



THE TWO WORLDS.

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

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

No. 1707—Vol. XXXIII.

FRIDAY, JULY 30, 1920.

PRICE TWOPENCE.

Marylebone Spiritualist Association, Ltd.,
SUNDAY EVENING MEETINGS at 6-30 p.m. at
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At 6-30, MRS. ERNEST MEADS.

WEDNESDAY, AUG. 4th, at 7-30, MR. HORACE LEAF.

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N. L. S. A.

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WEDNESDAY, AUG. 4th, MRS. PODMORE.

SUNDAY, AUG. 8th, at 11, MR. LESLIE CURNOW. At 7,
MRS. M. CROWDER.

SPECIAL NOTE.—GARDEN PARTY (Treat to Blind
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Address and Clairvoyance.

SUNDAY, AUG. 8th, at 7, An Address by Mr. BROWNJOHN
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(INCORPORATED OCTOBER 22ND, 1910.)

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OBJECTS.

The Spiritualists' National Union is established to promote, maintain and spread the propaganda of the facts and teachings of Modern Spiritualism.

PURPOSES.

For this purpose the National Union wish to strengthen the hands of Spiritualist Societies, to unite and consolidate in a spiritual brotherhood and co-operation, to develop and encourage investigation and research into all aspects of spiritualistic activities, to foster international relationships with the Spiritualist kindred associations of other lands, to make fraternal arrangements and co-operate with progressive bodies working for human advancement, to arrange for lectures, and demonstrations, and to issue explanatory, instructive, and literary literature on the subject of Modern Spiritualism.

With the recognition and maintenance of the independent inter-governmental Societies, the National Union desire to bring about and increase mutual understanding, fraternity, co-operation, and consolidation among Spiritualists generally.

We appeal to all Spiritualists to actively co-operate with and financially support the Union in the achievement of the foregoing purposes.

BENEVOLENT WORK.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1707—VOL. XXXIII.

FRIDAY, JULY 30, 1920.

PRICE TWOPENCE.

Original Poetry.

The Voice of the Sea.

"Deep calleth unto deep.—BIBLE.

Ye speak of caverns hidden deep,
Of flowers that none may cull;
Ye tell of manhood's cradled sleep,
Of those who watch, and wait, and weep
Near the wings of the white sea-gull.
Ye speak of the myriad hues of dawn
Mirror'd in thy strong breast,
Of the fiery glow of crimsoned skies,
As the sun goes home to rest;
Ye murmur in zone of sea-girt coast
Your message with music rife,
Ye tell us of heavens, calm and fair,
Away from your crested strife.
Ye thunder of England's wondrous might,
Of Pharaoh's shadowy host,
Ye tell of Armada's sorry flight,
Then call to the wand'ring ghost.
Ye speak—and soft to the spirit steals
The sound of a crystal sea,
Where the harpers harp in the sparkling light
Of a love's eternity!

—E. P. PRENTICE.

The Church and Healing.

E. W. Oaten.

We recently referred to the fact that the ecclesiastic and the medical man have both sprung from the same root. Back in the ages, those who attended to the health of the body and ministered to the spiritual needs of man were embodied in the same person. In the early books of the Bible we have the record that the priest and doctor were one. The laws of Ancient Israel embraced the health of body and soul, and Spiritualists at least know that in some cases diseased bodies are the results of soul pollution. Medical science has up to now merely recognised that the mind may affect the body. Students of Spiritualism know that this is only half the truth, and that sometimes disease begins with a disordered state of the psychic body. We regret to this matter because we think that any system of religion which ignores the power of spiritual therapeutics confesses its weakness and acknowledges its materialism. Whilst Spiritualists, Christian Scientists, New Thought students and others realise that spiritual powers may exercise a curative effect on bodily health, the orthodox religious bodies have shed both their power and their responsibility in this direction. Faith healing and religion have always been associated, and every Sabbath the Churchman confesses "there is no health in us," thereby emphasising the reality which used to exist. According to the ordination vows of the Bishops to-day, it is still part of their duty to "heal the sick." One wonders how many church members appeal to the Bishop rather than the doctor. In our experience when the priest is sent for it is generally a sign that all hope of recovery has been abandoned.

From a thousand Christian pulpits we hear the story of the healing of disease by the august founder of Christianity, but the Church seems to believe either that such cures did not take place, or that the power ceased with the great Nazarene, and this heedless of the records of sporadic

phenomena dotted along the line of history. It is not generally known that the Archbishop of Canterbury, as the head of the Church, has the power of granting a "Lambeth degree," which is a medical degree outside the realm of the British Medical Association.

Quite recently a petition signed by over 300 past and present members of Parliament was presented to the Archbishop praying that a Lambeth Medical Degree be granted to Mr. A. H. Barker, the famous manipulative "surgeon." The following reply was received:

"I come distinctly to the conclusion that I should not be acting in the public interest were I to accede to the prayer of the petition. I cannot do this without grave danger of misleading the public as to the exact character of the qualifications possessed by a remarkable man, who has, in the face of many difficulties, achieved a reputation for manipulative surgery, which no one who looks into the facts can doubt that he has deserved."

We know nothing, of course, of the reasons prompting the reply. It may be—as the letter says—fear of misleading the public, or fear of doctors. It may be—we do not know—that Mr. Barker is not a Churchman, or that the Archbishop thinks that since the Church has abandoned the claim to heal the sick, the power to grant such degrees had better be allowed to fall into desuetude. Whatever the reasons, the curative powers of the man are acknowledged—his work is the evidence of his ability. We must stand for this fact, that WORK WELL ACCOMPLISHED IS THE HIGHEST QUALIFICATION ATTAINABLE.

Meanwhile, the British Medical Association has passed a resolution demanding the suppression of "unqualified practitioners," and it was decided to carry on a Parliamentary agitation with this object in view (see supplement to "The British Medical Journal," July 3rd, 1920). We cannot be surprised at the doctors fighting for their own hand, every trade union is doing the same thing, and generally heedless of others outside its own particular ranks, but we must protest against the attempted suppression of those who, in many cases, are merely practising systems of healing which are in advance of those generally accepted. It is very amusing to hear some of the present-day practitioners congratulating themselves upon the success of psychotherapy, suggestion, massage, and psycho-analysis, systems concerning which they would never have heard but for the strivings of those they once persecuted.

The doctor is one of the most useful members of the community, often one of the most self-sacrificing, one who is deservedly honoured. But we are not disposed to place him in the position of a slave owner, having the power to dispose of our bodies as he will, without consulting us. No man—no body of men—has a right to usurp such a position. All the knowledge of the medical faculty to-day is merely tentative. The things it "swore by" twenty years ago are abandoned now. Many of the things it boasts of to-day will be abandoned a few years hence (probably anaesthetics amongst them). The medical faculty are UNABLE to keep the nation in health. That is a plain statement of fact. All our hospitals and medical homes are overflowing, and whilst we gladly concede that the doctors are working hard and doing their best according to their lights, yet such a fact in itself is evidence of the "mass of the unknown."

In these circumstances we submit it is both unwise and criminal to close any avenue which can show results, for again we repeat SUCCESSFUL RESULTS ARE THE EVIDENCE OF QUALIFICATION whether degrees are possessed or not.

We are not surprised to hear of the successful launching of the "Peoples' Medical Liberty Party" for the purpose of safeguarding and extending the freedom of Noncom-

formists in Medicine. The following are its proposed objects:

- 1.—To resist legislation by which the right of the individual to reject orthodox medical treatment would be abrogated and prevalent theories in allopathic medicine would be identified with the State.
- 2.—To spread knowledge of the various schools of Nonconformists in Medicine and to demand for them the same liberty and independence as have been obtained by Nonconformists in Religion.
- 3.—To provide a system of registration for all persons who uphold the principles of Medical Liberty, and who wish to consult unregistered practitioners.
- 4.—To provide legal defence for unregistered practitioners and to resist illegal and unnecessary inquests on their patients.
- 5.—To work for extended recognition of such practitioners, thereby giving facilities for the modern demand for systems of healing which are in advance of those accepted by the dominant school of medicine. To safeguard the public against fraud by encouraging the various societies and bodies concerned with unorthodox practice to qualify and register their own practitioners, and to promote an Act of Parliament by which such qualified practitioners will be able to exercise their powers of healing without being molested or subjected to criminal charges.

We advise our healers to keep themselves posted on such matters. It is a matter of grave concern to healing mediums.

Some Practical Aspects of Spiritualism.

AN ESSAY READ BEFORE THE CONFERENCE OF THE
SPIRITUALISTS' NATIONAL UNION AT READING,
JULY 4TH, 1920, BY

Stanley De Brath, M. Inst. C.E.

(Late Captain, Staff for Royal Engineer Services).

(CONCLUDED FROM LAST WEEK.)

THE POLITICAL ASPECT.

POLITICS may be stated as the art of favouring evolution by providing the right environment for INDIVIDUAL development. It is therefore guided, or should be guided, by principle. In practice it is usually unprincipled, and is not only an art, but often degenerates into artfulness, to gain high place and keep it by any change of front and any breach of faith. "The rising to great place is laborious, and by pains men come to greater pains; and it is sometimes base, and by indignities men come to dignities." So wrote a whilom Lord Chancellor of England, who certainly knew well what he was writing about.

The spiritual principles which should guide politics are (1) the principle of solidarity of all men and all classes, and (2) the principle that moral evolution is the only truly human evolution.

Strife is the principle of brute evolution, co-operation of human. Solidarity expresses the fact that all men are brethren, and moral evolution means the development of right thinking IN THE INDIVIDUAL, not in books. Individuals make masses. But we don't make men moral beings in practice by asserting that they are so already, and acting as if they were. They are so potentially, no doubt, just as all men are brothers, though some "are no credit to the family." Therefore politics must always be an art, not a science, and adapted to actual circumstances. Still, politics might be guided by three leading ideas:—

1. That argument rather than force should be used whenever possible to bring about that temper of truth and impartial justice to which liberty can safely be conceded.
2. That till that temper is realised, all government is compulsion to the will of the majority as expressed by existing law.
3. That majorities cannot make wrong into right.

If men were more highly evolved they would fall into their true relations naturally, the ignorant would not seek to govern and the educated would not be so apathetic to

reasonable complaints and the hardships of others. Under such moral evolution even the Tolstoyan absence of external government might be feasible. It seems to be so in the Beyond, by the very simple facts that bodily needs are no longer dominant, and men cannot injure or kill others; but on earth it is certainly not possible. To give their own way to the undeveloped would be the suicide of the law-abiding. The instinct of the people is sound, but this means the instinct of the WHOLE nation, not of any section calling itself "The People," still less of the violent men who would plunder and kill more recklessly than any despot of the past.

Spiritualism is democratic; it makes no distinction of persons. The whole principle of democracy is challenged if government should be assumed by any who carry a mandate from the nation as a whole; and if democracy to survive it can do so only by the spread of education, intelligence and goodwill.

Now I venture to assert that the logical inferences from spiritual principles are Education of the Democracy and Representative Government. There will be no real Democracy till primary education is the same for all classes. I would like to see every municipal school so well equipped that all classes should be glad to send their children, who would all be educated together and learn to know each other. Complete rectitude in social life can only be secured by every unit in the body politic thinking, and therefore acting, rightly; just as perfect health is secured only by the health of every cell in the physical body. Meanwhile the duly elected representatives of the nation reflect the nation as it actually is, and evolutionary growth is by doing as we would be done by, and by minorities proving their view to reasonable men, and so becoming majorities. A true Socialism can come about only by the large majority acting on these principles. Similarly, the fitness of any people for self-determination is measured by its fitness and willingness to enter into the family life of nations and to maintain justice and equity.

The present civilisation is, as previously stated, on a broad view, a civilisation of conflict—conflict of material interests, conflict of classes, and conflict of nations. The ruling selfishness has been erected into a principle by political economists and politicians; and that selfishness is the one and only original cause of war. The struggle we have just come through was the direct result of German selfishness and ambition, as can very easily be proved by two facts not generally known:—

In 1912 two treaties were negotiated with Germany, giving that nation its desired spheres of influence in Asia Minor and Africa. The drafts were approved and initiated by both Governments. The British Government insisted that the ratification should be made public. The German Government refused that condition. Why? Because to do so would have exploded the fiction of "encirclement" which they relied to stimulate their nation to a war whose popular watchword was "World-power or Downfall." And the nation did not need much stimulating. The same voice speaks from the throne, in the writings of politicians, philosophers, historians and professors, and nowhere more clearly than in the Memorial addressed to the Chancellor by the six chief Unions of the German Empire—the Agricultural League, the League of German Peasants, the Christian Association of Peasants (?), the Central Union of German Handworkers, the Industrial League, and the Union of the Middle Classes. Those memorials demanded the annexation of Belgium and of Northern France, the command of the sea, the annexation of British coaling stations, and the domination of the world by Germany.

Nothing is to be gained by encouraging enmity, but much is still to be lost by imagining that the mentality which prepared these documents has changed, and by acting on a hope for which there is no ground in reason. Peace is not the stoppage of war by strikes, even if that were possible. It can come about by moral causes only, as the result of harmony between minds, and this harmony is only permanently possible to Goodwill.

The immediate problem before England is Labour and Capital. I do not say Labour VERSUS Capital, for "versus" means conflict—useless, senseless conflict for the small stock of existing products, while a whole world full of material lies unused. The spiritual principle, yes, the SPIRITUAL

principle, of solidarity would say: High wages express the right to more of the benefits and comforts of civilisation, and must be accepted ungrudgingly; but they can only give those comforts if prices are low. Low prices result from large production, and in no other way. There are no assignable limits to production but the amount of human and mechanical energy put to it. The bitterness of 1912-13 is due to the fact that low prices WERE SECURED BY LOW WAGES, and not by full production. Therefore the Spiritualist solution is (1) the abandonment of all attempts to reduce wages to mere subsistence level, and (2) maximum production—i.e., a high standard wage on the one hand, and abolition of "ca' canny" on the other. The adoption of both principles would give internal peace. Is not that practical Spiritualist politics?

And there is another democratic principle often forgotten. It is the duty of democracy to support its own institutions. We are not democratic if we look to the few to support our movement. Every member of the S.N.U. would quite well pay 7/6 or 10/- instead of 5/-. If EVERY member did this, our funds would enable us to do vastly more. All movements need funds; and funds represent selfishness. No true democrat seeks either plunder or titles.

THE EDUCATIONAL ASPECT.

As every civilisation is a mentality materialised in institutions and acts, the most important of all professions is that of the teacher who trains the minds which make it. The greatest instrument of government is the power of Truth. Again speaking broadly, this power is scarcely used at all. All the real data were broadcasted in the nation, the sound judgment and good sense of our people would lead to right conclusions and unity of action. Politicians seldom declare and act on principles, when they have any; and teachers too often inculcate their own creeds and dogmas, whether religious, socialistic, or revolutionary, as if these were THE truth; that is, they impress on growing minds ready-made opinions instead of leading those minds to see for themselves things as they are, and letting them form their own opinions on all the data available, without disingenuous suppressions, or pretended omniscience. The fundamental realities are three:—

The realities of Science, which are the laws of Matter and Energy—those laws of Nature which lead to the direction of material and power.

The realities of Mind, which are the laws of right reasoning from data of fact and the beauties of literature and art. These lead to logical grasp, steadiness of purpose, and love of beauty and order.

The realities of Religion, which are not creeds, but the supremacy of goodwill and the realisation of practical divine direction—the conviction of God, not as a man-made gods' house divinity, nor a tribal protector, but as the Immanent Source of all right thought and action.

What instruction is given in our schools on the laws of Nature and on physical and mental health? Are children made familiar with the beauties of literature and art with which genius has endowed the world? Taking our boys and girls in the mass, what do they know of either? The Bishop of Oxford, in the Church House on June 19th last, spoke of the general deficiencies in these respects, and of "the danger of allowing education to be limited to mere advance in intellectual agility. Scientific progress," he said, "unless it is controlled and uplifted by some high motive, means a marvellous advance in diabolical ingenuity in devising ways and means of killing more people in a day than we ever dreamed of before. Therefore the education of young and impressionable minds and hearts must include the discipline of the moral sense, of the conscience, the sense of moral obligation, and the sense of service to the community." Such training would make peace permanent; but again broadly speaking, it is not given.

There is also an education for adults. Its essential condition is openmindedness. A great departure has recently been made in Paris, whence I have just come. The International Metapsychic Institute has been founded by the liberality of M. Jean Meyer in recognition of the benefits he has found in Spiritualism and in faith of its mission to mankind. Its public utility has been recognised by the French Government. Its aim is to examine all phases of

mediumship, and to publish to the whole world absolutely reliable results, verified not merely by single observers, however trustworthy, but by a committee of men eminent in medical and engineering science. It is international, open to all nations; and at a time when revolutionaries are everywhere endeavouring to combine to drown Europe in blood and tears as Russia has been drowned under plea of bringing about a new era which has produced equality in poverty by the dictatorship of the ignorant, it would be well if the Institute might be the nucleus of a better "International," in which all Spiritualists might join with evolutionary instead of revolutionary intent.

United effort is our great need. We should not imitate the churches and suffer small differences to split us into groups. I rejoice to think that the S.N.U. brings to a gathering like this the co-operation of so many willing workers. United effort would educate the world, and might even bring about a mutual understanding not only between European nations, but with those of Asia also. For India has long since reached by the road of spiritual intuition many of the results which psychic research is verifying year by year. The East needs no phenomena to prove the reality of spirit; we do, because we have forgotten this, and our genius is for physical science. Europe needs intuition and Asia needs science; and Spiritualism in the narrower sense is but the introduction to Spiritualism in the wider sense—the antithesis to the materialism that has devastated Europe.

The practical aspects which I have touched upon seem to me to be involved in Spiritualism; they are consistent and logical deductions from its principles. They are rooted in concrete and proveable facts. These facts involve intelligence apart from matter; they declare that the self which survives is seen exactly as it has made itself; that this is a direct consequence of the telepathic law by which thoughts are open; they imply that the law of evolution is obedience to the moral law and not creedal accuracy. They teach the solidarity of all men as members of one family; and they assert that harmony between men can only come about by awakening spiritual perceptions in all minds. This perception is the main thing, not the modes in which it is stated, which must always vary with differing minds.

The whole movement should work on this higher level. We have abundant evidence of spirit return. We know that advanced spirits have declared again and again that a man's creed has little bearing on his after-life. Yet there is a disposition in some quarters to insist on theological definitions. To do this is to play straight into the hands of clerical opponents, and to make the whole movement sectarian; and if it is made sectarian it will be ruined; the spirit world will have no use for it. At present it includes me and women of all creeds united on a common ground.

The temptation to sectarianism is often very strong. A man sees some truth and feels it acutely. Of course he sees it by his own particular faculties and according to his own lights. Vividly impressed, he wants, quite unselfishly, that others should see it also. He thinks everyone should accept his forms, but only a few minds which happen to resemble his own can do this. He then too often gets angry and bitter. What he does not realise is that honest minds see the explanation of facts somewhat differently, and our individual knowledge of facts is always very imperfect. We must depend on others whether we like or not. Science is collective knowledge as well as exact knowledge. Dishonest minds shut their eyes to evidence and even to proven facts, and with them disputation is wasted labour.

We need to recognise both the scientific and the religious bearings of the whole vast subject, the diverse needs of the plain man and the philosophically minded, and also the INTERNATIONAL character of the enlightenment which is being given from the beyond to all nations, and in all nations without distinction of creed.

Honest Spiritualists are working towards that end with help and alliance from the "other side." They are traduced and derided, but they may say, with even more reason than the discoverer of current electricity, "I am abused by the ignoramuses and the men of science alike, yet I know that I have discovered one of the greatest forces of Nature."

And we hope that we are not far from the time when the discoveries of Spiritualism will be recognised by all civilised peoples.

At the close a number of questions were put to Mr. De Brath, bearing on his discourse, and answers supplied. The opinion was freely expressed that the essayist had given the Conference a rich intellectual feast.

Spirit Forms at Hove Town Hall.

Seer's Remarkable Visions.

IN all its long and varied experience, the Hove Town Hall can never have been the scene of a more remarkable or more uncanny experience than that which its great, prosaic interior was the setting for on Thursday night. The Brighton Spiritualist Brotherhood had been holding, all the week, a series of anniversary gatherings, which have been conducted on a large enough scale to make them the biggest Spiritualist demonstration that has been held in the two towns. For the meeting on Thursday there was a crowded gathering in the Hove Town Hall, and addresses of a highly interesting character were delivered by well-known Spiritualists, including their doughtiest protagonist, Sir Arthur Conan Doyle. It was at the end of a long meeting that the chairman, the Rev. Walter Wynn, a Baptist minister, called upon Mr. Sutton, whom he described as a man possessing the greatest of gifts as a seer.

Mr. Sutton proved to be an Irishman, whose lean, clean-shaven face was deeply stamped with the racial characteristics of the Irish peasant stock, with its strange blend of nervy alertness, dreaminess and whimsicality. After a few words concerning himself and the efforts he had made to reach his present attainment, the Irishman started, in a curious, impatient way, to talk as if to some invisible person beside him. "Yes; no." "You say so." "I understand." Then he would make a swift gesture as if waving back some impatient spirit who was crowding him, or interfering with the spirit whom he was addressing. "Yes, yes; I'll attend to you next. Wait a minute." He kept up this conversation for some little while, in a quick, nervy way, sometimes imperious, sometimes expostulating.

Suddenly, thrusting out a long finger, he pointed to a lady in the crowded audience. The motion was that of a bayonet fighter, when he parries and then makes a lunge. He then described, in a very animated, detailed way the personal appearance of some form (visible to him, though quite invisible to everyone else in the audience), which was anxious to get into communication with the lady to whom he was pointing.

"Her name," said the seer dramatically, "is Alice Wilson."

"Yes," answered the lady in the audience.

"She says that you are worrying about someone else who has passed away. Is his name Frank Osborn?"

"Yes," answered the lady again, and a curious thrill passed through the deeply attentive audience.

The seer gave another detailed description. "Is a man named Russell a relative of yours?" he asked.

"Yes," answered the lady, "he is my husband." (More sensation.)

The seer switched his semaphore arm round to the platform. He described an elderly gentleman, whom, he said, he saw at a certain point. "His name is William Marsh."

A lady on the platform said "Yes" excitedly.

"I could not be quite sure which of you two ladies he meant," said the seer. "His message to you is 'Go ahead.'"

The seer pointed out other people, and described spirit forms wishing to give them a message. In each case the person addressed answered "Yes" to every question. In one instance he asked a lady about "an important event" on May 13, 1883—not a death.

"Someone did pass away on May 13, 1883," answered the lady.

"No, no," said the seer, swiftly, "wasn't someone born?"

"Yes," answered the lady, "someone was born!"

In answer to another question, she said that her daughter was born on May 13. (More sensation.)

"Do you know Nurse Williams?" suddenly asked the seer.

"Yes, I do," was the answer.

To another lady the seer gave a name which she said was that of her dead daughter, and then he gave the names of two friends of that daughter, also passed away. "The message is," announced the seer, "all is not lost."

He put it to the lady that two years ago she fell down some steps. "It was the sixth step from the bottom. The were stone steps."

"Yes," answered the lady, "and I knocked out my teeth when I fell down."

The seer permitted himself a pardonable smile of triumph.

The seer pointed to a man in the audience, and gave him a name, of Irish sound. Yes, the man knew him. Yes, they had travelled together.

Have you been in Malta?—Yes.

Have you been in Russia?—Yes.

"You see," said the seer, "that I am wearing on my chain a Maltese Cross. Well, I saw a Maltese Cross on your head."

"Is there anybody," cried the seer suddenly, "that is called Ashby, that lives in Market-street, that is a hairdresser?"

"Yes," several voices answered. The seer fixed his attention on a lady, presumably as being connected with this inquiry of his. He rattled off, swiftly, the names of five people. "Yes," said the lady, apparently accepting them as names of friends.

Other names were identified by the members of the audience appealed to, and they answered "yes" instantly to each suggestion from the seer as to illness at such or such date. Such "messages" as were given were of a convincing character. The question and answers came very dramatically, and the seer, who spoke with intense nervous energy, at times amounting to a kind of spiritual exaltation, certainly made the deepest of impressions. He assumed the audience that the hall was full of spirits.

As far as we could ascertain, all the people whom he addressed were well-known Spiritualists. One would have liked some definite proof that the seer could not possibly have known anything about them, or that he could not have known anyone who could tell him anything about these people and their dead relations. Of course, under the conditions, such proof was not possible.

As to his naming a certain hairdresser, there was evidence, in the seer's own statements, that he had been in the neighbourhood of Market-street. Thus, while the absolute sceptic would scarcely have been convinced, there is no doubt that the demonstration was the most remarkable one of the kind that has been given in public in Brighton and Hove.

We have described this demonstration at length, and it was the most impressive event of the series of meetings. It really told more about the tenets of the Spiritualists and the nature of their claims than even the vivid, interesting address of Sir Arthur Conan Doyle.

"BRIDGES OVER DEATH'S RIVER."

Sir Arthur declared that the subject of Spiritualism is to him the greatest and most important of any on earth. The revelation of Spiritualism during the past few years marks an epoch in the world's history as great as the Reformation, or the discovery of America. "We have thrown bridges over the river of death. We have established our posts on the far side. We have made reconnaissances deeply into that formerly unknown country. We have brought back the tidings. The pioneers know all that has been done. The news has not yet penetrated to the whole army, still less to the rear guard. But once you are across that river, the tendency always is to consolidate, to increase your boundary, until at last that river will be taken entirely inside your own intellectual boundary. From that time onward there will in truth be no death."

Having delivered this impressive statement in his own effective way, Sir Arthur went on: "Think of the fear taken from the human heart. Think of the tears wiped from human eyes. Think also of the enormous consolation given to us when we can realise that, in spite of so much which seems to our blind eyes to prove to the contrary, none the less God is really All Good, All Kind. From that vantage point we get a new perspective that enables us to understand the difficult things of life."

Spiritualism was described by Sir Arthur as a kind of two-storeyed house. The first storey is that of physical phenomena. Rough, puerile as these phenomena often are, they serve as starting points to stir us out of our comacency, and set us studying. Eventually we come to the heights that mean the difference between faith and knowledge. As an instance, Sir Arthur quoted a remarkable personal experience, that happened a few days ago.

THE SPIRIT SINGER.

He, his wife, and two friends were holding a service in children's nursery. They were singing "Onward, Christian Soldiers" (it is a sheer fallacy to say that the Spiritualists do not revere the name of Jesus), when suddenly his voice joined in the singing, beautiful, clear, dominating the other four voices. There could be no possible mistake about it. There was only one explanation. It was a case of spiritual intervention.

The second storey of Spiritualism is the effect on the individual, in that it robs him of all fear of death. (Loud applause.) To the Spiritualist, death is promotion; his friends are waiting for him.

The third storey is the application of Spiritualism to the universe. It gives us a philosophy of religion, and an explanation of man's fate in the beyond. Sir Arthur expressed his entire acceptance of the scripts of the Rev. Vale and his revelation of the ascending heavens. In the lives we live only with those we love. Association is made only between those who are sympathetic.

Sir Arthur made a strong point that the Bible is summed up with Spiritualism, and that St. Paul was essentially a Spiritualist. The speaker quoted verses to show that St. Paul regarded clairvoyance as one of the gifts of a true disciple. The "prophet" of the Bible is only another word for the person we describe to-day as a medium. "This is no mere theory. We are perfectly certain of it. I am as sure of what awaits me on the other side as I am sure of that table."

With a complimentary reference to the work that Mr. J. Goodwin is doing in Brighton, Sir Arthur said that Brighton is one of the bright spots of the movement. In the sphere of Spiritualist activity Brighton is surpassed only by Glasgow and Sheffield.

This appreciation of the work of Mr. Goodwin was also expressed by Dr. Vanstone, who made an appeal for funds to build a suitable home for Spiritualists in Brighton. The appeal was now opened by a promise from the Dowager Lady to give £100. In an eloquent address, Dr. Vanstone emphasised the point that the Spiritualist has no antagonism to any existing church. Only it claims that the last word in religion has not yet been spoken.

The fact that the Spiritualist can worship in any church was also a point in the address of Mr. Alfred Morris, the well-known Free Trade advocate, who said that the first-hand evidence he had received of the spirit world had converted him from an absolute sceptic into a convinced believer.

Mr. J. J. Goodwin, who also spoke, said that he had received such joy through Spiritualism that he could not but do his utmost to pass that joy on to others.

The chair was taken by the Rev. Walter Wynn, who, in tones of triumph, preached the doctrine of survival and reunion after death.

As has been indicated, this has been a busy week among the Spiritualists of Brighton. There have been meetings every day. A conference was held on Tuesday, and on Wednesday, rain making a projected garden party impossible, an interesting entertainment was given in the Town Hall, with music, a performance of the fantasia "Unders," and addresses, including one by Sir Arthur Conan Doyle. Throughout Mr. Goodwin has been a capable organiser.—BRIGHTON HERALD.

The love of money is the food of selfishness, hence the root of all evil.

The Church admits that all is possible with God, yet its artists paint wings on an angel.

The politician, by playing on the occult forces, passion, prejudice, and enthusiasm, makes man a willing victim.

The Harmonial Philosophy.

Albert J. Edmunds, M.A., University of Pennsylvania.

A CRITICISM.

WHEN writing my literary will in the dark ages of the Prussian world-war, I hoped that some scholar would digest the crude and diffuse spiritual library of our great American seer, A. J. Davis. The compendium and digest issued by a Doctor of Hermetic Science exactly answers my wish, for it is done by a master hand. Thus, in the section on the "Spirit's Destiny," the abridger has quite surpassed my own efforts in my "Studies in the Christian Religion," to strip that remarkable passage of its early Victorian verbiage. He neglects, however, to state that the wonderful letter to a St. Louis pawnbroker (so the old directories make it appear) was printed first in Davis' forgotten paper, "The Univercoelum" (N.Y., March 31st, 1849). I love to fancy an American thinker of that period (and Emerson himself was among the contributors) sitting down to breakfast and reading of our progression through millions of centuries to the Sixth Sphere or highest finite heaven.

The Hermetic Doctor also fails to note that the word "Univercoelum," though apparently coined by Davis, is simply Swedenborg's "universum cœlum" ("Arcana Coelestia," vol. I., London, 1749, paragraph 29). The phrase recurs in A.C. 5, 14, 15, 6338, A.R. 49. We need not drag in here the mind of Professor George Bush, for the Swedenborgian terms, series, degrees, ultimates and correspondences occur in "Principles of Nature," delivered before Davis met Brother Bush.

Another omission of our able compiler is the Appendix to Bush's "Mesmer and Swedenborg," (N.Y., 1847), wherein he prints a letter from Davis accompanying a paper written in a cave in a mountain opposite Poughkeepsie on June 15th, 1846, and quoting accurately long passages from Swedenborg's "Earths in the Universe." Davis had never heard of this book, much less read it; Professor Bush himself was satisfied of that. I asked Sir Oliver Lodge a few years ago to use his influence to have this remarkable work of Bush's reprinted, and if possible in better type. Sir Oliver promised to do so. The Appendix in question is of prime importance for the genuineness of Davis' seership.

Another thing overlooked in the digest is the night and day walk of eighty miles on the banks of the Hudson, March 6th and 7th, 1844. The three tests in "Univercoelum, Teacher and Magnetic Staff" should be collated. The apparition of Galen and Swedenborg to Davis on the morning of March 7th before he had even heard their names, is an important historical link. The great Seer of the eighteenth century comes to confirm the mission of the seer of the nineteenth century. Galen and Swedenborg, in the Hyde Park graveyard, beside the Hudson on March 7th, 1844, will some day be put beside Moses and Elijah on the Mount of Transfiguration performing a similar function, and Spiritualists would do well to celebrate their anniversary on March 7th instead of April 1st, for it was not the Rochester Knockings of the night of March 31st and April 1st, 1848, that started American Spiritualism, but the apparition of Galen and Swedenborg to Andrew Jackson Davis on March 7th, 1844. Indeed, the Rochester Knockings themselves would have passed unnoticed by the world like hundreds more, if it had not been for the great "boom" given them by Davis and Co. in "The Univercoelum," for February 3rd, 1849.

SHOW me the literature a man reads, and I will tell you what the man's condition is.

● MYTHICALLY locating a mythical God and devil has enabled the church to mentally enslave the human race for eighteen hundred years.

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Founded November 18th, 1887.

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FRIDAY, JULY 29, 1920.

Organisation Considered.

WE have received many letters of appreciation from interested readers concerning our editorial of June 11th on "Reorganisation," showing that there is a widespread interest in the question of building up a strong nucleus through which the spirit people can minister to humanity's needs. Everything has its advantages and disadvantages running side by side. To state that any particular thing is beneficial is to imply that it has dangers or disabilities. Longfellow expressed a simple fact in the line—

"Some falsehood mingles with all truth."

Life on earth very largely consists in finding the happy path between two extremes. The "doctrine of the mean" of the old Chinese philosopher is an evergreen. One could find a dozen similes in a few moments. We are sometimes told that it is dangerous to place oneself in the power of the spirit people in the way some mediums do, and truly there is something to be said for the argument. But we hold that it is by no means as dangerous as the path organised religion has adopted, of shutting the spirit world out of their lives, and drifting into a state of sacerdotal bondage or ceremonial materialism.

There are possibly dangers in organisation—the dangers of a static structure. The time has come, however, when the tremendously increasing numbers of Spiritualists in this country are wasting effort for lack of a common mind and purpose. Long experience of Spiritualistic activities has convinced us that the coming of Spiritualism in 1848 was not merely the effort of one or two spirits who gained contact with a couple of little girls, but rather the result of careful preparation and intelligent planning by a band of far-seeing individuals, who used the communicators and mediums as the instruments of their scheme. Our pioneers were ever conscious that they, too, were spirit guided instruments for the fulfilment of a Divine plan. The machinery may have been primitive, but it turned out "the goods" to such good purpose that it has created a world-wide demand. This can only be met by a greater output, and this in turn requires up-to-date machinery. That must be the purpose which moves us in launching the revised constitution of the Spiritualists' National Union. It is conceived in terms broad enough to include every section, as well as to co-operate with kindred bodies, and is elastic enough to adjust itself to future needs; whilst its details have been hammered out in consultation with the unseen directorate.

It has striven to avoid the errors of the past. It is not devised to propagate a COMPLETE revelation which has been already delivered to us, but rather to provide machinery by which the spirit world shall more closely contact itself with the material one, so that the ENDLESS and ETERNAL REVELATION (of which all religions contain but a mere fragment) shall be unfolded in progressive degree, as the responsiveness of man becomes more acute. Spiritualism

is not an end so much as a method. Whilst it exposes great and eternal truths, yet it is not merely a body of revealed truth. It is rather a lever opening the gates of spirit life in order that the light of the higher worlds may radiate through the darkness of this, and we are quite sure whilst we are sure that spirit hands direct the lever. All the atoms comprising that lever must cohere if its strength is to be maintained.

We note with pleasure the tendency amongst many District Councils to commence their deliberations with ten minutes or so communion with the spirit world. It brings the unseen directors into consultation with the workers. It does not supersede effort, but stiffens and strengthens it, and we hold the opinion that in the life of our Society difficulties would more easily be overcome and friction frequently avoided if the same method were followed. Sometimes differences of opinion divide a Society into sections, whilst at other times difficulties (financial and otherwise) arise, and special meetings of the committee or members are called, where wisdom or passion play their parts, and elaborate schemes are adumbrated. We hear many reports of such gatherings, most of which accomplish little or nothing. Occasionally, however, we hear of the little band of workers seeking the seance room, not to voice their opinions, but to seek the counsel of the unseen, and we should like to hear more of this. It is organisation in the true sense of the word. It is the application of engine power to the machine, and helps in the development of a useful mental attitude in which the individual regards himself as an essential part of a gigantic whole.

When all is said and done, whilst we have our measure of responsibility to one another, there is a still higher responsibility which we owe to the spiritual worlds. The love and esteem of one's fellows is well worth winning if it is honourably won; but the appreciation of one's fellow is a little thing compared with the approval and commendation of our brethren of the larger household, and if we were kept in view we should hear far less of workers losing up their work because of the chance word or lack of appreciation of their short-sighted fellow-workers.

The point we want to drive home is an essential one. We are not Spiritualists for fun. We ought not to be Spiritualists merely for sensationalism or self-gratification, or simply as a hobby. That attitude probably does represent the position of many investigators, but when the conviction creeps in that the spirit world ministers to our individual needs only as part of a larger scheme for the awakening of the spiritual life and senses of the world at large, the man and woman gird on their armour, first out of a sense of gratitude, and later out of a sense of duty and spiritual responsibility, and endeavours to help those who have helped him. This means the interpretation of spiritual power in knowledge in the terms of life and action.

Our churches must be centres of dynamic spiritual energy: this is the call of the spirit world, and the reason for our being. Some Societies appear to imagine that they exist to hold a certain number of meetings, independent of the work done, and very often the success of a meeting is judged by the state of the offertory bag. Such a view is materialism of the grossest kind. One soul who is really helped to fuller life is of far more value than a balance at the bank. The holding of a service is a waste of valuable time unless some good has been done. It is possible to drift into the state of mind which says "Oh! we must hold a service at 6-30, because it's usual and people will expect it." No proper preparation has been made. There is no guarantee that a single officer will be on duty, but the meeting is customary, and therefore must be held. The object of a meeting should be to satisfy doubting minds, to feed hungry hearts, to answer the questions of honest men, to spread abroad the truths we know, to stimulate men and women to better living, to scatter thoughts of helpfulness, to awaken sleeping souls, and to harness the drifting lives of men to the dynamic energies of the spirit world.

Let us put to ourselves the question: If my church became defunct, would my town or district be any the worse? Would some seeking soul miss it? Unless we can answer in the affirmative, there is something wrong. The meaning and purpose of organisation is to enable the

activities of the spiritual world to be reflected or reproduced in the life of the people, and our several organisations, local, district, and national, must become parts of the machinery producing this effect. Spiritualism is a real tide of living energy flowing to the earth. We have been gathering in all sorts of restricted vessels—buckets and tin cans—us unite into a mighty reservoir, fed from the spheres, distributing power by well-laid channels throughout the world.

CURRENT TOPICS.

Fighting
the Wind.

calls it Spiritualism, and gives himself the pleasure of drawing comparisons between his own narrow conception of Christianity and his own picture of what Spiritualism ought to be. He clearly reveals the fact that either he has no first-hand evidence or that he has manipulated the facts to suit his sermon. Whilst some of his criticism is pointed—though never original—much of it is sheer erotic balderdash.

Spirituality or
Sentiment.

"If I had not seen the glory of God in the face of Jesus Christ, then I might be thankful for any light that filtered through the chinks, but having found the Saviour I have no use for Spiritualism." Beautiful emotionalism for a mothers' meeting, but the spiritual life of a people cannot be fed on it. Will Mr. Knight hand on his vision? Again he says, "To me it is an awful evidence of unbelief in Christ that men should need proof" (of a hereafter). "Seances are flourishing because prayer meetings are languishing, and Spiritualism blossoms because spirituality withers."

Proof
needed.

into the average prayer meeting—they prefer the theatre. This may be pitiable, but we believe it true, and thousands of churches and as many ministers are powerless to alter it. People are fast drifting away from the churches; they will accept the position of Mr. Knight, and are coming to Spiritualism for bread, since Mr. Knight's stones are unobtainable.

Whose is
the Fault?

something is lacking. We ask Mr. Knight what that "something" is. We believe it is "the power of the spirit." "Who ever heard of a Spiritualistic campaign for the saving of the lost?" asks our critic. We reply, "Spiritualism is out to save the Churches, they have been lost in a maze of words and creeds for a long while." They it is who are lost, we hope not beyond redemption.

The
Remedy.

SPIRITUALISM is bringing humanity back to God and immortality, not to conformity with creeds, but to a spiritual aliveness, and calling one another names will help neither of us. We have been forced to do the work that the Churches should have done—the fault is theirs. We will not hinder him in his work. May we ask him to believe that we, too, have been called to do God's service, and He is blessing our labours? If the Rev. Mr. Knight cannot help us, will he oblige by getting out of our way—we are busy.

What is
Needed.

THE one thing which emerges is that Nuneaton sadly needs a strong Spiritualist Society to educate its citizens as to the real nature of Spiritualism. Can the local district council open up this ground?

A Prophetic Dream.

WE take the following remarkable letter from the "Weekly Dispatch":

"SIR,—My brother and I, when boys, always shared the same bedroom at home. On repeated occasions I experienced a particular dream from which I always awoke to find myself sobbing and in great distress.

"The dream was this: The earth appeared to me as a great dim globe poised in space, and I thought that my brother was on the far side of it trying in vain to reach me on this side.

"After the manner of a nightmare, he seemed to be continually drawing nearer, but never far enough to reach me." At this point I always awoke sobbing.

"I last had this dream about 1896, just before I left home to go to Cambridge. In 1903, when a curate in the north, I went back to my old home in London to say farewell to my brother, who was about to sail to South Africa to take up a Government appointment, journeying to Southampton to see the boat sail.

"I never saw my brother again. He was taken ill in Pretoria in December, 1905, and lingered for some months. Then in the summer of 1906 my parents, who had gone out at the commencement of the illness, endeavoured as a last resource to bring him back to England. I literally counted the days as the vessel drew nearer, but a cable came on August 13 to say that my brother had died, and had been buried at sea on the 10th.

"Not till then did my boyhood dream come back to my mind, and I realised that it had been prophetic.

"FRANCIS W. SOAMES.

"Drayton Vicarage, Curry Rivel, Somerset."

Flower Quarrels.

Do flowers quarrel? If the new conceptions of plant life are correct, members of the vegetable kingdom are capable of almost any emotion and under the new theories there is certainly no reason why flowers should not quarrel.

Observers have certainly noted peculiar aberrations of conduct of flowers one towards another. Certain flowers, for instance, appear to have the greatest objection to being brought into contact. Many people must have noticed that a few hours after arranging fresh flowers in vases, blossoms have fared badly. This nearly always happens when two distinct kinds of blooms have been mixed together, and the trouble is due to the fact that the flowers do not like to be associated.

In plain language they have quarrelled, and they show their displeasure by drooping their heads and gathering the petals together. Separate the blossoms, start them afresh in different vases, and they will speedily recover all their former beauty.

Some flowers are so extremely sensitive that they do not like to be on the same table together even.

There is hardly a flower in the garden that is on favourable terms with mignonette. Many blossoms will droop in an hour if mixed with it. Shirley poppies also do not seem to "hit it" with any other flowers. Not only do they affect the blossoms with which they are placed, but they also suffer badly themselves.

Sweet peas are so aristocratic that they cannot stand being mixed with any other kinds of blossom at all. The only way is to give them vase accommodation all by themselves. A very few lillies of the valley with other flowers will surely cause trouble.

Even more strange is the fact that some varieties of roses do not agree. Last year I was much puzzled by the behaviour of two hybrid tea roses, one lemon-coloured and the other pink, when they were put in the same vase. The pink rose was not affected, but the yellow rose drooped within a few hours. Yet when the yellow rose was put in a vase alone it quickly recovered.

This act was carried out several times, and always with the same result. Evidently the pink rose has it in its power to make things very uncomfortable for the yellow one.

It would be interesting to know exactly what flowers do to injure one another's feelings.—"SUNDAY PAPER."

The Old Language of Numbers.

Ellen Conroy, M.A., D.Cerom.

(CONTINUED FROM LAST WEEK.)

NUMBER FIVE. The true symbol of Five is the window. As two is the house, and four is the door or base, so five is the mystic window of the soul. For this reason Noah's Ark (which is the soul constructed to sail safely the seas and deluges of life till it rests safely on the mountain of the Lord and receives the rainbow blessing of the Lord) has a little window at the top, for the soul must perish without light from the spiritual realm.

Thus five is the number of inspirational knowledge. The Druids used the five-pointed star as the star of inspiration. The Star of Bethlehem is said to have been five-pointed.

Buddha is often represented as being under a canopy composed of a five-headed cobra. It means that all the inspirational wisdom of the universe was his. When Buddha is meditating how to help the world it is said that five holy ones came from the realms above proclaiming that he would help the world.

The Pentacle or Solomon's Key degenerated in the Middle Ages to being a mere magical sign that controlled spirits, but in its highest use it is the symbol of the key or window by means of which the spiritual man can pass or see into the land of his eternal being.

When Solomon placed the ten candlesticks before the oracle he set five on one side and five on the other. It was surely appropriate that the fives of inspiration should be on each side of the oracle.

Jesus fed the multitude of five thousand with five loaves, by which it is meant that all the seekers after divine knowledge are fed with inspiration.

Then there was the Pool of Bethesda, that had five porches, where people were healed by the angels, but Jesus had all this knowledge of healing. His is a number that is greater than the five, but of this later.

Five is sometimes said to be the number of Mercury, who knows the mind of Jove. It is also said to be the number of the healing power of love.

David overcame Goliath with five stones. The stone always represents the elect or the chosen one, hence the number five is used with it in an intensifying manner, showing that the Goliath of materialisation can only be overcome by the wisdom of God sent through His chosen vehicles.

The Pythagoreans at the beginning of their training had to think inwardly and not speak for five years. It is during meditation that the Holy Spirit will "teach you all things, and bring all things to your remembrance."

Five is a wonderful number, but it is also one that brings suffering to its possessor, especially if this person is selfish and would use the divine knowledge for selfish ends. When the elect ones have received knowledge it often means years of hard work and suffering to make that thought or knowledge known to the community. It may even mean the martyr's death. Nevertheless, what would the world do if it were not that the Lord sends will power as well as inspiration to His elect ones, so that they are able to carry out works that astound the strong and the mighty ones of this earth.

The story of the woman who had five husbands is interpreted on these lines. When the Jews tried to question Christ as to whose wife she would be in the next world, he apparently evaded the question by saying, "God is not God of the dead, but of the living." Yet it is said that the Pharisees marvelled at his learning, for they understood him to mean that the woman herself was dead. By the five husbands it means that she had received full inspiration, but as they were all dead it means that she had cast aside the inspiration, and her soul was thus dead.

It certainly was believed by the old mystics that if you continually threw away your inspiration and continually dwelt in wickedness you would die. It is only the spiritual souls that "have right to the Tree of Life."

In Exodus xxvii. it was commanded that the altar should be built "five cubits long by five cubits broad, the altar shall be foursquare and the height thereof three cubits."

I want you to realise that these measurements were not given haphazard, but of definite purpose. The altar was foursquare to represent the fact that justice and righteousness are necessary in sacrifice. It is five cubits long to represent the fact that full inspiration comes to the one who sacrifices justly. It is three cubits high to represent the height of the spiritual man. Remember also that the altar was to be made of acacia wood, for this wood was to the ancient people the symbol of life after death.

By Zoroaster five was considered the number of fire, but we must remember that with him fire was the symbol of divine energy.

In the Eleusinian Mysteries the fifth day was called the Day of Torches.

Among the Lamaists the censer is suspended by five chains.

The symbol of five in the Tarot is the Hierophant, who wears a triple crown. He holds two fingers up. This is always the sign to look for inner meanings—to hear "the voice of the sign." In front of him are two keys by means of which he can open all doors of knowledge and wisdom.

NUMBER EIGHT. Seven is the number when creation is complete, Eight is the number when a new work of creation is begun. It is the number of regeneration. You will notice that the baptismal fonts in most churches are octagonal in shape, for it is taught that at baptism new life and a new spirit are given. The number eight was in ancient Egypt sacred to the god Thot, who poured the waters of purification on the heads of the initiates. In the Zodiac Scorpio is the eighth month, and it is characteristic of the people who are born under this sign that they are continually trying to burst out of their environment, that they suffer many deaths, and are continually making fresh starts.

Peter may have been thinking of the meaning of the number eight when he says God spared Noah, the eighth person, i.e., He spares every regenerate person.

Ezekiel in his vision of the New Temple saw eight steps leading up to the court, for new life, new hope, new power are all necessary steps in the building of the spiritual man.

The foundations of Solomon's Temple were of stones of eight cubits. Notice also that the Temple was finished in the month Bul, the eighth month. Your soul is not only founded on new life, but completed in new life.

Similarly the Buddhists have the eight-fold path to lead them to Nirvana, and their praying wheels have eight spokes.

As two is the house of your soul, four the door, and five the window, so eight is another door, but not this time of the soul, but of the great spirit. It is sometimes called the Gate of Eternity. When you enter into this gate all things are revealed to you. In the five of inspiration you may receive rays from this vast realm, but now you actually enter it. No wonder, then, that the number of Christ is said to be 888, the trinity or perfection of the knowledge of the great truths of eternity.

But eight is also a number of suffering. It is not easily that man enters the Gate of Eternity. It is mainly by suffering and the crucifixion of self, and thus we have the symbol of the pruning knife in the heart. No man ever entered into the joy of the Lord by pandering to the material world.

The Arabic numeral 8 contains the St. Andrew's cross, or Greek letter χ which is used as a symbol for Christ.

It is because of this attached suffering that eight is said to be unlucky, but in the higher realms ill-luck and suffering are accounted as nothing in comparison with the joy of entering the realm of the Lord.

In the Tarot the symbol of eight is a strong woman who leads a lion with garlands of flowers. When you have this great strength all things become beautiful, and the hardest tasks become easy and joyous.

As St. Paul ably puts it (Romans viii. 18): "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

NUMBER NINE. Nine is the number of the serpent of wisdom. Pythagoras called nine the crooked path. Perhaps he was thinking of the long winding serpent-like avenues leading up to the Druid temples. At nine you have definitely attained the right path leading to the very core of the mystery.

The Chinese dragon, which is the symbol of wisdom, has nine legs and eighty-one scales (i.e., 9×9). In multiplying a number by itself in mysticism you merely intensify the meaning. Hence the eighty-one scales stand for the greatest wisdom.

Odin attained wisdom how to help his people after nine days' suffering on the tree Yggdrasil, whose roots went down to Hel and whose branches to Asgard.

I know that I hung
On a wind-rocked tree
Nine whole nights
With a spear wounded,
And to Odin offered
Myself to myself
On that tree
Of which no one knows
From what root it springs.

Similarly Parvati, the spouse of Maha Deva, is said to have performed austere devotion (Tapasya) for nine years in a tree.

Minos, the ruler of the Court of Justice in Hades, lived nine years in a cave.

The Lady of Shalott took nine years to make the dreadful sword, Excalibut, for King Arthur.

The great Taliesin sings:—

Neither of father nor mother
Was my blood or body.
Of nine kinds of faculties,
Of fruit of fruit,
Of fruit God made me,
Of the blossoms of the mountain primrose.

Vulcan is said to have lived nine years in the sea after being thrown out of heaven. It probably alluded to the wisdom that he needed to have in order to be able to smelt iron and make it of service to mankind. Later, as we know, he married Venus, i.e., later the iron workers were able to make their work masterpieces of beauty.

Nine is the number when the sacrifice of eight is consummated, and not only is enlightenment given to the individual, but his loving sacrifice helps others.

It is a Trinity of Trinities, and there is nothing earthly or material in it. It is at the ninth hour that Jesus gives up the ghost. He is now completely separated from the flesh. He is free to work for the whole of mankind.

The ninth foundation of New Jerusalem was a topaz, which means love and unity. This exactly describes the number nine, for it is by this celestial love that man is healed. Wisdom means not only knowledge, it is a word that includes truth in its greatest aspect, and also love.

Nine is sometimes used as a number of perfection in much the same way as three or seven. This is seen in the following:—

The nine orders of angels, i.e., Seraphim, Cherubim, Thrones, Dominions, Powers, Virtues, Principalities, Archangels, and Angels.

The nine muses, i.e., Cleo of history, Euterpe of lyric poetry, Thalia of comedy, Melpomene of tragedy, Terpsichore of dancing, Erato of love songs, Polymnia of choral music, Urania of astronomy, and Calliope of epic poetry.

It is sometimes said that there are nine muses for much the same reason that there are three furies or three graces. The Nile had nine months safe from overflow, and these were times when man could turn his thoughts to the arts and sciences.

There are nine points of the law: Money, patience, a good cause, a good lawyer, a good counsel, a good witness, a good jury, a good judge, and—ninthly, and most important—good luck.

In the Bohemian Tarot the symbol of nine is a hermit carrying a lamp, which contains a star. He has attained the light symbolised by the star, and he is now lighting up the world with it.

(TO BE CONTINUED.)

Man is an incarnation of spirit.

We cannot know the true in our fellow man unless we are true.

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.

AN ENQUIRY.

SIR,—I should be glad if I may be permitted to enquire through the columns of your valuable paper why we have no spiritual place of worship in or near Kilburn, N.W. Myself, wife, and many others have to journey several miles, which means I am unable to become a member. H. R.

THE REV. FATHER ADDERLEY.

SIR,—The report in a recent issue of the successful services at St. Paul's, Covent Garden, upon the visit of the Rev. Vale Owen may cause some people to wonder as to the man who is rector of that church, and at whose invitation the Rev. Vale Owen was able to be there. The Rev. Father Adderley is certainly one of the most remarkable men in the Church of England, and has been so for many years past. The son of the late Lord Norton, he is nevertheless a pronounced Socialist. A High Churchman, he can preach as distinctly evangelically toned sermons, and does preach such, as any leader amongst the Low Church party. He is a believer in and a lover of healthy open discussion, and at the same time is an intensely loyal Churchman. Broadminded, humorous, a man whose sympathies are, if anything, always leaning rather to the submerged multitude than to the upper ten. One who does not merely preach, but is prepared to practise also, as was proved when he accepted the living of St. Gabriel's, Birmingham, and lived in a cottage amongst his people. Such is a brief sketch of the man who is the present rector of St. Paul's, Covent Garden, London, and who invited the Rev. Vale Owen to address his people in that church. JOHN G. WOOD.

WHAT IS THE BASIS OF SPIRITUALISM?

SIR,—In reply to Abel Smith, there is a phrase, "the mists of antiquity," and although Abel Smith's enquiry appears to be a simple one, yet even in dealing with it one may conjure up various ideas and be lost in the fogs of one's own creation. However, I have been associated for a number of years with Spiritualism, and personally I should say that Spiritualism is generally based upon spiritual phenomena, including manifestation of spirit, mainly by "control," the spirit using the physical organism of the medium for the purpose of saying what it wants to say, etc., and thus demonstrating its continued existence. To what extent God operates in relation to the phenomena is perhaps not altogether easy to determine; it is a matter for careful enquiry.

W. GREGORY.

Instruct the Children.

SPIRITUALISM is something more than phenomena—it is educational and reformatory. The truest and best reformation is that which is laid in the hearts and minds of the children. Therefore, Spiritualists should instruct the children. This can best be done by forming Lyceums in connection with every Society. A Society that has no Lyceum is as incomplete as a church or chapel without its Sunday school, thereby forcing its members' children to attend other places of worship. The children of Spiritualists who have to attend orthodox Sunday schools are taught that which their parents do not believe. This is a serious defect in the Society, and an injustice to the children, which Spiritualists should no longer tolerate. The remedy is in forming Lyceums. Information concerning the same will gladly be supplied by

G. F. KNOTT, Secretary,

British Spiritualists' Lyceum Union.

39, Regent Street, Rochdale.

GOODNESS is the only happiness.—SOCRATES.

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.

MANCHESTER & DISTRICT UNION.

THE quarterly meeting of the above was held at Maskell-street Church on Saturday, July 17th, and the keen interest taken in the work of the Union was evidenced by the large attendance of delegates and associate members.

Mrs. Holden (Vice-President), in the absence of the President (Mr. J. Jackson), presided. The minutes of the last meeting were read and confirmed. Letters of apology for non-attendance were received from Messrs. Knott, Barlow, and Mr. and Mrs. Page.

Warm sympathy was expressed on all sides for Mr. and Mrs. Hanson G. Hey, and the recommendation of the E.C. that £5 5s. be voted for the fund was cordially endorsed, and the desire expressed that all affiliated churches should assist.

The following churches were accepted for affiliation, viz.: Bury, Mossley, and Oldham (Elliott-street), and one application left for further consideration, also four associate members, viz., Messrs. McCommom, H. Buckley, R. Davies, and Mrs. Ingle.

The following resolution from Rochdale (Penn-street) was discussed at considerable length and ultimately passed: "That this Union shall not in future either accept as members (associate or otherwise), or elect upon its council, or engage or accept as mediums or speakers at any of its meetings, any person or persons who take active part in the procedure, management, or ownership of irregular meeting-places (carried on for monetary profit or gain), either as speaker, medium, officials, or owners."

A resolution was passed that the Swan-lane Church, Bolton, be deleted from membership, and notification of the same be sent to THE TWO WORLDS.

Mr. Rickards moved that in view of the increased and ever-increasing duties of the Hon. Secretary, an honorarium be attached to the office.

Mr. Wolstenholme pointed out that in view of the coming change in the constitution of the Union the matter be left in abeyance. Ultimately, on the motion of a delegate, which was carried unanimously, it was decided to vote the sum of £10 in the purchase of a suitable present to Mr. D. Morgan, as a slight recognition of his valuable services during the past three years.

Mr. Wolstenholme (delegate to the S.N.U. Conference at Reading) gave an exhaustive and detailed account of

the proceedings, and also read the report of his co-delegate (Mr. J. Jackson), and on the motion of Mr. J. Wilson, seconded by Mr. Kershaw, a very hearty vote of thanks was accorded these gentlemen.

The Treasurer submitted the balance sheet, showing a balance in hand of £101 15s. 8d.

It was resolved that our Secretary (Mr. D. Morgan) represent the Union at the farewell dinner to Sir A. Conan Doyle on the 29th inst.

A hearty vote of thanks by Mr. Chandley, seconded by the Treasurer, was accorded the Maskell-street friends for the use of the rooms and the excellent tea provided, bringing to a close the business portion of the meeting.

A well-attended meeting was held in the evening, presided over by Mr. W. H. Wolstenholme, who gave a brief address and was assisted by Mesdames Marcroft, Lee and Spencer, and Mr. W. James, which brought to a close a very pleasant time.—C.G.R.

EAST COAST DISTRICT COMMITTEE.

THE monthly conference at Grimsby was well attended on Sunday, July 25th. Mr. Downs (President) occupied the chair at all meetings. This is only the fifth meeting of this newly-formed Committee, but the progress made has been most encouraging. Though the last to be formed, it does not intend to be the least when it gets into its proper stride. It is hoped that the outcome will be Societies in Beverley, Hornsea, Withernsea, Driffeld, and other places in the vicinity.

BARRY.

MRS. FAIRCLOUGH SMITH, of London, at present touring South Wales, paid a visit to Barry on July 11th, and gave an address at the Atlantic Hall on "The human aura." On July 23rd she paid a second visit, and following up her subject, explained the significance of the various colours. She was accompanied on both occasions by Mrs. Miles Ord, of Bristol, who kindly presided. The lectures were highly interesting. Large audiences. On Sunday, July 25th, Mrs. A. Stark gave an able address on "Spiritualism and the after-life," followed by good clairvoyance.

BRISTOL.

THE Universal Spiritualist Church had another good time last week, having again Miss Butcher, of Northampton. On the Sunday her controls gave excellent addresses and most clear and convincing clairvoyance. On the Monday evening Miss Butcher's control gave a short but sound address, and devoted the remainder of her time to clairvoyance. On the Wednesday evening she conducted a large circle, thus concluding a most uplifting and edifying week-end.

SPECIAL MISSION AT MARCH.

A successful mission was held recently, organised by Mrs. Stones (formerly of March) and Mrs. Hicklin, of Nottingham, and Mr. Wootten Harvey, lecturer and clairvoyant, of Burton-on-Trent. On the Saturday evening Mr. Harvey opened the mission by explaining that they had come to March to fulfil the Bible by extending God's kingdom, to prove spiritual gifts, and to heal the sick, which was the mission of Christ. Mrs. Hicklin also gave convincing clairvoyance. Interest was taken in the proceedings. On the Sunday evening Mr. Harvey addressed the audience on "Spiritualism and Christ." Mrs. Hicklin and

Mrs. Stones gave clairvoyance. On the Tuesday evening a good number were present to hear floral clairvoyance by Mr. Harvey. The name of a flower was given, and the medium submitted a spiritual reading from the flower that one liked. Mrs. Stones held the audience's attention with her gift of psychometry, and all tests were brought home. The meetings were continued throughout the week, and it is hoped as a result of the mission that a Spiritualist Society will be formed in March.

BULWELL.

ON Sunday, July 25th, this Society held its annual flower services at the Hazel-street hall, which were conducted by Miss Thompson, of Mapperley. In the afternoon she gave an address on "Flowers," followed with clairvoyance by Mr. W. Tate. In the evening she discoursed on "I heard two voices." Miss Louie Swift rendered a solo, also recitation. Clairvoyance was given by Mrs. Pearl. There was a good attendance at each service.

GREAT HARWOOD.

ON Sunday, July 25th, in memory of flower services were held, conducted by "Dr. R. F. Barcroft," through the mediumship of Mr. H. B. Tyer, of Preston. The flowers were beautifully arranged, and had a very impressive effect. A reading was given from a flower taken from each bunch, and the words spoken were evidence that the loved ones live after the change called death. We are looking forward to Mr. Tyer's next visit.

LONG EATON.

OUR town and Society had a visit from Master A. Clayton on Sunday, July 25th. In the afternoon the hall was full, and very appreciative. After a short address some wonderful delineations were given. In the evening, to a packed hall, a good many standing, Master Clayton again demonstrated his marvellous powers of clairvoyance. Although not recognised at the time, several descriptions were acknowledged later. Master Clayton certainly left a very good impression on the Long Eaton people.

MANCHESTER: MOSTON.

THE above church held a gala party on Saturday, July 17th, at Victoria Avenue, Blackley, in aid of the church building fund, there being some 120 members and friends present. In the afternoon sports, games, etc., were indulged in, and prizes given to the winners. During the evening we were entertained by the Stockport Troupe, under the supervision of Mr. J. Bell, who delighted everyone present with their songs, duets and dancing. The another happy day was brought to a close by the singing of "Till we meet again."

MARSDEN.

A social and farewell gathering took place in the Spiritualist Hall on Wednesday evening, July 21st, a great many friends being present. Miss Lily Worsley, a Lyceumist, had great pleasure in presenting Mr. Asquith, our retiring Secretary, with a gold signet ring, on behalf of the Lyceum and members of the Society, in appreciation of his six years' hard work in that office. The members also took the opportunity of giving a present to our retiring lady President, Mrs. Thompson Barker, who is about to take up resi-

ence in Canada, for which country she sailed on July 31st. Several speeches were made, and wishes of long life and prosperity expressed. Games and dancing filled in the remaining part of a very pleasant evening.

PLYMOUTH.

THE National Spiritualist Church, Morley-street, Plymouth, was filled to overflowing on Sunday, July 18th, on the occasion of Mr. Horace Leaf's visit. In the morning his subject was "The world's religion." In the evening his subject was "The man, Christ Jesus," which was listened to with rapt attention. He also gave very fine clairvoyant descriptions at each service. On Wednesday, the 21st, Mr. Leaf gave his now famous limelight lecture, "Ghosts in Solid Form." Every part of the hall was packed, rather too tightly for comfort, but a very appreciative assembly made light of this, and were deeply interested in what proved to be a truly wonderful and instructive lecture, and we hope it will do much to spread our glorious truth in this part of the West. Mr. C. Pearce officiated as chairman.

SOUTH ELSMALL.

On Wednesday, July 21st, we were honoured by a return visit of Master Arthur Clayton, the blind boy medium, who again demonstrated his wonderful gifts, an interesting feature being the describing of a Mr. Abraham Taylor, a grave digger, who passed into the higher life by a fall of a gravestone, whilst digging a grave. This was clearly recognised. Bugler George Williams, of the East Yorks., was also clearly identified. A well-known musical conductor, Mr. Godfrey, was also recognised by many of the audience, and many other spirit friends were also described, and full names given, all but one being recognised, this being a Rev. J. E. West, of East Kirby. In spite of the unfavourable weather a good audience assembled.

WALSALL.

The members of the Walsall Spiritualist Association were greatly obliged to Mr. B. P. Membery, of Birmingham, for stepping into the breach (in the absence of the expected speaker through indisposition), and giving them two very thoughtful addresses on Sunday, the 18th inst. In the morning his remarks were upon "Thought forces," and at the evening service he dwelt upon "The future aspect of Spiritualism," and commended to his hearers the last chapter of Ephesians, and especially the words "Put on the whole armour of God." Councillor J. Venables, at the same service, spoke of the evening luncheon to Sir A. Conan Doyle, and expressed, on behalf of the Walsall Spiritualists, the desire that his Australian visit would be a successful one.

PECKHAM.

On Sunday, July 25th, we held a day in honour of Mr. Hanson G. Hey. In the morning Mrs. Cannock addressed us, taking for her subject "The pioneers," in which she made an eloquent appeal for the Hanson Hey Testimonial. Although only a small gathering were present, the collection amounted to £1 3s. 3d. At the Lyceum session in the afternoon the conductor (Mr. Richards) appealed for a good collection for the fund, with the Lyceumists responded to readily, the contributions amounting to 12s. In the evening Mrs. Jamrach gave an address, at

the conclusion of which she spoke of the untiring efforts of Mr. Hanson Hey in the Cause of Spiritualism, finally making a splendid appeal which resulted in a collection of £3 8s., this making a total of £5 3s. 3d. for the day. Our President (Mr. C. J. Williams), on behalf of the S.N.U., then thanked all for their contributions to the fund. Individual subscriptions continue to pour in, which, when added to the above amount, will at least show the appreciation felt by the members and friends to our brother for his past services to our Cause.

ROTHERHAM.

OUR platform for the week ending July 18th was occupied by Mrs. Gibson. There were good audiences at all meetings. On the Sunday evening the subject dealt with was "Reconstruction," and Mrs. Gibson's discourse was much appreciated.

BATTERSEA.

OUR church is now established in its new meeting-place, and we are attracting good numbers of old and new friends. On Thursday last Mrs. Jennie Walker gave floral spirit messages of an uplifting character. Over fifty readings were given, and it was interesting to note how the written mottoes agreed with the verbal messages, although chosen haphazard. On Sunday morning last we were pleased to have an unexpected visit from the Rev. Susanna Harris, who gave excellent clairvoyance, and made an appeal for the continuance of the Lyceum.

WOOLWICH AND PLUMSTEAD.

ON Sunday, the 18th, the Invicta Hall was gaily decorated with flowers, it having been arranged to make it a floral festival. The service in the afternoon for the children was conducted by Mrs. Orlowski, who gave a splendid explanation to the children of flowers. In the evening the same speaker gave an address to a well-filled hall, after which the flowers were distributed to friends, to be taken to those who are sick, a large percentage being sent to the local hospitals. The Secretary desires to thank all for the flowers so kindly given.—E.A.F.

MEETINGS HELD ON SUNDAY, JULY 25th, 1920.

BARNSELY, Wellington-street. — Mrs. Chapman took the meetings.

BEDWORTH, Market Place. — Mr. Hutton conducted our services. His subject in the evening was "The soul's development, and the necessity for its progression." He also gave clairvoyance. Mr. Rowe presided over a good audience.

BIRKENHEAD, Hamilton. — Miss A. Barton conducted all meetings, her subject in the evening being "The half has never been told." Mr. R. G. Roberts presided.

BIRMINGHAM. — Aston: Mr. Mullin gave good addresses and clairvoyance to good and appreciative audiences. A good test was given to the Secretary, double names and an old song being given as a further test of identity. Mr. Tozer presided.

Kings Heath and Moseley: Our President (Mr. T. R. Fletcher) conducted the service, choosing for his address "The life of a hero" and "Divine aid." The address was full of interest.

BRIGHTON, Athenæum Hall. — Prof. Coates in the morning spoke on "Psychic experiences," and in the evening on "The value of obstacles."

BRISTOL, Dighton Hall. — Morning and evening services conducted by Mrs. Piper, of Mountain Ash, her evening subject being "Individuality, personality, identity." Addresses greatly appreciated by all, also her clairvoyance. Mr. Fare presided. The soloist was Miss Hodder.

UNITED: Mrs. Bailey, of Wolverhampton, gave addresses and clairvoyance morning and evening, which were greatly appreciated by all present for their high spiritual tone. Mr. Price presided.

UNIVERSAL: Mr. W. E. Jones, of Cardiff, occupied our platform in the morning, conducting a circle. In the evening he gave an address on "The reality of spirit communion," which was very greatly appreciated. Mr. A. C. Lewis presided.

CLIFTON: Miss Mary Mills gave an address on "The Tower of Babel," also clairvoyance.

EARLESTOWN, Legh-street. — Our meetings were conducted by Mr. Taylor, of Wigan, the chair being occupied by Mr. Lord.

EASINGTON LANE. — Mrs. Huntley, of Chester-le-Street, occupied our platform, giving an address on "Our principles," followed by clairvoyance. Mr. Jones presided.

EASTBOURNE. — Mrs. Grace Prior, of London, in the morning lectured on "Self reliance," and in the evening on "Life after death." The devotions and litany were chanted by Mr. Percy Mills.

EXETER, Market Hall. — An address was given in the afternoon by Mr. C. Tarr, and in the evening by Mr. J. Hoskin. Clairvoyance by Mr. J. Whiter.

HIRST. — Mr. Doney, of Cramlington, read a paper on "The universal mind and its expression."

KIRKALDY. — Special services conducted by Mr. Wagg, of Edinburgh, who gave addresses. Mr. Hendry gave clear clairvoyance. Mrs. Seath presided.

LIVERPOOL, Daulby Hall. — The platform was occupied by Mrs. Ellen Green, who gave addresses on "Spirit identities" and "What is heaven and what is hell?" followed by clairvoyance. Both services were appreciated by the congregations.

LONDON. — Brixton: Mr. T. W. Ella gave an address on "The power of thought." Good audience.

CROYDON: Address by Mrs. A. Boddington, also descriptions. — PROSE: Sunday next, at 11, Mr. P. Scholey. At 6-30, Miss F. Scatcherd.

CLAPHAM: Mr. Nickels gave an address on "Inspiration" to a large audience.

E.L.S.A.: Mrs. Maunder gave an address and clairvoyance.

HACKNEY: Mr. Rist gave a reading and Mrs. Imison an address and clairvoyance.

HOUNSLOW ADULT SCHOOL: Mrs. J. Walker gave an address and clairvoyance.

LONDON SPIRITUAL MISSION: Mr. E. Hunt conducted both services, giving addresses on "Growth" and "Spiritualism, yesterday and to-day."

MANOR PARK: Morning, Mr. Mead conducted a healing service. Afternoon, Lyceum. Evening, Mrs. Beaumont-Sigall gave an address and clairvoyance.

N.L.S.A.: Morning, a most impressive address by Mr. Geo. Prior on "What is truth?" Evening, Mrs. Podmore gave an address on "The problems of religion," also spirit descriptions and messages.

TOTTENHAM: A crowded audience listened to an address by Mrs. Edith Neville. Her subsequent descriptions, a great many in number, were exceptionally good and practically all recognised.

LOUGHBORO'. — Mr. Humphries conducted our services, giving addresses on "No chance" and "The great door is open." A good time.

MEXBOROUGH. — Mrs. Glen took our services, giving addresses and clairvoyance to interested audiences. Mr. C. Haywood presided.

PETERBOROUGH. — Two addresses by Mrs. Malpress and clairvoyance by Mr. Rickett.

PLYMOUTH, Morley-street. — Mr. Ireland gave an address on "The transfiguration." Mr. Lillcrap, of Exeter, gave a fine pianoforte selection, and Mr. Brock gave a beautiful solo, entitled "Dreams." Both these gentlemen are blind. Mrs. Trueman gave clairvoyance. Good attendance.

Stonehouse: Meeting conducted by Mr. Waterfield, of Southampton. Soloists, Mrs. H. Pearce, of Saltash, and Mr. Brian, of St. Buds. Address by Mr. W. H. Watkins on "Thy kingdom come." Clairvoyance by Mrs. Joachim Dennis. Good audience.

PORTSMOUTH, Temple. — Mrs. Lucy Chapman Knight paid a first visit, and delighted two large audiences with her addresses on "Love divine" and "The Spiritualists' armour." Her psychic messages were also of great help.

SHEFFIELD, Attercliffe. — Mr. Rex Sowden's week's mission has been a great success. Trance addresses and clairvoyance of a very high order, and very conclusive evidence of continued life and survival of personal characteristics. A hearty vote of thanks was accorded Mr. Sowden and his spirit helpers. Good congregations.

SWADLINCOTE. — Mr. Sam Rose, of Derby, took our services, his evening subject being "Is Spiritualism a religion?" He also gave clairvoyance.

TREDEGAR. — Morning, Messrs. E. Jones and A. Lewis conducted the service. Evening, memorial service for Mr. W. Penney conducted by Mr. W. G. Halestrap. Clairvoyance by Mrs. Rawle.

WISBECH. — Excellent audiences welcomed our old friend, Mrs. Marston, of Manchester, who gave addresses on "Evidences of survival" and "Evolution."

YORK, St. Saviourgate. — Addresses by Mr. Baldwin, whose evening subject was "Who are the revilers of religion?" Spirit friends were described and messages given.

NEW SECRETARIES.

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

BRIGHOUSE, Alliance Spiritualist Church, Commercial-st.—Miss LUCY BRIGGS, 6, Croft-st., Briggate, Brigg-house.

CHESTERFIELD. — Mr. H. HEATH, 17, Station-road, Brimington.

LONGSIGHT. — Mr. W. STANTON, 2, Cleveland Avenue, Levenshulme.

NELSON SPIRITUALIST CHURCH. — Mr. STARKIE WEST, 45, Pilgrim-street, Nelson, Lanes.

Births, Marriages and Transitions.

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

TRANSITION.

BOYD. — On the 22nd inst., at Kenmare, Leigh-road, Hale, Cheshire, Jas. Douglas, beloved son of Mrs. Mary Boyd, age 35, late representative of Messrs. Rylands and Sons, Lagos, West Africa.

SOUL SCIENCE, the Proof of Life After Death, by Franklin Thomas. The true religious philosophy, founded on a new fundamental basis. Facts, not theories. Just published, 12s. 6d., postage 9d.—FOYLE, 121, Charing Cross-road, London. Books (second-hand and new) on Occult and all other subjects. Catalogue 224 free.

Society Advertisements.

South Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.

SUNDAY, AUG. 1ST, at 6-30 and 8-15,
MR. ROBERT DAVIES.

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

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

THURSDAY, at 3 and 8-15.

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

AUG. 1.—Circle for Members only.
„ 8.—Mrs. M. E. ADCOCK.

AUG. 15.—Circle for Members Only.
„ 22.—Mr. E. W. OATEN.

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

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.

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

SUNDAY, AUG. 1ST, Mrs. REESE.

TUESDAY, Mrs. APPLEBY.

THURSDAY, Mrs. SPENCER.

Milton Spiritualist Church, BOOTH STREET, ECCLES CROSS.

SATURDAY, at 7-30, OPEN CIRCLE.

SUNDAY, AUG. 1ST, FLOWER SERVICE
at 3 and 6-30, Mrs. HALL.

MONDAY, at 3 and 7-45, Mrs. STAFFORD
WEDNESDAY, at 7-45, OPEN CIRCLE.

Moston Spiritualist Lyceum Church,

ASHLEY LANE (nr. Conran Street
Car Terminus).

SUNDAY, AUG. 1ST, at 6-30, Mrs. WIL-
SON and Mr. DUNKERLEY.
Lyceum at 10-30.

Openshaw Spiritualist Society, LOCAL BOARD BUILDINGS.

SUNDAY, AUG. 1ST, at 6-30 and 8, Mrs.
IRONS.

TUESDAY, at 8, Mrs. CROPPER.

THURSDAY, at 8, Mrs. RICHARDS.

Pendleton Spiritualist Church, FORD LANE.

SUNDAY, AUG. 1ST, at 6-30, OPEN
CIRCLE. At 8, Mrs. VERITY.

WEDNESDAY, at 3, Mrs. TAYLOR.

THURSDAY, at 8, Mrs. APPLEBY.

Newton Heath Spiritual Church,

ALLEN STREET

(One minute from Car Terminus).

SUNDAY, AUG. 1ST, at 2-30 and 6-30

A FLOWER SERVICE.

Speaker: Mrs. GIBSON,

Silver Collection

FURNISHED Apartments, partial
board if required. Private developing
and healing in good Spiritualist's home.
19, Milton-road, Highgate, London.

Society Advertisements.

Bury Spiritualist Society, 44, KING STREET.

SUNDAY, AUG. 1ST, at 3, 6 and 8
MR. POOLE.

WEDNESDAY, at 3 and 7-45, Open

THURSDAY, at 7-30, MEMBERS' C.

Bristol Spiritualist Temple, 16, BERKELEY SQUARE, CLIFTON.

SUNDAY, AUG. 1ST, at 6-30,

MR. WATKINS.

Clairvoyance by Miss MARY MILL

W.T.S. Progressive Thought Club, 114, SOUTH ST (Room 2), EASTBOURNE.

SATURDAY, JULY 31ST, at 7-30, at
Cornfield Terrace, Select Circle, M.

S. G. HEATH.

SUNDAY, AUG. 1ST, at 11-15 and 8

Lectures and Clairvoyance by Mrs.

G. HEATH.

MONDAY, AUG. 2ND, Private Intimate

WEDNESDAY, AUG. 4TH, Public Circle

Brighton Spiritualist Church, ATHENÆUM HALL, NORTH ST.

Affiliated to the S.N.U.

SPECIAL WEEK of Services, Circle

etc., conducted by Mr. ED. SPENCER.

Sunday, 11-15 and 7; Tuesday

Members' Circle, 7-45; Wednesday

Public Meeting, 8; Thursday, Public

Circle, 7-45; Friday, Private Reading

Lyceum every Sunday at 3.

Brighton Spiritualist Brotherhood, OLD STEINE HALL, 52A, OLD STREET.

Affiliated to S.N.U.

SERVICES:

Sundays at 11-30 and 7. Lyceum at

Mondays and Thursdays at 7-15

Tuesdays at 3.

Healing meeting, First Wednesday

every month at 3.

SUNDAY, AUG. 1ST, at 11-30, HEAL-
ING SERVICE. At 7, Speaker, Mr.

J. J. GOODWIN. Clairvoyance by

Mrs. GLADYS DAVIS.

MONDAY AND TUESDAY, Mrs. M.

GORDON.

Next Week, Mrs. NEVILLE

Battersea Spiritualist Society, TEMPERANCE HALL, 640, WANDSWORTH

ROAD, LAVENDER HILL.

SUNDAY, AUG. 1ST, at 11-15, Circle

Service. At 6-30, Mrs. NEVILLE

THURSDAY, Psychometry.

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

SUNDAY, AUG. 1ST, at 3, Lyceum.

7, Mrs. GRADDON KENT.

AUG. 8TH, Mrs. MARRIOTT.

Circles: Monday, 7-30, Ladies

Tuesday, 8, Members; Thursday, 8, Public.

Little Ilford Christian Spiritualist Society,

CHURCH ROAD, CORNER OF THIRD AVE,
MANOR PARK, E.

SUNDAY, AUG. 1ST, at 6-30,

MR. WATSON and Mrs. SELBY.

MONDAY, No Meeting.

WEDNESDAY, at 7-30, Mrs. CROWTHER.

THURSDAY, at 7-45, Committee Meeting.

WEDNESDAY, AUG. 11TH, at 7-30

Flower Readings by Mrs. MAINTON.

Lyceum every Sunday at 3 p.m.