, London, S.W. 13.

A Spiritual Missive.

"Judge not, that ye be not judged."—BIBLE.

I WANT you to take this truth to heart, for it is a great and important one. No one on this plane can attain perfection. The utmost he can do is to strive to enter in at the straight gate, and with the Christ, glorify his humanity. Do not misjudge those you do not understand, and wound yourself by throwing stones, forgetting the frailty of the glass house in which you live. Think of the many mansions to which, if you will, you may read your title clear. Judge yourself that you be not judged, and see that it be righteous judgment, one faithfully and judiciously administered in the calm hour of pure contemplation. Let your introspection be brief, and searching, that you may sense unerringly the obstacles that hinder your spiritual progress, and learning truly act with wisdom and discretion. Aspire, and the beauty that liveth in the eye of the spiritual beholder will be yours—a source of everlasting satisfaction, while the mote in your brother's eye will be forgotten, as an untold dream.—E. P. PRENTICE.

SPIRITUALISTS' NATIONAL UNION, LTD.

ANNUAL CONFERENCE.

GREAT enthusiasm and a wonderful spirit of fraternity characterised all the gatherings in the historic town of Reading during the past week-end. The Eighteenth Annual General Meeting of the Union called together a body of some 160 delegates and members of the Union, representing Spiritualism in every district of Great Britain. The European situation has for some five years caused these re-unions to be mere perfunctory shadows of the fraternal gatherings of pre-war times, but at Reading we are pleased to note that pre-war conditions were reverted to.

Under the presidency of Mr. E. W. Oaten, the delegates assembled at 3 p.m. on Saturday, the 3rd inst., and with an adjournment for tea the meeting continued until 10 p.m. The election of officers resulted as follows: President, Mr. Geo. F. Berry, Worcester; vice-president, Mr. E. W. Oaten, Manchester; secretary, Mr. R. H. Yates, Huddersfield; treasurer, Mr. T. H. Wright, Sowerby Bridge; council (six vacancies), Messrs. R. Boddington, A. E. Hendy, and R. A. Owen (re-elected), A. T. Connor, Peter Galloway, and R. Wolstenholme.

The reports and balance sheet were passed after a good discussion, and a good deal of legal business was transacted, including resolutions making clear the fact that new Articles of Association will come into force on the 1st January, 1921, while the present officers and committee will continue in office until next year's conference in July.

We are pleased to note the unanimous desire of the members present to recognise their sense of obligation to the late Secretary, Mr. Hanson G. Hey, to whom a telegram was despatched expressing the sympathy and affection of the large assembly, and to provide that an equivalent of his salary should be continued for the next twelve months.

A Nation Testimonial Fund in his behalf was launched, and the President expressed the hope that a sum of at least £1,000 would be raised as a nucleus for his future care, since it is generally felt that it was in the service of the cause that his health was broken.

The Sunday morning meeting will long be remembered for the remarkable and erudite paper by Stanley De Brath, Esq., M.I.C.E., on "Some Practical Aspects of Spiritualism," which evoked a fine discussion. High praise was generally accorded to the essayist.

The afternoon meeting saw the conclusion of the business of the conference, and the evening mass meeting was addressed by Mr. E. W. Oaten (President), who gracefully inducted his successor, Mr. G. F. Berry, to the chair. Addresses were also delivered by Mrs. Jessie Greenwood and Messrs. Stanley De Brath, R. A. Owen, and Percy Street, whilst the organ solos added to the enjoyment of a meeting which filled the fine Town Hall with enthusiasm.

A further and more detailed report will follow in our next issue.

All men are good—good for something or good for nothing.

HE who possesses psychic knowledge will never appear before a "psychic congress" to prove that which does not require proof.

MATERIAL man turns his back on God's handiwork in visible and invisible nature to study the ever decaying work of man.

BE like the bee: search all things, extract from each thing that which is good, to again, re-distribute it where it will do the most good.

KNOWLEDGE is given to no one for exclusive use. It cannot be stored; it can only be retained by its giving. Nature has no vacuum.

THE best and only friends a man can have are his GOOD DEEDS; they never desert him, but plead his case until the final judgment.

IF those who have accepted the Church in blind faith would remove the veil from their eyes and demand "knowledge" in its stead, the Church would die.

Egyptian Necklace Mystery.

Edinburgh Residents' Experiences.

SOME remarkable manifestations, so far not susceptible of any ordinary explanation, have occurred in Edinburgh in association with an ancient Egyptian necklace. The necklace, about Christmas 1913, was sent by a lady resident in Cairo, who explained that it had been taken from an ancient tomb in the vicinity, and its present owner is a lady who lives in the West End of Edinburgh. The owner, who did not attach very much value or interest to the necklace, which consists of Egyptian glass beads, put it away in her jewellery box. During the war she was absent in France. Recently, when making a search for some ends of gold and silver in her jewel box, she found the necklace at the bottom, where it had lain completely forgotten. She took it out and examined it, and decided that it was scarcely worth while keeping it any longer, and threw it into a waste paper basket in her room. That night she retired to her room about 10-30, and on placing her hand on a chair when bending down to get her slippers, which were placed beside the waste-paper basket, she was startled by the distinct feeling of a hand suddenly clutching her wrist. Somewhat startled, but trying to convince herself that her imagination had played her a trick, she went back to her reading-table and proceeded to read by the light of a table lamp. Her attention was attracted by sounds from the waste-paper basket. Her first thought was that a mouse has somehow got into it. She went over and lifted the basket, but finding no mouse there, returned to her reading. The sounds persisted and became louder; and being convinced that a mouse must be there, she determined to let it away by inverting the basket, and for that purpose took it to another room. She failed to discover any mouse, and on examining the basket under the light of a lamp and removing some torn letters, she saw the beads, which had escaped her memory, and thereupon for the first time associated them with the peculiar manifestations which occurred.

She became so nervous that she took the basket and the beads to a box-room, and locked them up during the night. Next day she hesitated to state what her experiences were, but at lunch-time mentioned to her brother what had occurred. The latter naturally was interested in the beads, and asked her to show them to him. They had been thrown away, but investigation revealed the fact that a servant in the establishment had noticed the beads in the dust-bin, and had put them in his pocket.

The brother took the beads with him on retiring for the night, and placed them on his pillow a little to the right of his head. About twelve o'clock his attention was suddenly arrested by a movement as if a hand had made a sudden grasp at the beads lying on the pillow. He remained alert and very wide-awake. Tapping sounds were heard on the walls near the ceiling—sometimes single knocks, sometimes two or three in quick succession. He had never heard anything of this kind in the room before. The sounds kept him from sleeping for a considerable time. The necklace also seemed from time to time to be moved somehow on the pillow by some unseen agency. Being unable to sleep and getting rather wearied, he eventually took the beads and threw them over the staircase, and thereafter he was able to sleep soundly until the morning.

Pursuing his investigations a night or two later with the beads on his bed, he was awakened up after he had fallen asleep owing to the bed being actively moved from side to side. Thinking it possible that he might unconsciously be himself shaking and causing the movement, he made sure that he was lying perfectly still, and that the manifestations could not be accounted for in this way. He afterwards heard the necklace producing a rustling movement. Eventually he took the necklace in his right hand and had the sensation at one time that it was moving. He replaced it on the pillow, and again heard the rustling movement associated with it.

On the following night he slept soundly with the necklace in the room till four in the morning, when he was awakened by the bed again shaking, although not so violently as on the first occasion. He also heard a sound near the

window, very difficult to describe, but the nearest description he could make of it was of someone sobbing. This went on for nearly a minute. On the following two nights he was awakened frequently by tapping and similar manifestations.

These experiences prompted him to suggest to one or two friends that they should also investigate the matter, and see whether they also encountered similar manifestations. Accordingly, the beads were handed over to a lady who reported nothing unusual. From her the necklace was passed on to another lady who placed it on a chair at her bedside. In the room there was also sleeping her little girl. In the course of the night she was awakened by the sound of tapping on the chair. The tapping also aroused the little girl, who became so afraid that she ran out of the room. Here also there were tapings on the wall not to be accounted for. The beads were thrown towards the bottom of the bed on the eiderdown quilt, and the lady distinctly felt a persistent and repeated movement where they lay, as if someone were groping for them.

The necklace was returned and given out to a young man who placed it in his room. He awakened up in the night suffering from extreme palpitation and in a cold sweat, and with a general feeling of fear. Various other people have had the necklace in turn. One of the investigators placed it in another person's room without his knowing that it was there. He also woke up in the middle of the night with extreme palpitation and other symptoms similar to those experienced by the younger man.

The investigation of the mystery of the beads is continuing, and a careful record is being made with a view to its future elucidation. Steps are also being taken to procure precise information about the finding of the beads in Cairo.—"THE SCOTSMAN."

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.

INFORMATION REQUIRED.

SIR,—I should be glad if I may be permitted to enquire or ask a question through the columns of your valuable paper. The question is: "What is the basis of Spiritualism." ABEL SMITH.

A STORY BY REV. W. J. HILEY.

SIR,—I was amused to read in THE TWO WORLDS that Rev. W. J. Hiley has been preaching against Spiritualism. I always thought he was a Spiritualist. A few years ago he was preaching at Tredegar. I was not a Spiritualist then. He was telling us about a young man and his father. The father, when alive, was blind. This young man was an expert cricketer, and there was a big game pending. His friends did not like to ask him to come to play, as he had so recently buried his father, but when the day came for the match, the young man turned up on the field. Some said, "We did not expect you to-day, as you have recently buried your father, and we did not like to ask you to come. The game went on, and the young man pluckily saved the situation for that day, and was the means of winning the game. At the close his friends gathered around him, asking him how he played so well, and the young man replied, "You all know when my father was alive he was blind, but he was on the field to-day, and this was the first time he was able to see his son play. I know he was watching, and that's why I played my best." The Christ said, "Let them alone. The blind leaders of the blind both will fall into the ditch." A. LEWIS.

[Evidently the Rev. Hiley can tell the tale when it suits him, even though it be a Spiritualistic one.—ED.]

THE world is my Church, to do good is my religion.—THOMAS PAINE.

REPORTS OF SOCIETARY WORK.

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

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

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

4.—*Important: No special or Ordinary Reports two Sundays old will be inserted.*

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

Special Reports.

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

LONDON : FULHAM.

THE second quarterly rally of the Fulham Church took place on Saturday and Sunday, July 3rd and 4th, the first date being devoted to some excellent singing, instrumentation, and elocution. On the Sunday addresses were delivered by Mr. Ashton, on "Labour—Service"; by Mr. J. H. Kent on "Spiritual Communists"; by Mr. A. J. Gamble on "Colour Clairvoyance"; and by Mr. F. Flood on "Some experience with automatic writing." Both meetings were highly successful, and the old-established Society is to be congratulated on its efforts to evoke further interest in our Cause.

LONDON : MANOR PARK.

AT Mr. R. Boddington's request Mr. H. J. Osborn took his place on Sunday evening, June 27th, at the Manor Park Church, Strone-road. The collection being for the Fund of Benevolence, Mr. Osborn took the word "Benevolence" as his topic. The word, he said, imputed kindness, almsgiving, and love, and each was incomplete alone. The benevolent man showed good-will, sympathy, brotherly love, and toleration, for his heart was in the right place, he felt for others, would do a good turn, and radiated "God-speed." The unbenevolent man was ungracious, unamiable, unfriendly, unbrotherly, and these qualities were sometimes displayed without intentional harm. The greatest benevolence was all inclusive, for it imported the Fatherhood of God and the brotherhood of man, since love was the essence of religion, and of Spiritualism, and should be a habit of mind, a guide of life, and a certainty hereafter.

LONDON : PLAISTOW.

A SUCCESSFUL Bazaar in aid of the Building Fund of the above Society was held in the Hall, 2, Braemar-rd., on Thursday and Friday, June 17th and 18th, resulting in a profit of £30. After a hymn and prayer asking for Divine blessing on the work, the President, Mr. H. Wright, in a few introductory remarks, thanked Mr. Byers, the energetic secretary and organiser of the Bazaar, for his patience, perseverance, and tact in bringing together so enthusiastic a body of

workers, and brought about a splendid display of work now before them. He also thanked all workers who had in any way contributed, whether in kind or money, for their help and sympathy. Mrs. Neville had kindly consented to open the Bazaar. She said she had opened some bazaars and been to many, but had never seen the price of articles so low in comparison with the quality of the goods displayed that afternoon, and wished the Society every success in its efforts to raise sufficient money to have a larger and better Hall. She then opened the Bazaar. We have to thank her and Mrs. Prince for their help in giving readings which materially helped to the success of the Bazaar.

LONDON : LEWISHAM.

MRS. CORELLI GREEN, A.R.C.M., and Miss Nancy Lee, A.L.A.M., gave an evening of music and recitations in the beautiful Unitarian Hall at Lewisham on Friday, June 25th. Apologies were proffered on behalf of Mrs. Corelli Green, who, owing to an abscess on her hand, was prevented from giving her pianoforte solos and also for Mrs. Leechman, who was suffering from an abscess in the mouth. A most clever substitute was provided for the former, in Mr. Basil Verona, who gave several violin solos with the ease and skill of a master; whilst the temporary disability of the latter did not appear to detract in any way from the excellence of her performance. Mrs. Harold Gurrey and Miss M. Chandler, in "Folk Song" and "Japanese Duet" gave great enjoyment. The crowning effort was undoubtedly the sleep-walking scene from "Macbeth" in which Mrs. and Mr. Owen Monk took the part of gentlewoman and doctor respectively, and Mrs. Leechman that of Lady Macbeth. The building fund should visibly swell as a result of this effort, and our heartfelt thanks are gratefully given to the above two ladies who arranged and successfully carried it through. Members are reminded that Mrs. Leechman holds elocution classes at half her usual fees, the whole of which are given without deduction to the Society. Miss Nancy Lee is Mrs. Leechman's professional name.

LONDON : N.L.S.A.

OUR annual flower services were held on Sunday, June 20th. In the morning Mr. A. W. Jones conducted the service in his own quiet natural way, and Mrs. Jones gave a trance address and clairvoyance.

IN the evening, at 7, we had the pleasure of the Rev. George Ward, hon. secretary of the Spiritualist Rendezvous, who gave a fine address on "Religion" to a large audience. Notwithstanding the shocking weather conditions on this particular occasion, we owe a debt of thankfulness to the speaker who had to cycle several miles to fulfil his engagement. Splendid clairvoyance and messages were given by Mrs. Hammerton. Thanks are due to those friends for gifts of flowers, etc.

Sunday, June 27th being Hospital Sunday, the whole of the collections for that day were in aid of our hospitals. In the morning Mr. Pulham gave a suitable address, and Mrs. Pulham gave spirit descriptions and messages. In the evening Mrs. Beaumont Sigal gave an address on "Healing." Statistics and figures were given to prove the good work done in our sick institutions for the relief of poor humanity.

POSTERS HAND PAINTED, Suitable for meetings. Announcements 27 inches by 20 inches, about 20 words. 3s. 6d. post paid.—SOUTHGATE, 5, Peart-st., Denton, Manchester.

BRISTOL.

THE marriage took place by license in Bristol recently of Mr. Albert Warner-Staples, of Staplehurst Manor, Springfontein, Orange Province, South Africa, and Miss Irene E. Toye Warner, F.R.A.S., of "Ardagh," Horfield, Clifton, W., the well-known writer on astronomical and psychic subjects.

Mr. Warner-Staples was at one time proprietor and editor of the *Cape Colony Gazette*, Cape Colony, Field Cornet of Cathcart, and president of various agricultural associations, and a Commissioner of Native Affairs for South Rhodesia. He saw active service in the Queenstown Rifles, and was very well-known in political and agricultural circles in South Africa.

Miss Irene Toye Warner, the only daughter of Mr. and Mrs. W. Warner, was one of the first five ladies to be elected a Fellow of the Bristol Astronomical Society. She is also a member of the Societe Astronomique de France, and a life member of the British Astronomical Association. She is a well-known writer of pleasing verse and an acceptable contributor to *The Two Worlds*.

Mr. Warner-Staples only recently returned from South Africa, but he intends now to make his home in England, while Mrs. Staples will continue her literary work.

YSTRAD.

WE recommenced a week's mission at the above Society on June 13th, and finished with a social evening on the 24th. We were successful in acquiring Workmen's Hall on Sunday June 20th. The previous meetings were a bore of Spiritualism, but Sunday, June 20th was a crowning time, when our philosophy was given in a lucid manner by Mrs. Miles Ord, of Bristol. We are confident the seed that was sown will fructify, and will be seen with happy results.

PONTEFRAC: A NEW CHURCH.

ON Sunday, June 27th, a Spiritualist Church was opened at Pontefract, the inaugural services being conducted by Mr. A. E. Beety, with Mr. H. Cooper in the chair, and whilst it was not the success anticipated, it was felt that the groundwork had been accomplished in a district where there is every prospect of a new church being built up. It is now up to the surrounding Societies to give the help which it lies in their power to give, that the circle of our influence may be extended.

PORTSMOUTH : TEMPLE.

ON Wednesday, June 23rd, Portsmouth received a flying visit from Mr. W. R. Sutton, of Sheffield, who conducted two meetings for clairvoyance and clairaudience. A packed congregation welcomed him at night, and he gave him such sympathetic conditions as the descriptions, all very detailed, and supported by full names, were easily recognised and established life's continuity beyond all doubt. Through personal incidents, which lay forgotten in many cases, were fully established. Mr. Lawrence presided, and in the morning Mr. Sutton for his wonderful demonstration, conveyed a note of appreciation from the audience. Mr. Sutton offered an evening at some future date for the Temple Building Fund, and contribute to the very warm way in which he had been received on his first visit. Sunday, July 3rd, first visit to that remarkable medium, Mr. J. Sowden, who took meetings each week until the following Wednesday.

and such was his success that crowds were unable to obtain admittance. His trance addresses were very illuminating, and answered many current doubts in the minds of the strangers attracted to the meetings as a result of some trenchant criticisms recently made at a brotherhood meeting in the town. Another visit is promised soon, and a large public hall must be taken to satisfy the crowds who were unfortunate enough to be outside through lack of seating and standing accommodation.

BARROW-IN-FURNESS.

On Sunday, July 4th, at 3 and 6-30, Mr. T. Tyrrell, the noted clairvoyant, of Blackburn, occupied our rostrum. The church was crowded. We regret that this must be the last time our old friend will take our platform, as he is retiring from public work. Mr. Tyrrell gave a good many descriptions, which were all recognised. We wish him the very best of health in his retirement. He has been a good and faithful worker.

BEDWORTH.

On June 28th, 29th and 30th Mr. G. Passant, of Wolverhampton, conducted a three days' mission in aid of the building fund. He delivered powerful and instructive addresses, and also gave clairvoyance. The Lyceum children sang at each service. It was a great success. Mr. Holland presided. On the Sunday Miss N. Coleman gave addresses on "Ministering angels" and "Spiritualism and the voice of progress," also clairvoyance. Mr. Rowe presided over a good audience.

KING'S HEATH AND MOSELEY.

The first annual outing was held on Saturday, July 3rd, to Walmley, Sutton Coldfield, 46 members, including 26 young children, taking part. The ground was kindly loaned to us for the afternoon, and the sports programme got through before the rain came down. We then adjourned to tea, which was held in a large room at an adjacent house, and the whole party sat down to a most enjoyable tea. Following the tea, Mr. and Mrs. Sharp, who had the prize in hand, gave out the prizes, much to the keen appreciation of both children and adults. Following we had an impromptu social, which was also appreciated. Prior to departure a hearty vote of thanks was passed to all those who so ably contributed with the necessary help. Special thanks are given to Mr. Sharp for the selection of beautiful prizes for the children, who were unanimous in their expressions of delight. On Sunday, July 4th, Mr. Hampton ably conducted the Lyceum, which was well attended. Mr. Fletcher, Mr. and Mrs. Orton gave highly interesting phenomena to a full room.

ROCHDALE.

SPECIAL services were held on Sunday, June 27th, to which enquirers were particularly invited. The speaker, Mr. D. Morgan, hon. secretary to the D. U., was at his best, and appealed to the minds of all with his convincing and sincere arguments. Speaking from a long experience of orthodoxy, he explained how completely Spiritualism filled the void left by orthodoxy, meeting every craving for spiritual knowledge and identity with fact and assurance. In the evening he spoke on "The sacredness of Spiritualism," and pointed out with much emphasis the need for every Spiritualist to be actually more particular as to daily conduct and religious

routine than other religionists. Mrs. Holden gave convincing clairvoyance at both services, helping to drive home with facts the arguments of the speaker. It was a most successful day all round, the large number of intelligent looking strangers present being ample proof of the strong spirit of enquiry that is permeating all thinking and intelligent minds as to the truths and ideals of Spiritualism.

GRANTHAM.

MRS. A. BEECHER-STOWE, of Nottingham, conducted our meetings on Sunday, July 4th, conducting a circle in the afternoon, and in the evening addressing a crowded audience on "Curiosity." Her clairvoyance was marvellous, and a wish was expressed for a speedy return visit.

SALFORD.

ON Monday evening, June 28th, at the Salford Central Spiritualist Church, we had a social gathering of the members, and a presentation was made to our President (Mr. George Lee). Mr. Johnson, who officiated, spoke of the great work done by our President, and said that the present, which was in the form of a fountain pen and three vols. of poems by Ella Wheeler Wilcox, was given as a mark of appreciation from the whole of the members of the church. After the presentation an entertainment was given by several of the members, and altogether we had a very pleasant evening.

SHEFFIELD : CENTRE.

WE had a return visit from Master Arthur Clayton, the blind boy medium, of Nottingham, on Sunday, July 4th, when he commanded a large audience. He gave us a magnificent address, his theme being "Ignorance concerning spiritual law." His clairvoyant descriptions and messages were excellent, giving full names and ages of spirit friends, which were readily recognised and found to be correct. His method of finding the right individual whom he wanted to speak with was excellent. We had such an excellent treat that we hope he will soon be with us again.

MEETINGS HELD ON SUNDAY, JULY 4, 1920.

BARNLEY, Wellington-st. — Mrs. Steele gave addresses and clairvoyance to a good congregation. Mrs. Collins in the afternoon and Mr. Quinnell in the evening.

BIRKENHEAD, Hamilton. — Mrs. Wilde gave an address on "Man's life here and hereafter," also clairvoyant descriptions and messages. Mr. R. G. Roberts took the chair.

BIRMINGHAM, Small Heath. — Mr. Phillips gave an address on "The light of the ages," also clairvoyance to a good audience. Mr. A. Sharpe presided.

BRISTOL, Universal. — Mrs. Hillman, of Newport, was very fine and thoroughly appreciated by the large audience present. Her clairvoyance was good and most convincing. Two WORLDS sold out.

Dighton Hall: Mr. J. Woodland, of Cardiff, gave powerful addresses which were greatly appreciated by all. Mr. H. E. Oaten presided and gave convincing clairvoyance to good audiences.

Clifton: Miss Mary Mills, B.T.Sc., delivered a very fine address on "The fall of man," following on with well recognised clairvoyance.

DUNFERMLINE. — Mrs. McConnell, of Glasgow, gave addresses and clairvoyance to attentive and appreciative audiences. Mr. Burgoyne took the chair.

EARLESTOWN. — Mrs. Fox, of Warrington, gave address. Mr. Davies presided. The meeting was well attended. The speaker's and clairvoyant descriptions were very comprehensible and educational.

EASINGTON. — Splendid address given by Mr. Jones on "Death." Mrs. Jones presided.

EASTBOURNE. — Mrs. S. G. Heath gave addresses and messages and clairvoyance to an appreciative congregation.

EXETER, Market Hall. — Mr. W. Price, of Bristol, discoursed on "Spirituality" and "The power of the spirit," also giving clairvoyance. Well attended.

HIRST. — Mr. Archbald, of Newcastle, spoke on "Not what will Spiritualism do for me, but what can I do for Spiritualism."

LONDON, Battersea. — Good morning circle. In the evening Mr. R. Sturdy gave an address.

Brixton: Mr. Wills gave an address on "The development of brotherhood" and followed with clairvoyance.

Croydon: Address by Mr. Ella. Questions answered.—Pros: Sunday next, at 11, Mr. Ella. At 6-30, Mr. George Morley.

Clapham: A very enlightening address by Miss E. Conroy, M.A., on "Symbolism of colour."

E.L.S.A.: Mr. G. Tayler Gwinn gave a most instructive and uplifting address on "The God within you."

Hounslow: Mr. H. W. K. Rean gave a most interesting address on "The life of Tennyson," which was greatly enjoyed.

Lewisham: Mrs. C. O. Hadley gave an address on "Climbing," and appealed to us to keep in close touch with our spirit friends. She also gave clairvoyance.—Pros: Monday evening, July 26th, at 7-30, Mrs. Harvey.

Spiritual Mission: Morning, Mr. E. W. Beard gave an address. In the evening Mr. W. J. Vanstone spoke on "The true realm of spiritual clairvoyance."

Manor Park: In the morning Mr. A. Mead conducted the service. In the afternoon, Lyceum. In the evening, Mr. G. Prior gave an address on "What is truth?"

N.L.S.A.: Morning, Mr. E. Meads gave an address on "The duty of joyfulness." In the evening Mr. G. Symons gave an address on "Service." Clairvoyance and spirit messages were given by Mrs. Brooknam, an old worker in the Society.

LOUGHBORO'. — Mrs. E. Atton gave addresses on "Loneliness in life" and "What has the after-life to do with the present?" She also gave tests.

TREDEGAR. — Mr. Brooks, of Mountain Ash, gave an address on "Spiritualism," and clairvoyance, nearly all descriptions being recognised. We are becoming so popular that we are compelled to seek larger headquarters. The local press are taking notice of our services and unconsciously advertising our Society.

NORTHAMPTON. — Services conducted by Mr. Rea, of Birmingham. Good addresses and accurate descriptions given at each meeting.

PARKGATE. — Miss Whitfield, of Sheffield, gave an address on "Spiritualism, profession versus practice" followed by very good clairvoyance, many encouraging messages being given. Mr. S. Featherstone presided.

PETERBOROUGH. — Excellent addresses by Mrs. Melpress. Clairvoyance by Mr. Rickett. Mrs. Last gave a solo. Crowded audiences.

PLYMOUTH. — Meetings conducted by Mr. Prout. Duet by Mesdames Dennis and Herd. Address by Mr. H. Pearce, of Saltash, on "Does death end all?" Clairvoyance by Mrs. Martin. Full hall.

PORTSMOUTH. — Crowded meetings addressed by Mrs. E. Marriott, who also gave fully recognised clairvoyance.

SWADLINCOTE. — Mr. Stenson, of Burton-on-Trent, gave good addresses and also good spirit messages which were recognised.

TREDEGAR. — Morning, Mr. R. T. Price gave an address on "The second coming of Christ." Discussion opened by Mr. E. Jones. Clairvoyance by Mr. M. Thomas. Evening address by Mr. Thomas on "What is beyond." Clairvoyance by Mr. Thomas and Mrs. Halestrap.

WEST MELTON. — Services taken by two locals, Mrs. Staley and Mr. G. Kenning.

YORK, St. Saviourgate. — Mrs. Longcake gave addresses on "Whatsoever a man soweth, that shall he also reap," followed by description of departed friends and messages.

Society Advertisements.

South Manchester Spiritualist Church,
PRINCESS HALL, MOSS SIDE.

SUNDAY, JULY 11TH, at 6-30 and 8-15,
MR. F. HEPWORTH.
MONDAY, at 8-15, Members' Developing
Class, MRS. EASTWOOD.
TUESDAY, at 8, Public Developing
Circle, MRS. FORREST.
THURSDAY, at 3 & 8-15, MRS. E. HALL.

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

JULY 11.—MR. F. CHANDLEY and
MRS. CORNES.
„ 18.—Circle for Members only.
„ 25.—MR. W. ROOKE.
AUG. 1.—Circle for Members only.

Manchester Society of Spiritualists,
38, 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

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

A LECTURE

will be given in the above Hall on
TUESDAY, JULY 13TH, at 7-45,
by MR. LAWRENCE.
A Hearty Welcome to All.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, JULY 11TH, at 6-30 and 8,
MRS. B. BUXTON.
MONDAY, at 3 and 8, MRS. IRONS.
WEDNESDAY, at 8, MRS. WORMALL.
THURSDAY, at 8, MR. J. LAWRENCE.
SUNDAY, JULY 18TH, MRS. E. NOBBS.

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

SUNDAY, JULY 11TH, at 6-45 and 8-15,
MR. C. E. TIMMS.
TUESDAY, at 8-15, MRS. REESE.
THURSDAY, at 8-15, MISS COTTERILL.

Milton Spiritualist Church,
BOOTH STREET, ECCLES CROSS.

SATURDAY, JULY 10TH, at 7, SOCIAL.
SUNDAY, JULY 11TH, at 3 and 6-30,
MRS. GARSIDE.
MONDAY, at 3 and 7-45, MISS COTTERILL.
WEDNESDAY, at 7-45, OPEN CIRCLE.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, JULY 11TH, at 6-30, SPECIAL
MEMORIAL SERVICE to the late Mrs.
Robinson. Speaker MR. R. P. WIGHT-
MAN.
WEDNESDAY, at 3, Ladies' Meeting.
THURSDAY, at 8, MRS. HOLDEN.
Lyceum every Sunday at 2-30.

Society Advertisements.

Bury Spiritualist Society,
44, KING STREET.

SUNDAY, JULY 11TH, at 3, 6, and 7-30,
FLOWER SERVICES,
MRS. AMY WILLIAMS.
WEDNESDAY, at 3 and 7-45, MRS. HALL.
THURSDAY, at 7-30, Members' Circle.

Bristol Spiritualist Temple,
16, BERKELEY SQUARE, CLIFTON.

SUNDAY, JULY 11TH, at 6-30,
MISS MARY MILLS
will continue a series of addresses on
"The Occult Interpretation of the
Bible."
The title of the address will be
"The Lesson of the Deluge."
Clairvoyance. All are welcome.

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

SUNDAY, JULY 11TH, at 11-15 and 7,
MRS. GLADYS DAVIES,
Pastor from Johannesburg.
Lyceum at 3.
WEDNESDAY, at 8, Healing Service,
Messrs. HOSKINS and A. GOCHER.

Brighton Spiritualist Brotherhood,
OLD STEINE HALL, 52A, OLD STEINE.
Affiliated to S.N.U.

SERVICES:

Sundays at 11-30 and 7. Lyceum at 3.
Mondays and Thursdays at 7-15.

Tuesdays at 3.

Healing meeting, First Wednesday in
every month at 3.

SUNDAY, MONDAY, and TUESDAY,
JULY 11TH, 12TH, and 13TH,
MRS. J. PAULET,
Speaker and Clairvoyant.

W.T.S. Progressive Thought Centre,
114, SOUTH ST. (ROOM 2), EASTBOURNE.

SUNDAY, JULY 11TH, at 11-15 and 6-30,
MR. PERCY MILLS.
Morning, "Aura and its Colours."
Evening, "Occultism and Worship."
MRS. HEATH, Clairvoyance.
WEDNESDAY, PUBLIC CIRCLE.
SATURDAY, JULY 10TH, at 7-30,
MRS. HEATH.

Battersea Spiritualist Society,
TEMPERANCE HALL, 640, WANDSWORTH
ROAD, LAVENDER HILL.

SUNDAY, JULY 11TH, at 11-15,
CIRCLE SERVICE.
At 6-30, MR. A. J. MASKELL.
THURSDAY, at 8-15, MRS. ORLOWSKI.
Doors close 15 minutes after Service
Commences.

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

SUNDAY, JULY 11TH, at 3, LYCEUM.
At 11-15 and 7, MRS. HARVEY.
SUNDAY, JULY 18TH, MRS. MAUNDER.
Circles: Monday, 7-30, Ladies';
Tuesday, at 8, Members'; Thursday,
at 8-15, Public.

Church of the Spirit, Camberwell,
THE PEOPLE'S CHURCH, WINDSOR RD.
DENMARK HILL STATION.

SUNDAY, JULY 11TH, at 11,
CHURCH SERVICES.
At 6-30, MRS. A. E. CANNOCK.
SUNDAY, JULY 18TH, at 11, MR. T.
W. ELLA. At 6-30, MR. PORTEOUS.
Public Service every Wednesday at 7-30

Society Advertisements.

Clapham Spiritualists' Church,
ADJOINING REFORM CLUB, ST. LUKES
RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, JULY 11TH, at 11,
PUBLIC CIRCLE.
At 3, LYCEUM. At 7, MR. W. FORD.
FRIDAY, at 8, Meeting for Enquiries.
SUNDAY, JULY 18TH, MR. and MRS.
PULHAM.

East London Spiritualist Association
NO. 13 ROOM, EARLHAM HALL, EARL-
HAM GROVE, FOREST GATE (pass time
Main Building to Last Room on Right)

SUNDAY, JULY 11TH, at 7,
MRS. LONGMAN.

Hackney Society of Spiritualists,
240A, AMHURST ROAD

SUNDAY, JULY 11TH, at 7,
MR. E. S. EVANS.
SUNDAY, JULY 18TH, at 7,
MRS. GEORGE.

Hampton Hill Spiritualist Society
3 HIGH ST. (close to Uxbridge Road
Tram Stop).

SUNDAY, JULY 11TH, at 7,
MR. H. BODDINGTON.
At 3, LYCEUM.
SUNDAY, JULY 18TH, at 7,
MRS. BROWN and Mr. KIBBY.

Kingston Spiritualist Church,
BISHOPS' HALL, THAMES STREET

SUNDAY, JULY 11TH, at 11,
MISS GANTZ. At 3, LYCEUM.
At 6-30, MRS. NEVILLE.
WEDNESDAY, Usual Public Meeting.

**Lewisham & District Spiritualist
Church,**
THE PRIORY, HIGH ST., LEWISHAM
(Cars stop at George Lane.)

SUNDAY, JULY 11TH,
MRS. GRADDON KENT.
SUNDAY, JULY 18TH,
MRS. ANNIE BODDINGTON.

**Little Ilford Christian Spiritualist
Society,**
CHURCH ROAD, CORNER OF THIRD AVE
MANOR PARK, E.

SUNDAY, JULY 11TH, at 6-30,
MRS. JAMRACH.
MONDAY, JULY 12TH, at 3,
MRS. PRINCE.
WEDNESDAY, JULY 14TH, at 7-30,
MISS LILIAN GEORGE.
Lyceum every Sunday at 3.

Plalstow Spiritualist Society,
BRAEMAR ROAD, BARKING ROAD

SUNDAY, JULY 11TH, at 6-30,
MR. R. JONES.
MONDAY, MR. H. WRIGHT.
WEDNESDAY, at 3, MRS. BLOODWORTH.
THURSDAY, at 8, MR. A. W. WRIGHT.

Midland District Union.

The above named Union will hold
NEXT MEETING
On SATURDAY, JULY 24TH, 1920,
at the
SPIRITUALIST CHURCH, FOLKESTONE
HILL, COVENTRY.

It is earnestly hoped that all Delegates
and Associates will attend.
Business of the utmost importance.
The New Constitution. Reorganisa-
tion and Reconstruction.