



THE TWO WORLDS.

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

No. 1714—VOL. XXXIII.

FRIDAY, SEPTEMBER 17, 1920.

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WHEN WRITING, MENTION THIS PAPER.

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1714—VOL. XXXIII.

FRIDAY, SEPTEMBER 17, 1920.

PRICE TWOPENCE.

Original Poetry.

A Spirit Prayer.

Grant to earth's dwellers vision, we implore—
Sense, that shall apprehend the world unseen;
Those dwellers wait in silent rapture sweet,
The awakening of those earth-bound ones who dream.

Grant them to sense, to know our presence near,
To hold sweet commune with their heart and mind;
Teach them to raise their thoughts from earth's dark plane,
Thus inspiration, help, and joy to find.

As we will work, and love, and toil and pray,
Till not one soul on all earth's bosom wide
Knows the truth, and hails with greatest joy
The message that we spread on every side.

There are no dead!

We live and love—are near!

Lift up your hearts—

Rejoice! for we are here!

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The Bible and Psychic Phenomena.

H. T. Whorlow.

We have been taught in our schools and churches to regard the psychic phenomena of the Bible as supernatural occurrences, and that they were divinely limited to scriptural times. This mistaken teaching has proved fatal to a proper understanding of the Bible, and is responsible for the very strange and erroneous conceptions of spiritual phenomena that are now so prevalent. We must put aside preconceived ideas grounded upon orthodox expositions, and read the Scriptures in a commonsense way, as we would any other book. We shall then soon discover that the angelic operations and other instances of psychic power are perfectly natural occurrences the same as those not only of to-day, but of all times and all peoples of whom we have any record. The man who holds the master key to the unsolved mysteries, miracles and spiritual wonders of the Bible is he who knows something of modern psychology, grounded himself to angelic influences, and realised the facts of spirit communion. He knows that angelic visitations and other instances of psychic activity, although perhaps supernatural or superphysical, are perfectly natural occurrences. Sincere Christians, to whom the Bible is a spiritual guide, have reason to be grateful to the psychologist who is drawing aside the veil of mysticism that has hidden the truth about angels and angelic influences ever since the early middle ages. The priests made the Bible an "occult" book and imposed their own interpretations upon an ignorant laity. They claimed that the Church alone was entitled to the ministry of angels and forbade it to all outside the priesthood. But as the churches advanced in materialism they became weak in Spiritualism, and eventually lost the ministry of angels and spirit communion which were so essentially cultivated by Jesus and the Apostles, and were a fundamental part of the Christian services.

The Dean of Canterbury has commended those investigators who are critical and are honestly examining the Scriptures for themselves; and the Rev. H. M. Young says that the Church of to-day is losing the support of intellectual

men and women, and needs to follow the example of the higher thought movements which seek for original truth and do not rely upon doctrines and dogmas having no scriptural authority. Outside pressure has already awakened our priesthood to the fact that their expositions of Hell, the Fall, Satan, bodily resurrection and other serious matters, has been wrong. But they are still asleep in respect to spirit life and spirit communion, so we cannot look to them for a true explanation of the psychic events recorded in the Bible. These preliminary remarks are offered in justification of our attitude. We refuse to accept ecclesiastical authority over that of scripture. What do the Scriptures say on the subject we are dealing with?

First, we must banish the mistaken idea that angels are a specially created order of beings higher than man and antecedent to him. The Bible evidences clearly that angels are the spirits of human beings who have passed through this physical life to immortality in the world of spirit. Paul wrote to the Hebrews about angels, and asked "Are they not all ministering spirits?" The original meaning of the term "angel" is not a person or being, but the office, function or business of a person or being. The Hebrew word rendered angel in the Old Testament is "Malek," a messenger; and the Greek word given as angel in the New Testament is "Aggelos," which also means messenger. Therefore, an angel is a spirit messenger, missioner, adviser, or helper. The ministers of the Churches were called angels. "Unto the angel of the church of Ephesus, unto the angel of the church of Sardis," ministers of those churches (Rev. i, ii, iii.). Paul wrote to the Galatians that he had preached the Gospel to them, and they "received him as an angel of God," a messenger or minister of God. If we open almost any page of the Bible we find appearances and manifestations of various kinds by working spirits denominated angels. In some cases these angelic spirits are referred to as men. In others they are spoken of as spirits, or as both angel and spirit. Zechariah says of the angel that talked to him that he was "a man that stood among the myrtle trees, the angel that communed with me" (Zech. i. 9, 14). The spiritual being that came to Cornelius at Caesarea is referred to as an angel, a man and a spirit (Acts. x). This not only identifies an angel as a spirit, but certifies that it is a human spirit. When Peter was released from prison by a spirit he went straight to the house of Mary, the mother of Mark. Mary's house was a place of refuge and assembly for the early Christians. Prayer was being offered for Peter's delivery, but his martyrdom was hourly expected, so when the girl Rhoda announced Peter's appearance at the gate Mary exclaimed "Thou art mad, it is his angel," meaning that it was Peter's spirit. This is another of the many passages which certify that an angel is a human spirit. Jesus referred to the spirits of little children as angels (Matt. xviii. 10). He also identified the spirits of men as angels, when he explained to the Sadducees that there are no marriages in the spirit world. In many texts angel and spirit are convertible terms, and in several instances they are placed in wrong order, as in the text which says that "God maketh his angels spirits" (Heb. i. 7). It is no doubt due to confused ideas of the translators in 1611 who are responsible for many far more serious mistakes. They have given us Hell instead of grave, wine instead of dried fruits, witch instead of wise woman, and so on ad lib.

The various kinds of spirit manifestation found in the Bible are the same as those of to-day, but some appear to be more wonderful for the reason that they are coloured by Oriental imagery, and described in fervent poetic and reverential language. A few are probably the result of vivid imagination under an intense flow of aspirational emotion,

while the prophet, seer or medium is partially controlled by a spirit. The wonderful visions of Ezekiel, and those of John in Revelation, are instances of symbolic clairvoyance, spirit pictures presented to the spiritual vision of the seer or medium. When we remember the emotional nature and the fervently devotional character of the prophets, and that their mediumistic powers (which Paul terms spiritual gifts) were very highly developed, and take into account metaphoric orientalisms, and the poetic language in which the highest kinds of Spiritualistic phenomena are described, we can by our modern psychic experiences understand and explain them all. The appearances of individual spirits are of common occurrence. They are seen clairvoyantly, heard clairaudiently, their messages are delivered through controlled persons, and their healing power is passed through suitable mediums to those who need it. So, as the Rev. H. Bingham says, "The psychic phenomena of the Scriptures are in every respect identical with those of the present day, and the parallel between the mediums of the Bible and those of to-day is complete in every particular." The Rev. John Wesley went so far as to declare that "whether Christians know it or not, the giving up of these things" (spirit intercourse) "is in effect giving up the Bible." We are immediately concerned with the religion of Christ, but it is well to remember that there has been no system of religion in human history which has not recognised the ministry of angelic spirits and the operation through them of the power and will of the great Universal Spirit. For as Brinton states in his "Studies of Religions," "There is no known form of religion, ancient or modern, that is not founded upon the facts of spirit survival and the intercommunion of spirits incarnate with spirits incarnate."

Civilisation keeps pace with intellectual development, but as intellect is applied to material progress more than to the cultivation of the spiritual powers, the ministry of angels is neglected, and is ultimately lost to those who have not made use of their spiritual gifts. That was the condition of Corinth in its days of commercial prosperity and materialism. Its church and its people had become spiritually degenerate. Paul wrote beseeching them to renew the cultivation of their spiritual gifts, and to place in the church such ministers of Christ as were mediums capable of speaking under spirit control (Trance), discerning of spirits (Clairvoyance), healing the sick (by spirit power), and of doing other good works under angelic influence. Would that Paul were here to revive the spiritual beauty of the Apostolic services. If the Church was revived by a mediumistic ministry it would once more become the church of Christ and of the people, and it would be its salvation, for as the religion of Spiritualism is rapidly growing, so the influence of a materialistic church is speedily declining. We shall all be better men and women when we follow the Master's teachings instead of placing our trust in medieval doctrines.

Jesus himself communed with angels, and "angels ministered unto him." "The ministry of the saints" (angelic spirits). Jesus, Peter, James and John went to confer with the spirits of Moses and Elias who had been in the spirit world, the one 1500 and the other 900 years. He told his disciples that Elias had been before, but they knew him not. The disciples "then understood that he spake of John the Baptist" through whom Elias had manifested probably many times. After the crucifixion, Jesus frequently appeared in his spirit form to advise and strengthen his disciples. During his physical life he repeatedly commanded them to preach the Gospel, heal the sick (by spirit aid) and give signs (by clairvoyant descriptions, etc., to bring comfort to the afflicted, and to prove the reality of the after life). And he renewed these commands when he came in his spirit body. "Go ye, therefore, and teach all nations—teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always" (Matt. xxviii. 19, 20). "Go ye into all the world and preach the Gospel to every creature, and these signs shall follow them that believe: In my name shall they cast out devils (heal sickness), they shall speak with new tongues (speak the languages of controlling spirits). They shall lay hands on the sick, and they shall recover" (by the healing principle passed through the hands of the medium by healing spirits) (Mark xvi. 15, 18). "And they (the

Apostles) went forth and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mark xvi. 20).

Here, then, we have not only the master's command to his Apostles, who were appointed to establish the Christian religion, to practise and teach to all men a reverential and sacred communion with spirits, but also that every man to cultivate his spiritual nature by personal contact with the spirit world, and those who reject this advice and teaching do not believe in Him.

(TO BE CONTINUED.)

W. J. Crawford, D.Sc.: Pioneer in Psychic Research.

C. C. Pounder.

THE death of Dr. W. J. Crawford, of Belfast, as reported in the press a few weeks ago, has aroused such widespread sympathy that a brief account of his work may be of interest while recent events are fresh in the public mind, especially as the tragic manner of his end is almost bound to be misconstrued by ill-informed opponents of Spiritism. It may be stated here that the present writer, who is unsympathetic to spiritistic theories, was invited by Dr. Crawford to check his work and correct his publications, especially the book entitled "Experiments in Psychic Research" which was issued last summer.

When Crawford entered Spiritistic fields scientific method was confused by vast quantities of disconnected phenomena, and no definite theory to account for any of them existed. At the outset of his quest, the Doctor, with the training of a mechanical engineer behind him, saw the futility of dabbling willy nilly into the many varied phenomena Spiritism had to offer, and, therefore, pinned down his attention to the strictly physical manifestations—rappings on floors and furniture, levitations of tables and stools, and the flinging about of light objects, all common happenings in the seance room. His efforts were rendered fruitive by the co-operation of a rare physical medium and a family circle whose suitability for the purpose it would be difficult to surpass. At the earliest seances held under his supervision, when the floor was thumped, or tables became projected into the air, Crawford showed true instinct by proceeding to weigh and to measure.

First he compared the weight of the medium, table on floor, with her weight during the time of its levitation and found that she increased in weight an amount equal to that of the table. This gave him his initial clue—that if the medium increased in weight in amount equal to the lifted table, she somehow must sustain its weight, i.e., a connecting link must exist. Precautions of an exhaustive and most ingenious nature were taken to prevent deliberate and unconscious fraud, to disprove the general or partial hallucination of the sitters, and to anticipate every objection of the critic. When levitated, the table could be moved as if poised on the end of a resilient structure, and if a piece of millboard were swept vertically through the space separating medium and table—for in these experiments the table was two and three feet from everybody in the circle—the table fell immediately, as if something had been severed, not withdrawn; in these cases the table was again jerked up into the air after a short time. Many observations of these experiments gave Crawford the elementary notions of his "cantilever" theory that tables lifted and floors rapped by protuberances of invisible, ponderable matter extending from the region of the medium's ankles under seance conditions, the ends being suitably materialised for contact with coarser and visible forms of matter. The theory is expounded in detail in his "Reality of Psychic Phenomena" and was fully confirmed and further elaborated by later experiments, finally being anchored by a daring flashlight photograph taken under difficult conditions from the point of physical health, dangerous—circumstances which showed tubes of "psychic" matter issuing from the medium and connecting the sitters. There is not space to give even the meagerest account of his researches into the number, shape, location, strength and nature of the

proliferances, whose manoeuvres were directed with a precision and sensitiveness inconceivable to the outsider.

The Doctor's success lay in applying himself exclusively to the simpler occurrences; for sensational mental phenomena he had no serious attention, the evidence being too difficult to sift. He weighed, he measured, he sought for a theory to embrace all known facts, and above all, held his tongue and controlled his pen.

The writer, who, as stated, is strongly sceptical to the claims of spiritism, at one time used to experiment on a medium similar to the one used by Crawford, and, on drawing his attention to her, the doctor considered her to be an example surpassing even his own. The psychic power of this medium was discovered accidentally, for, prior to the writer inviting her to an impromptu seance, she knew nothing about spiritism and afterwards would not, and does not, believe in the elaborate psychic mechanism bound up in her own body, but which has many times lifted and overturned a weighty table held down by a strong man, has smitten the floor resounding blows, and immediately afterwards tapped out imitation Irish jigs on the carpet with an unimaginable degree of delicacy. For the accuracy of the Doctor's published experiments the writer can vouch, while with his theories regarding the mechanics of seances he is in accord, but to Crawford's assertion that spirits are responsible for the bizarre happenings of the seance room he is opposed as going beyond the facts. The Doctor believed in a system of unseen "operators" acting under the direction of spirits who once were human beings, and hardly entertained any alternative idea save, perhaps, that of extra-terrestrial entities.

To the writer, the present evidence for the communication of spirits is insufficient. It is true the seances were conducted with an intelligence altogether beyond the conscious intelligence of the sitters, yet not a single piece of evidence has come before the writer which shows unequivocally that the seances were really the work of quondam humans, and until rigid evidence of this kind is produced he holds the matter unproven; there was always the strong alternative of the living sitters taking on powers under the curious seance conditions which enabled them to transcend their normal behaviour; there was no fraud.

In this connection the writer finds it hard to conceive of the human mind ever analysing itself completely—for that would be a psychological analogue to the perpetual motion machine of the engineer—nor is it likely that the physical body of man is understood exhaustively so far as it bears on the subject. On the other hand spirit communication cannot honestly be treated as humbug because nonsensical messages come through, or because a departed clergyman, a Latin scholar, maybe, cannot recall even a fatherly *pax nobiscum* for the comfort of his erstwhile parishioners assembled round a table in a darkened room. The working of discarnate intelligence upon the coarse nervous matter enclosed in the mortal coil of man must be a difficult affair, and this, alone, would account for the absurdity of many messages; the loss of weight and the undoubted extraction of matter and energy from the sitters might be used equally to prove or disprove spirits. The ordinary contact or non-contact table moving seance certainly does present a problem, but not necessarily a spirit problem.

The physical phenomena are sober facts, but the ideas of spirit control are merely matters of opinion—matters of fancy with some folk if the blunt truth be told—opinions which are dictated by the mental outlook, temperament, education and aspirations of the individual holding them. In many respects present day man is no better than his primitive ancestors, for as soon as he finds himself up against something weird, he does precisely what they did—falls down and worships it.

In view of his lamentable end it should be stated that Dr. Crawford was not a seance sitter, but always an external observer. Tall, lean, highly strung, depleted in strength by two attacks of influenza, he was the victim of overwork, and "spookery" was not a contributory cause. Why he should have so died at a time when his work was developing with maximum rapidity is one of the things which baffle and confound the understanding. But whatever may be established ultimately by investigation, whether communications from departed persons be definitely avouched, extra-terrestrial spirits proved to exist, the human entity shown

to be responsible, or some theory not yet formulated be established to explain the puzzling phenomena of the seance, the work of Dr. Crawford stands at present time as the only scientific attempt of a quantitative nature to pierce the well-nigh impenetrable mysteries of so-called spiritism.

Mr. Horace Leaf in Denmark.

A TRIP across the North Sea in stormy weather is much more unpleasant than it sounds. To recline helplessly sick in a ship's bunk, longing only to tread on terra firma again requires a great deal to recompense it. My reward, however, was complete, for upon arriving at Esbjerg, the port of disembarkation, I was delighted to find a group of Spiritualists and friends waiting to welcome me.

It is impossible to adequately express all that such a greeting means to a stranger in a strange land. Of one thing I am sure: Spiritualists anywhere can have no kindlier hearts than those of our Danish friends, especially that of Herre Emil Borkfelt, President of the Esbjerg Spiritualist Society.

I remained in Esbjerg for two days, during which I saw all that I could of the town and Spiritualism in the time. Esbjerg is a comparatively new town, not more than fifty years old; well built, and with a fine harbour, opening to the North Sea. Already it plays an important part in the commercial life of Denmark, and bids fair to become one of its foremost ports.

The Danes are a fine race, both in appearance and disposition, and in the smaller towns seem religiously disposed. This, of course, applies to all countries. Spiritualists in Esbjerg attach the great importance to the religious aspect of the subject, as their pretty temple clearly shows. It is a plain but attractive building, excellently situated near the centre of the town, capable of seating 250 people. Spiritualism as an organised Movement, is quite young in the town; the temple, the first Spiritualist building ever opened in Esbjerg, was publicly opened a year ago. I received an urgent invitation to conduct the first Anniversary Service in it, but necessity denied me the pleasure, as I had to leave for Copenhagen a day too soon.

Danish Spiritualists pay great attention to the interior decorations of their temples. This I have noticed in Copenhagen as well as in Esbjerg. I have met in England nothing more pleasing in this respect than the arrangement of the platform and the mural decorations of the temple of the Spiritualistisk Brodersgab, Esbjerg. No effort has been spared to make the hall beautiful and to create a spiritual "atmosphere." The effect has been all that can be desired. Few people, I am confident, could attend the service there and not feel disposed to worship. The sixty members of the Brodersgab have certainly lived up to the Society's motto painted so elegantly and conspicuously on the wall, namely, "Work and Pray, Love and Peace." This motto was received through the principal medium of the Society, Mrs. Peterson, whom I had the pleasure of meeting. All the decorations were done by members of the Church as a token of love.

Denmark lacks efficient mediums, and seems to be doing nothing to make good this defect. There appears to be an inclination to avoid encouraging psychic development. I am not quite sure of the reason for this, but as far as I have been able to ascertain, there seems to be an unwarranted nervousness about this important feature of the work. If this is correct, a serious mistake is being made, which cannot fail to have a retarding influence on Spiritualism in Denmark, which is rapidly learning to appreciate the value of psychic phenomena and investigation. The Movement is unusually well organised, and the various Societies work in harmony. They have, therefore, a good foundation on which to work in psychic development. It is to be hoped that they will soon awake to the importance of this phase of Spiritualism, and will carefully undertake to meet this important demand. If they do not, there can be no doubt that Spiritualism will struggle against unnecessary odds in Denmark far longer than it ought to.—HORACE LEAF.

LIVE plainly, drink no stimulants, use no narcotics.

Spiritualism—A Warning.

Arthur Lamsley.

THE rise and present popularity of Spiritualism is the gravest warning the Church has had for many years, telling her that if the teachings, interpretations and practice of Christianity are not moulded and expounded so as to make them consistent with modern research in the spiritual and social life of mankind, for ever must she be a small voice crying in the desert, with no more effective appeal to the woes of this modern world than a cry.

Thousands of well-meaning Churchgoers have been driven into the wilderness by the apparent spiritual bankruptcy of the Church to-day. The tragedy of many thousands of these people is that they are unfit to stand alone without the prop of religion.

To these people Spiritualism is making its great and most effective appeal. Not only does it answer the deep soul-searching questions concerning the spiritual interpretation of life and the universe, but it explains, very convincingly too, the esoteric teachings and miracles of the New Testament.

Our modern Church has never considered the most potent force in their midst—an educated laity. The average curate who preaches to us each Sunday in so unconvincing a manner, is by training and experience totally unfit to guide the spiritual destinies of the laity in his congregation.

To the vast number of people who are trying to get into touch with the spirits of the other world by the development of their own powers of mediumship a grave warning is urgently needed. No one should attempt to investigate psychic forces without adequate study of the strange powers with which they give contact.

The attempt to get into touch with the departed is so very fascinating that amateur investigators are liable to become abnormally developed psychically—in ignorance—with the inevitable result that not only will they suffer from "nerves," but from lassitude and general slackness due to giving off so much psychic force, unknowingly to themselves, which force is so vitally necessary for the successful living of our daily lives.

The Church has taken up a very foolish and impossible attitude towards Spiritualism by declaring that the phenomenon are the work of the devil. This fact alone has been the means of alienating thousands of educated laity from her ranks. As well talk of hell fire during a coal shortage. If there is anything logical in this position, then let the Church prove first the existence of the Devil; and, secondly, that His Satanic Majesty can produce the miracles of Spiritualism. If such "proof" is forthcoming, then the Church will be able to successfully combat Spiritualism. Until that time the timid vapourings in high ecclesiastic places are no more than the heedless effusions of well-equipped ignorance.

Spiritualism has added to the hope of the world. It has given knowledge of the continuance of life and personality after the change of death. The Church can give like knowledge and consolation if she will only wake up and adjust herself to the deep heart searchings of millions of our people who at this time, more than at any other period in the history of humanity, cry aloud for spiritual guidance to enable them to better fit themselves for the changed conditions of this new age.

The people cry aloud for bread; the Church too often offers to us the hideous spectacle of a personal devil—and stones. Spiritualism comes to us in the aftermath of war with a new message for a new age. Yet it is not new, but the reincarnated spirit of Easter. A message that if rightly understood would create a spiritual revolution throughout the world. If we could all be made "conscious" of this great spiritual fact, that life does not cease at death, it would be the first step forward towards the healing of nations.

The Church, in its academic blindness, has sacrificed life for form. To-day we behold the piteous spectacle of our beloved Mother Church paralysed, heedless, unable to lift a hand to guide the spiritual aspirations and destiny of our country as we stand upon the threshold of a new world. Are we to be for ever sent empty away? Is Spiritualism

the way out? The blind can only lead the blind—to disaster.

Spiritualism has bridged the great gulf between religion and science. It is not too late. The Church can still take under her wing the spiritual destiny of Britain. The signs of the times are unmistakable; heed the warning. Take Paul's advice: "Add to your faith—knowledge."

The Broader Mind.

Crom. H. Warren.

WHAT is this poor long-suffering world aching under? The tyranny of tradition, the shackles of authority.

All mind development has had to fight these bug-bear tooth and nail. Sometimes it has won; more often it has had to succumb to superior force—the force of vested interest—and lie down ignominiously until the world has advanced enough to take any interest whatever. Acceptance sometimes followed, after a period of scoffing ridicule—waves beating against a granite wall, the wall of vested ignorance.

This fight between development and placid self-complacency surrounding conventional social systems has been going on since man began to think outside the mere forced grab for food. Most of these fights have been connected either directly or indirectly with the religious systems looked at as businesses. Afraid that their "goodwill" is going to be impaired, utterly callous as to the truth or falsehood, expediency is the key-note, the actuating principle.

We have only to read the history of some of the old Fathers to see how documents were falsified, deliberately calculated lies written and spread to bolster up their conceptions. The whole of Christianity is a bolstered-up faith, and kept alive by interested advocates. In fact, it pays.

I have not a word to say against the doctrine of Christianity, and am anxious to affirm that I consider it, in its vital essentials, the cleanest and purest the world has ever seen; but how much of it preached at the present day is really essential? Is it essential to believe that Jesus Christ was a miraculous birth, or that he appeared after death in his own former flesh and blood, or that he was a God—the God—the great all-seeing, everlasting God? These are only a few instances, leaving alone the ridiculous trivialities of forms and ceremonies, copes and stoles, infallibilities and other lunacies.

What a marvellously little thing the human mind is. It shrinks to nothingness when it magnifies its own importance—a bull frog puffed out with wind.

Xenophon's idea of God could well have been written to-day, or any future day—it stands for all time—and could easily have been the foundation for a faith, strong and clean, but it lacked the backing; it was too much above the heads of the people to be understood. The people required something more materialistic, hence miraculous births, etc. Man could not do without the idea that he was an incipient God, ignoring the fact that he was a development from water slime. This self-glorification of the self-constituted authorities went on down to the time of Galileo, who tried to fight the stone wall of vested interest but broke his head instead. And so it goes on, like the brook.

It is a sin against the great God to touch the sacred enclosure of these self-made gods, who exist by tyranny, batten on the servile crowd, who are only allowed to exist if they behave themselves according to their masters' doctrines. A very nice machine to keep all power, and therefore wealth, in their hands. To speak the truth is sinful in their eyes. Of course power means wealth, that is the secret of this beautiful game foisted on the crowd.

In our own sin-sodden and purposely-hallucinated times the game is still with us. Might is right. The powers—intellectual, social, political, and others—rule by force as much as ever. "You do what I say, or die," that is the argument. "All you are asked to do is to keep us alive," say those who have stolen all the good things of this world.

Tradition, what is it? Generally opinions of those who have gone before, which may have been formed in pure ignorance, then there is no blame attached to it, but sometimes purposely perverted half-truths with an object.

Am I to believe the earth is flat because the Roman Catholic Church made it one of the articles of their faith? Must I say gods walked the earth because the Ancients, with their narrow understandings and anthropomorphic ideas, say so? Do I say that the universe is, and is contained in, a three dimensional space uniquely only, because the Ancients say so? Should I bar out all psychic phenomena at the will of the authorised religious businesses? Must I say the moon is made of cream cheese if Archbishop Grab says so? Have I the right to live and have an opinion, or am I only a machine to do the will and fill the coffers of the grabbers? I must not believe in a ghost because it disturbs the rest of Archbishop Grab. Whether true or false is immaterial to him. It is my opinion he kicks at, I suspect, because it undermines his authority.

Although I have been an enthusiastic lover of books all my life—specially old books—at times I think it would be a very good riddance if all the books in the world were deliberately burned, and the past forgot, so as to break down the false traditions attached to them, and begin again, de novo, without any preconceptions. There is enough inherent knowledge in the world, outside the self-appointed authorities and self-righteous institutions, to start clearer conceptions of the universe we live in, and our place and mission in the same. Faith and dogma would then die, ecclesiasticism and sacerdotalism would be smothered, a true theology would spring up, and the human world would probably formulate logically the survival of personality after death, and that the dead are all around us, and can influence our lives and be communicated with, and the existence of a living infinite God, not necessarily a personality, absolutely beyond human reach and full comprehension, the great unattainable ideal, who can comprehend and take cognisance of the infinitely small as well as the infinitely great. Faith would die, logical conviction would take its place. We are at present creatures of convention, many of which are false.



Bilson Favours Me with an Invitation.

John G. Wood.

I HAD not met or heard anything from Bilson for several weeks—not, in fact, since the early days of July—when one morning recently the representative of the Postmaster General kindly deposited in my letter box a missive containing an invitation to tea on some evening convenient to myself.

In these days that sort of thing needs no considering or weighing over—anyone who will take the trouble to feed the hungry without fee or reward must be a good sort—though I very much doubt whether to-day the Samaritan would induce the inn-keeper to accept “two pence” with the injunction “take care of him, and what thou spendest more, when I come again I will repay thee.” I, therefore, brushed the remainder of my hair with extra care, changed myself—of course, putting the same clothes on again—and endeavoured to fix a semblance of a smile on my naturally sour and uninviting features. As I passed the several shops where side mirrors are made use of, I stole a furtive glance to see whether the smile I have referred to was still in position, and having endeavoured to adjust the features to a satisfactory angle, I proceeded to the haven where rest and refreshment was offered gratis and post free.

Mrs. Bilson I had met on several previous occasions, also the several daughters of the Bilsons, and a very pleasant evening I knew was in store, and when the good lady of the house persisted in enquiring as to whether I was sure I had had enough, I had to assure her before she would be convinced on the point—“Yes! quite enough, I assure you.”

Well, it turned out later that Bilson wanted to have a few words on the question of opinions, the subject of our last discussion.

“Do you mean to say that no one is entitled to have any opinions at all? You said ‘when you have made those opinions yours, then scrap them.’”

“Oh, no! I could not possibly have meant that, since there are many things upon which everyone is quite entitled

to an opinion; and possibly an ‘opinion’ is as far as we are ever likely to get in some cases. My friend, I must ask you not to transpose an expression of views upon one thing to an altogether different thing. Bilson, old boy, that is a very common thing to do, but it is never justified. You and I were speaking of a certain definite thing—my remarks had reference to that; and at that time to that alone. You had heard, when away from home, a little talk about Spiritualist teaching and the life beyond, and you said that certain opinions relative to that had been expressed. I pointed out that opinions as opinions only were useless, led nowhere; that it was possible to obtain facts, definite knowledge, and that, therefore, facts should be sought for and people ought not to be satisfied with anything short of absolute and undeniable facts. And I am still of opinion that facts when found are superior to theories, though I am perfectly well aware that at times theories are valuable as a starting point.

“When a boy, which was a few months ago, I remember hearing the revivalists singing ‘only believe, and you shall be saved,’ and so on, and I was not so very much older when I enquired where and upon what that teaching was based. I was told that Jesus said ‘only believe.’ Quite so, but in an altogether different connection to what our friends apply those words. His meaning was obviously that if the foolish folk were banished from that bedroom, and Jairus would believe in the healing power that could be exercised, his daughter might be healed and restored, which actually occurred. In these days they apply those words as being said regarding salvation of the soul.

“You must admit that the healing and restoration of the body and the salvation of the soul are entirely distinct as regards the occasion upon which words were used by Jesus, and how they are applied to the modern teaching. They have divorced them from the occasion and original meaning, though I must confess that though I would not confuse the teaching in that way, yet, if I were to set out to ‘save’ people’s souls, one might make a worse beginning than by saving their bodies first. Briefly then, Bilson, facts; wherever and whenever facts can be had; and when you get to a point where opinions have led to facts, scrap the opinions. It is possible that Thomas was one of the most sincere and honest of the band of disciples—he would not believe without evidence. His reasoned and conscientious opinion was that the rumours of Jesus being alive were not true—could not be true. There came a day when facts were supplied and on that point Thomas had no further use for opinions or theories afterwards.

“I fear, however, that in many respects, Bilson, opinions are all we can ever hope to possess, since life on this side is too short to permit of facts being obtained in every case. If you or I ever begin to plume ourselves upon the extent of our knowledge, a wholesome corrective is close to hand when we consider the wide fields of knowledge open to us. Geology, that absorbing science, astronomy, botany, which has so long provided recreation and interest for my friend Tom Tyrrell, architecture, useful nowadays, and a list of other pursuits one need not name. Man himself would provide a wonderful study, his possibilities, characteristics, etc., while of Spiritualism itself the longer I am connected with it the less I seem to have learnt what it has yet to teach me, so wide is its horizon, so deep are its truths, so comprehensive is its humanitarian sympathies and outlook and so glorious is its application to the comforting of the mourner, and its providing the proof that death and the grave is not a cul-de-sac, but an open gateway through which we pass to a larger and fuller life.



DIVINE truth has always existed, and will always exist. Bigots may ignore it, and travel in darkness, but they cannot destroy it.

WE hear with considerable regret that Mr. Ernest G. Mayo has been compelled by ill-health to cancel his remaining engagements for this year. We trust that speedy recuperation will quickly restore his services to us.

MRS. ELLEN GREEN has been visiting Italy and will, on her return, have something to tell us of her experiences there.

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THE PEOPLE'S POPULAR SPIRITUAL PAPER.

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FRIDAY, SEPTEMBER 17, 1920.

The Evolution of Spiritualism.

MORE and more, with each succeeding year, the wheel of Spiritualism turns in the direction of spiritual attainment. Its early days were spent sandwiched between two phases of thought—a scientific materialism which found in matter the potentiality of all life and which was reducing the universe to mud and mechanism, and a crude theology based on superstition and folklore which was repulsive to the intelligent mind, fettering to human reason and pernicious in its effect on character.

We have never concealed our opinions that the outbreak of Spiritualism in 1848 was a deliberately planned attempt to give to humanity an access to facts, and to show that the Eternal Wisdom which is concerned with the destiny of the spirit of man is the same Eternal Wisdom which by law decrees that two atoms of hydrogen combined with one atom of oxygen shall produce water. In a word, the material world is a harmonious part of the universe. That science and religion are but two ways of approach to the same problem, and that any difference between these two illustrates the measure of human ignorance. In any plan to bring a fresh mind to bear upon the difficulty, two things were essential, viz., to shock and awaken the materialist by the production of phenomenal effects which could be weighed and measured, and to supplant crude and false beliefs by the presentation of sane teaching which would appeal to human reason. Incidentally, ridicule and criticism had to be levelled at the foolish and impossible creeds and dogmas then prevalent.

The Spiritualists of the early years were deluged with physical phenomena of the most material kinds, whilst the spirit people deputed to correct religious error were essentially Iconoclasts. Right well the work was done. The teachable and open-minded amongst the scientists and the progressive and rational amongst the theologians (few in number though they were) were attracted to the subject, and bore their testimony to the facts as they found them. Gradually but surely we have won our way guided by those intelligent beings in the Unseen World who devised the campaign.

The initial stages being over, many modifications of procedure have been taking place. The scientific materialist is nearly extinct, for his investigation is taking him more and more into the realm of the superphysical. Those who have jeered at Sir A. Conan Doyle and the etheric body need only read in Hæckel's "Riddle of the Universe" the chapter on "The law of substance" to see how closely the two approximate to each other. On the other hand the Biblical literalist with his obsolete creeds is busily engaged in an endeavour to find new interpretations which, whilst containing a totally different concept to those embraced in his previous teachings, are supposed to be the same.

Canon Barnes has substituted Darwin for Moses, and wisely so, since there can be no doubt as to which of these persons is the best authority on the "Origin of Species."

The spirit world has called, and at last humanity has heard. The phenomena and the iconoclasm have both done their work well; but this is merely a beginning. We do not believe that the spirit people have yet delivered the full burthen of their message. Man has answered the door and recognised the messenger. The full import of the message has yet to come, and the invisible organisers deliver it IN THEIR GOOD TIME. One generation—our century will be insufficient. Its delivery will depend upon the evolution of responsiveness within man himself, and in proportion to the growth and expansion of human power so will be the measure of revelation received. It has always been so. It must be so in the very nature of the case.

The crude, coarse phenomena of a few generations ago have changed their form of late, giving rise to subtler phases containing a greater measure of intelligent and intelligible information, whilst the destructive iconoclasm of past times is supplanted by a constructive religious philosophy, appealing to the reason and satisfying to the emotional and intuitive needs of men. On every hand we find a large demand for workers upon our platforms, who will build up Spiritualism rather than attack systems which are rapidly dying of inanition. Destructive criticism without constructive efforts is not needed to-day as it was fifty years ago. It is useless to attempt to solve a housing problem by pulling down insanitary hovels unless suitable and healthy habitations are erected in their stead.

The result is that Spiritualists are devoting their attention more and more to developing the religious significance of the truths obtained from behind the veil, and since the churches have flouted and ostracised us, taking pains to show us that we and our opinions were unwelcome, we are being forced into the position of establishing ourselves as a religious community with a spiritual message for the world. Our American colleagues are in the same case. The Missouri State Convention (U.S.A.) in 1919 had before them the following resolution:—

"Resolved that more than ever, and with renewed fidelity, we assert that our philosophy and demonstration of the future life is the true religion for thoughtful men and women who believe in right living here as a preparation for life hereafter, and we now pledge ourselves to emphasise the religious feature of our message, and thus make appeal to those who believe in and feel the need of spirituality, clean living and sense of nearness of God and the angel world." That resolution was adopted unanimously, and without one word of unfavourable comment being spoken against it.

The new Constitution of the S.N.U. is but a step to establish the same fact in this country. Our Societies are not merely adopting the name "Church" but the most progressive of them are recognising that behind the activity of the spirit world there is a motive. That motive is to add to the spirituality and cleanliness of human life. Be it ours not merely to listen to the spirit message, but to co-operate with our spiritual directors to focus the dynamic powers of the spirit world into the lives of men and women, that THIS world may be more like THAT one where, amidst infinite diversity, harmony and concord prevail.

THE works of a wise man are a monument that mortal man cannot destroy. They endure when monuments have crumbled to dust.

MR. HARRY BATTEN, of Bury, is shortly visiting Canada in search of health. Pressure of work has made rest necessary. May he return rejuvenated.

DR. ELLIS T. POWELL, who was one of the delegates of the British Institute of Journalists to the Press Conference at Ottawa, has now returned, and we are glad to hear that the health of himself and Mrs. Powell has much benefited by the change.

MR. ALFRED VOUT PETERS is experiencing a very successful time in Iceland. In a long article in the "Morgunbladid" of August 20th, Mr. Haraldur Neilsson deals very fairly with his visit, and alludes to the importance of the subject, which seems to be making great strides there.

CURRENT TOPICS.

THE press has given some prominence to the case of a suicide in the Midlands, in which the relatives claimed that the deceased was engaged in "Spiritualist work," whilst the police claimed she was

a fortune teller. It is due to our officials both local and National to say that after a good deal of investigation the local Society, by resolution, dissociated themselves from this person, whilst the Spiritualists' National Union found no reason to believe that she possessed any psychic power whatever. The S.N.U. took legal advice months ago, and found that THEY had no power to take action. They warned her against using the name of Spiritualism, and an officer of the Union waited on the local police to urge that some action be taken. The case was purely a variation of the old confidence trick, and we think it wise to make the facts known.

THERE are far too many people with little or no psychic power using an honourable name to disguise questionable practices, and we should be glad to see some strong action taken against these people.

FROM fraud to folly is often a short step, and we can but deplore the same sensational accounts in various papers of alleged seances in connection with the Eastbourne tragedy. No one who has the slightest knowledge of psychic matters would have been a party to such folly. Whether ignorance or newspaper sensationalism is primarily responsible for the events recorded, we do not know, but a smattering of real information on mediumship would have been sufficient to negative any hopes of obtaining information worth the waste of time. We are quite sure, for reasons recently stated, that no self-respecting spirit would lend himself to such attempts, whilst the victim would be too ignorant to be of any value, and the recorded results appear to us to be very unsatisfactory, even for a "guessing competition."

THIS week we present our readers with an appreciative article on Dr. Crawford and his work by an intimate friend who has been in close association with him during his later experiments. Mr. Pounder was associated with Dr. Crawford in his work as a lecturer on engineering, and co-operated with him in his psychical researches. He is not a Spiritualist in the common acceptation of the term, but is quite sure of the actuality of the phenomena recorded.

WE can quite understand this position, which is sane and consistent. Dr. Crawford was wise enough to confine his experiments to the actuality of the phenomena alone, leaving for the time being the question of by whom it was produced or controlled. The question of the identity of the operators is the LAST question to be considered, though some people (foolishly, we think) place it first. As long as one is content to observe and record effects, the question of spirit action need not arise. As soon, however, as the actuality of the phenomena is determined, some hypothesis must be set up to account for it. Every logical theory is justly entitled to consideration. Many have been tried to strained and breaking point, but up to the present the spiritistic hypothesis is the only one which covers the whole ground of the facts.

THAT is why we are Spiritualists—not because we want to be different from other folk, but because honest men who have taken the trouble to investigate the matter feel it a duty to sometimes stand for a concept—however insufficient it may be considered—which at present is the best and fullest explanation available. Mr. Pounder's hint that explanations may be found in unknown qualities pertaining to man's nature is perfectly legitimate as a tentative hypothesis, but the time must come when it must be elaborated. When that time arrives

we have no doubt as to which hypothesis will best stand the strain.

Satan Redivivus !

A COPY of "The Present Truth," a monthly paper issued from Watford, has just come into our hands. The Rev.

Vale Owen is to be congratulated, if we may judge from the criticisms of its editor. We gather that the messages received by Rev. Vale Owen must be judged by Isaiah's standard, "To the law and to the testimony if they speak not according to this," etc. Hence the whole of the New Testament is ruled out, but at any rate Mr. Owen has done something—he has found Satan! Dear! dear!! and we had thought that this gentleman was dead! Killed by common-sense and buried by ridicule. What would we give for a psychic extra of "the son of the morning"? We must continue our psychic experiments.

British College of Psychic Science.

WE are in receipt of the College Handbook for 1920-21 of this institution, which shows a well-arranged programme of lectures and demonstrations for the coming season. Classes for the development of psychic powers, for Health Culture and Psycho Therapeutic diagnosis and treatment are included in the programme, which also embraces a Discussion Class and Concentration Class. The full list of activities would take much space, but enquirers may receive a copy of the handbook and programme by application to the Principal, 59, Holland Park, London, W.11.

"Much Ado about Nothing."

WHAT a "to do" has been caused by Canon Barnes' sermon before the British Association! The rev. gentleman had the effrontery to show that he did not

believe the Adam and Eve story, or that the whale temporarily solved the housing problem for Jonah and a few other things, and even accepted Darwin's contribution to human knowledge. Canon Barnes is hailed as a man of great courage. Of course, he was speaking before a scientific society where everybody was of the same opinion (and not before the Lambeth Conference) and equally, of course, no man of common sense has believed these stories for a generation or two, and most of the clergy have admitted the same truths in private. Yet Canon Barnes is hailed as a man of valour for stating the truth AFTER everyone that matters has accepted it. One would think it was a unique event for a clergyman to speak the truth without reservation.

Sure of Public Support

HONESTY compels the admission that many of the clergy have privately shown themselves progressive, and have boldly declared themselves on the side of new truths. The churches as a whole, however, have clung tenaciously to obsolete concepts with the result that instead of leading public thought even in religious matters, our spiritual leaders are dragging at the tail end of public opinion. Canon Barnes is to be congratulated on having at least sufficient confidence to fly in the face of the clergy, knowing that public opinion will support him.

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.

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the identity of the operators is the LAST question to be con-

sidered, though some people (foolishly, we think) place it

first. As long as one is content to observe and record

effects, the question of spirit action need not arise. As

soon, however, as the actuality of the phenomena is deter-

mined, some hypothesis must be set up to account for it.

Every logical theory is justly entitled to consideration.

Many have been tried to strained and breaking point, but

up to the present the spiritistic hypothesis is the only one

which covers the whole ground of the facts.

THAT

is why we are Spiritualists—not because we want to be different

from other folk, but because honest men who have taken the

trouble to investigate the matter feel it a duty to sometimes

stand

for a concept—however insufficient it may be considered—

which at present is the best and fullest explanation available.

Mr. Pounder's hint that explanations may be found in

unknown qualities pertaining to man's nature is perfectly

legitimate as a tentative hypothesis, but the time must

come when it must be elaborated. When that time arrives

Mr. A. Vout-Peters in Iceland.

OUR many friends will be glad to peruse the following letter from Mr. A. Vout-Peters, and we are sure that the best thoughts of all Spiritualists will go out to him with wishes for his success. Slowly but surely our wonderful truths are encircling the globe:—

Reygavik, Iceland.

Aug. 25th, 1920.

MY DEAR EDITOR,—I have arrived right up in the north of Europe, and am working for the most northerly Society connected with Spiritualism. It is the Icelandic Psychical Research Society. It is composed of the most influential people in Iceland. Its President is Mr. Kuaran, and the vice-president is Professor Haraldur Neilsen, well-known to many Spiritualists in England. There are many good trance mediums here, and circles are being held all over the country. Books are published in Icelandic, and I was in a book shop and saw Spiritualistic books in Danish, English and Icelandic. There is a membership of 450 persons, and of course many more are interested who are not members. Many of my English friends thought that when I was going to Iceland it would be going quite to the Arctic regions, but they will be surprised to know that I am writing this at an open window in a room without a fire on a bright sunny day. Iceland is a most wonderful country. It produces no wood, coal or iron, yet here I am living in the midst of all modern conveniences. The house is lighted by electricity, motors cars are in the streets, and there is even a flying machine and a flying man in the city. I have had the honour and pleasure of giving the first public demonstration of clairvoyance in Iceland, and I found my friends were very sympathetic and kind to me in the reception of the truth of our subject, and it was easy to give the demonstrations to such kind and loving people.

To show how the friends are advanced here, I might add that there is a little psychic magazine issued each month, and they wish to become more fully united to the British body of Spiritualists, so that the mutual understanding will clear the air of all misconceptions that are now in the way of real brotherhood. I had a journey of five days on the sea, and two days out of the five were very stormy, but all's well that ends well. A warm welcome awaited me here, and I feel as if I am the guest of the whole nation, for Iceland has home rule and independence from Denmark, now the King of Denmark is King of Iceland. In this happy northern land there is no poverty, no alcohol, no army, no navy, very few police, and one prisoner in prison, many Spiritualists, and it is a beautiful poetical country and an easy government. My kind regards to all readers of THE TWO WORLDS, from

ALFRED VOUT-PETERS.

A Lady Spiritualist's Wedding.

MISS VIOLET M. VANGO, daughter of Mr. J. J. Vango, was married at Paddington on July 30th to Mr. Arthur George Smith, of Ashford, Middlesex. After the wedding breakfast at Mr. Vango's residence in Bayswater, the handsome and happy couple left for their honeymoon, which was spent in the Island of Thanet. On their return a reception was held, and was attended by a large assembly of the bride and bridegroom's relatives and friends. After inspecting (and adding to) the fine array of beautiful presents, a bright and festival musical evening was spent. The health of the young couple was proposed by Mr. Vango, who spoke of his pleasure in welcoming Mr. Smith into his family. He knew him to be a thoroughly well-principled and straightforward young man, and as for the bride, all he could say was that if she proved to be as good a wife as she had been a daughter, there would never be any reason to complain. After some kindly words of paternal counsel to the young pair, the toast was drunk with enthusiasm.

Mr. Smith, who is a fine linguist, and saw much active service in various parts of Europe during the great war—still carrying an unwelcome souvenir in the form of a piece of shrapnel in his leg—briefly replied, and mentioned that since he had lost both his parents he had come to look up to Mr. Vango with affection as his second father. Mr. Vango's health was also proposed by Mr. Roberts, and was

cordially honoured. The reception room was filled with a gay profusion of flowers, kindly sent by friends.

Nature's Revelations of Truth.

THAT enthusiastic worker for the Spiritualistic Cause Mr. Ben Carter, visited the Benwell-on-Tyne Society on Sunday last, and conducted with great ability the harvest festival services. Although far removed from the Newcastle-on-Tyne "diocese"—residing as he was over in Halifax—Mr. Carter, regardless of inconvenience to himself, still does very important work in the north.

The evening meeting was held in the West Picture Palace Theatre, which was thronged with eager listeners, and a contingent of Sunderland friends also attended. Mr. Carter's subject was "From Nature's word to Nature's God." Truth at the present time, he showed, was brushing aside all negative elements, artificial theologies, sectarian dogmas, and what was termed "agnostic materialism." Thought and feeling, which can neither be weighed nor measured, do not admit, he pointed out, of being resolved into modes of mere physical motion. Between God and the human soul there is real kinship, although no scientific account can yet be rendered of it.

The fuller knowledge of what is in human experience has steadily deepened the impression of the almost tragic greatness of the lot of humanity. The disappointments of mankind have been eagerly due to an inadequate conception of our mental and spiritual possibilities. He was glad to see from the discussion in the "Daily News" that the old "Fall" idea was fading, and that people were beginning to see that the race had been led step by step from smaller to larger ideas. Spiritualism came as the very breath of spiritual life, it placed the immortality of the soul on an enduring foundation, and confirmed the intuitions of sense of what is deepest and most significant in the spirit of man. The Tyneside Lyceum choir, it may be mentioned, rendered selections in a very pleasing manner.—J. RUTHERFORD.

Lights and Shadows.

Is there a shadow upon the world? There must then be a light to cast it. Both sides of the street are not sunny at the same time. Which side we walk on depends upon ourselves, the shadows are very evident, but the sun is not less active; nay, if there were no shadows, the light would not be shining. The one is the cause, the other the effect, but no one would advocate the abolition of the sun because of this. If we stand before a light our physical bodies throw a shadow in front of us, but if we hold the light before us the shadow is thrown behind us. We cannot see it, but we are not then walking in darkness, consequently the light, whether it be small or great, becomes a boon instead of a hindrance.

God has provided mankind with a great light, the light of truth. Theology has taken her small tapers and candles to this light, and then with her faint illuminations, set out into the dark places of earth to guide wandering humanity, but unfortunately she has hung so many decorations and coloured shades around her (tiny lights that she has almost obscured them.

Spiritualism, which is now shining out into the world of dark materialism, is a portion of the great light of God's Truth. True, it is only a small part, but at least it is free to shine in its own beauty and strength. It is not covered by creeds and dogmas and ritualism. It shines pure and bright, and all who will may come and kindle their individual lights from it and bear them into the world to light the way for others.

Let us see to it, however, that we carry our lights in front of us, else will they be useless. There are those who carry their light behind them, and yet complain of the shadows. They are those people who complain that things never go right with them; that they are unfairly treated in life, but who refuse all offers of help, scorn all sympathy, and wound the feelings of willing souls with a "I'll struggle on alone. I've never asked for help from anyone, and I never will." These people, who will not receive help and

sympathy, have rarely any to give to their fellows, and they are the last in the world to whom anyone in trouble or anxiety would go. Oh, the endless, the golden opportunities they miss in life of blessing and being blessed. Reader, are you holding your light in front of you, or are you missing opportunities also because you walk in darkness?

—LEWIS S. COLEMAN.

Higher Co-Operation.

WHEN the Father of Light saw that the time was opportune for the deliverance of the obligatories of His Divine decrees, he sent forth to all nations of the earth universe through those who were most suitably prepared for the reception of more light from an higher sphere. He gave to them ways and means of obtaining all they desired, and elevated them above their fellows in knowledge, wisdom, and truth, clearing their understanding, developing their powers of perspective attainments, and thereby making them seers and teachers of the higher realms of spiritual thought, and quickening them to a greater understanding of the divine requirements within the more beautiful organism of man than had previously been understood by him, thereby raising him above the lower ordinations of life, and giving him a position almost equal with the spiritual inhabitants of the spiritual spheres, and giving him that ability to communicate and co-operate with those higher and more progressive forms of life, insomuch that they may walk and talk with each other, both on the material and spiritual planes.

The more progressive understand how to materialise and visit the ovalitationaries of the earth-plane, while on the other hand the ovalitationaries may project themselves by leaving their material covering (or organism) and enter into the realms of spirit life and activity for periods and intervals of elevated instruction beyond the human mind to conceive. This seership, or advanced progressive attainment, can only be attained by the entire overthrow of selfish motives for things material and illusive, and giving wholly the innate powers to those things that are of the spirit, those things that are real and eternal.

The adepts of the future must ever be as those of the past; men and women who will ever be willing to count their material construction a secondary consideration, that their spiritual and real entity may develop and become a living, perfecting and illuminating power, showing forth in all its spiritual loveliness the Divine Power within working out the Divine ordination of its eternal and inspiring source of activity.—W.P.

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.

MARS.

SIR,—I have read with much interest the articles and letters which have appeared in THE TWO WORLDS from time to time on Mars. About a year ago the Society for Psychical Research on Christian Lines, Glasgow, had a visit from an inhabitant of Mars. He was seen by several members of the circle, and appeared to be about eight feet tall. A spirit from the fifth sphere came with him and acted as interpreter. He mentioned that one marconigram had been received from the earth, but they could not understand it. He also stated that several messages from Mars had been received at our wireless stations, but we were unable to decode them.

During the conversation he mentioned that if Sir W. Marconi could invent some method of sending his messages in symbols instead of the present system, they would be able to understand them and send a reply. He further explained that the Marzian language is not a written but a thought language. The Marzians are in development and knowledge many thousand years in advance of the Earth.

With them the two spheres interpenetrate, and those who have passed through the veil mix and converse with those still in the body. The spirit who came with our visitor mentioned that the Marzian would remain for some time in the fifth sphere in order to learn our language, so that when he goes back to Mars he will be able to help those who are endeavouring to communicate with the earth.

DUNCAN CAMPBELL.

S.N.U. FUND OF BENEVOLENCE.

SIR,—The Income for August was: Mrs. Dowdall's Circle, £1; Oldham Wakes, B.E.C., 2s. 6d.; Total, £1 2s. 6d., for which I wish to thank donors. Disbursements for August, £30. It would be a kind thought if friends returning from their holidays would submit what they had left over for those who have had no holiday. Is there any London friend who would like to take out for a day or afternoon an old pensioner who is too lame to go out alone. She would be delighted for this little act of thoughtful consideration.

Will Sheffield friends please note that Mr. Higginbottom, of Norton Lees House, is again kindly opening his grounds for a garden party for the Fund, and all proceeds are to help the dear old workers. Will Sheffield friends please make this effort realise your usual splendid results. We are hoping to realise during this year's collections £300. Will Sheffield lead the way and cheer the heart of Mr. Higginbottom, the dear old friends, and yours very sincerely and gratefully,

MARY A. STAIR.

AN ANCIENT EGYPTIAN'S PSYCHISM.

SIR,—I was glad to see an article in THE TWO WORLDS giving a brief sketch of a lecture by Mr. Hulme at Brighton on the above. It is so good for us to realise that our Modern Spiritualism is as old as the world and that every nation has had its times of special illumination, and we may realise that Europe at the present day is the most backward and least able to accept the facts of the survival of the spirit and the immortality of the soul. But we are such a conceited fraction of even this little world's present day population, that we always think we are ahead in every branch of knowledge and development. The millions in India and China communicate with their relations as a matter of natural duty, but we call it "Ancestor worship," and if you ask missionaries about it they appear quite ignorant of the facts.

At the British Association last year a most interesting paper was read describing a materialisation seance in connection with the burial customs on Eddystone Island, and I am sorry this has not been published in our papers.

We are so lucky to be living in a time of great discoveries, that the importance and interest of the great advance in translating the ancient Egyptian Hieroglyphics and papyri is scarcely noticed. My theory for the practice of embalming the illustrious dead is that Egyptians believed that the spirit would remain nearer to earth as long as the body was preserved, and would be able to help and advise them. Perhaps a selfish desire, but Spiritualists are accused at the present day of keeping spirits back and earth-bound. Burial places and tombs are still regarded as places of pilgrimage.

It is indeed unfortunate that Egyptologists are ignorant of psychic science, for they obscure the real meaning of much, even as they start calling the most interesting of the ancient wisdom the "Book of the Dead." Who amongst us has that "Open mind"? I fear it is an unknown quantity, as each has endless Karma through which we look as through a fog of unrealised density for truth and light. I suppose we must wait till we approach all scientific questions with that "absolute certainty in immortality" which Mr. Hulme emphasised was the possession of the old Egyptians.

ARTHUR J. WEDD.

LEARN the action of nature and do not resist.

DON'T go around mourning because you haven't someone else's gift. Take the armour God has given you, and if He has given you a sling and a little stone, go out and do your work—D. L. MOODY.

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.

NORTH MIDLAND DISTRICT UNION

THE annual excursion of the above Union, and Societies affiliated, to Longcliffe Woods, near Loughborough, was a great success. Twelve Societies were represented: Mansfield, Beeston, Hucknall, Nottingham 4, Sutton-in-Ashfield, Leicester 2, Derby and Swadlincote, the number of friends meeting for tea being about 500, only twelve of whom were children. After tea speeches were made by Mrs. Roberts, Mr. Chambers (President of the Union) and Mr. Walker, of Leicester, and Messrs. Ashworth, Barratt, and Grundy, of Nottingham, to large numbers who did not wish to explore the woods. We hoped to have the pleasure of meeting Alderman J. Chaplin (Mayor of Leicester), but summer vacation had called him away. Business detained Mr. Cowell (secretary of the N.M.D.U.). The cost of railway fares was overcome by the motor, all the friends arriving by char-a-banc. We had fine weather, and the verdict was "A good time."

HALIFAX AND HUDDERSFIELD DISTRICT COMMITTEE.

THE monthly Conference was held in the West Vale Spiritualist Church on Sunday, Aug. 22nd. Mr. Rastall presided over a good number of delegates and associates. The business meeting was commenced at 10-30, and a fair agenda was gone through before dinner. All arrangements are complete for the Mrs. Mary Gordon mission, and we are making a start at Battyford, Mirfield, on the 29th, where we are hoping to open a new Society eventually, following with a tour of the whole district, and if it can be arranged, we are hoping to fix up with Mrs. Gladys Davis to go through the four committees of the Yorkshire Council in October. Mr. Rastall, our President, occupied the chair both afternoon and evening, being assisted in the afternoon by Mr. Gush, Mr. Coldwell and Mr. Bramall, the two latter two young promising exponents.

Mr. Gush crowded a lot of good advice pointing out that we are in one of our crises, that we have to become a mere sect, or go forward and become a great religion. Spiritualism means service. Let he who is the greatest amongst you let him serve.

In the evening we had a mixture of veterans and youngsters. Mr. Ackroyd,

the veteran, along with Mrs. Wright, Mr. Quarmby and Mrs. Royals. Mr. Ackroyd said Bishops from all over the world had come to sit in judgment on Spiritualism, and have been sitting on the spiritual egg. Spiritualism is dangerous to the Bishop's income. Mrs. Wright dealt with Spiritualism as a religion, science and philosophy very well in the time she had at her disposal. Mr. Quarmby told us that Spiritualism taught a new truth about judgment day. Mrs. Royals gave a few delineations in a very convincing manner, all being recognised. A hearty vote of thanks was returned to our West Vale friends for the manner in which they had catered for our creature comforts brought the close of another good day.

CARLISLE.

MR. R. ROSCOE, of Stockport, paid his first visit to the Carlisle Spiritualist Church. He is conducting a special week's services, and gave powerful stirring addresses on "Thoughts." He also gave clairvoyance at every service, which was very much appreciated. The congregations were very large. Mrs. Briggs, President, occupied the chair.

Phantasms of the Living.

By EDMUND GURNEY, M.A., late Fellow of Trinity College, Cambridge; F. W. H. MYERS, M.A., late Fellow of Trinity College, Cambridge; and FRANK PODMORE, M.A.

Abridged Edition. Prepared by Mrs. HENRY SIDGWICK.

This book, which has long been out of print and very difficult to obtain, embodies all the most important part of the earlier work of the Society for Psychical Research, and in particular much valuable discussion by its first Hon. Sec., Edmund Gurney. It still forms the basis on which present-day work on Telepathy, and especially on Apparitions, largely rests. This new edition contains reproductions of the 16 spirit-drawings, and deals among other matters in extenso with 189 "cases."

Cloth, 520 pages. 16s. 9d. nett post free

TWO WORLDS OFFICE, MANCHESTER.

GOOLE.

MRS. DAVIES, of South Elmsall, and Mrs. Allerton, of Farsley, gave excellent addresses on Sunday, August 29th, in the afternoon and evening, and also held very successful meetings during the week. Many received messages from their dear ones, and all who attended were comforted and blessed. Many thanks are due to our two sisters who kindly took our meetings on Sunday, September 5th, owing to our advertised speaker being unable to attend.

LEEDS DISTRICT COMMITTEE.

OUR monthly conferences are constantly growing in interest and power, and the occasion of our meeting at Hemsworth on Sunday, Sept. 12th, was no exception to the rule, but proved to be a further advance, and the Hemsworth friends were undoubtedly stimulated to further activity. The usual routine of business was dealt with fairly quickly, the great interest centring round the correspondence particularly relating to propaganda and plans were finally laid for what is hoped will prove an exceptionally stirring time in October at Wakefield, Leeds, and Goole. Leeds (Cookridge-st.) was assured of the help of the D.C. and Societies adjoining, in their invitation for S.N.U. 1921 Annual Conference.

The secretary was instructed to obtain from other D.C. secretaries a list of their union speakers, to enable the speakers' plan to be composed entirely of Societies and union members. Afternoon and evening services were of an exceptionally fine tone, and Mesdames Allerton, Davies, Calverton and Warburton, along with Messrs. Mountain and Beety all contributed their quota.

BOLTON.

FOR the first time in the history of the Bradford-street church, we had as our speaker Mr. E. W. Oaten (Manchester). His popularity is boundless both inside and outside the Movement. In the afternoon an eager and attentive audience enjoyed a most instructive and genial address. In the evening his subject "A changed outlook" with his usual characteristic eloquence gave great satisfaction to an expectant audience. We sincerely hope he will be spared many years of active service to the Cause he loves so well. It was indeed pleasant to have with us Mr. Leslie Curnow, the assistant editor of "Light," who came from Manchester expressly to see and hear Mr. Oaten. Mr. Curnow spoke in glowing terms of Mr. Oaten's integrity of purpose, and ability. Mr. Curnow's few words had a far reaching effect upon the minds of the audience, and we feel sure that the near future holds great promise for Spiritualism in Bolton.

ROTHERHAM.

THE platform was occupied on Sunday August 29th, by Mr. Lewis Firth of Halifax. In the morning we had a small gathering, and the service took the form of an enquiry and discussion class. In the evening a stirring address was given on the subject "The peace of the world." One point in the address was specially emphasised, not "Unity" but "Harmony" was most essential to the peace of the world. A few clairvoyant descriptions were given at the close, and though a large congregation was not present, a fine inspiring time was spent, and those who stayed away lost more than they realised. Our vice-president, Mr. Hossell, occupied the chair.

LONDON: CENTRAL.

A crowded house on Friday, Sept. 3rd, rendered willing testimony to the value of the popularity and the unique value of Mrs. Jennie Walker's speciality "Spirit floral messages," which presents a seance of peculiar interest, power, and effect. On Friday medium and guides excelled themselves. Over sixty messages were given, and these with such psychic power, sustained force, uninterrupted flow, choice language, singular appropriations, and spiritual character, as to be wonderful. A marked feature, much more observant than is usual in the special seances, was the large number of messages rendered wholly or in part in rhymed verse—a feature remarked on by the chairman, who said he had followed many of these, checking the measure as well as the rhyme, and found that all so tested completely attuned. Each message was followed by a motto, previously obtained by the medium, through automatic writing, each card being chosen unaided, apparently at random, but really under guidance. The singular fitness of the motto to the previous message was marked, and remarked upon by nearly every instance, and many were the warm remarks offered, at the close by recipients, to Mrs. Walker. A chosen musical programme was rendered by Mrs. Wyatt, Mrs. Worde, Mrs. Thomas, and Mr. Eric Westbrook.

MERTHYR.

Mr. SPENCER, of Glasgow, conducted a week's mission at The Temple, Merthyr, during the week ending Sept. 11th, 1920. The Sunday meetings were crowded, and good attendances were recorded during the week-night services. Mr. Spencer gave a recital on Wednesday evening to an appreciative audience. The mission was a huge success, and several applied for membership at the close of the service.

LEWISHAM.

A SPLENDID seance for "spiritual messages" was conducted by Mrs. Jennie Walker, in the fine new hall of the Lewisham Society, Limes Hall, Limes-road, on Monday, Aug. 16th. There were sixty sitters, all of whom brought flowers, and to each was given a spiritual message and an automatic writing motto. The first week-night in the new hall, the seance was most successful, all speaking most highly of their messages, which were generally held appropriate and correct. Mrs. Hall, the President, from the chair, gave high praise to the medium and her guides, and, indeed, it would be difficult to speak too highly of the singular power with which the effort was carried through.

BENWELL.

THE above Spiritualist Society held its first annual harvest festival on Sunday, Sept. 5th, in the Grand Cinema Benwell. An address was given by Mr. Ben Carter, of Halifax. Several appropriate anthems were rendered by the Tyne-side Lyceum choir, and recitations by some of our Lyceumists, which provided a programme which was much appreciated by a congregation numbering between 500 and 600. There was an excellent display of fruit and vegetables and flowers, and the programme has proved a great blessing to many who had a very different idea of Spiritualism.

ILKESTON.

Mr. ROBERT DAVIES, of Manchester, paid his first visit to the above Church on Saturday, Sunday and Monday, Sept. 4th, 5th and 6th. We had record attendances, and record collections. Mr. Davies' visit attained results, which were needed, owing to the expenses mounting up in railway fares. Our members had desired only to draw upon our own area, fearing a financial loss. I trust this has given them new heart. It proves that it is not so much expense, but good organisation. Organise effectively, and the results follow. Unite and organise, and a rich harvest is awaiting for our Movement. Everyone highly was satisfied with Mr. Davies and his week-end mission.

KIRKCALDY.

SUNDAY, August 29th was another important event in the progress of this young Society. A special fruit and flower service was held for the benefit of the two local hospitals. The platform and other parts of the hall were tastefully arrayed with a large selection of flowers, fruit, cakes, tea, eggs and confectionery, the gifts of members and friends. Mr. Seath, who presided, thanked the donors for their excellent gifts. An invigorating spiritual address was given by Mr. Thomson, of Edinburgh, clairvoyant descriptions being given by Mr. Hendry, President. Miss Brown gave a fine rendering of "The Rosary." Miss Dorward and Mrs. Taylor assisted in the musical part of

the programme. Everything indicates greater success for the ensuing winter session.

CARLISLE.

Mrs. MORRIS, of Wigan, visited Carlisle Spiritualist Society for the week-end, to hold our first flower service. Her subject on Sunday night was "The garden and the gardener." Its spiritual meaning and scientific value was most interesting and highly educational. A large audience assembled at every service, which proves that the people are taking a keen interest in Spiritualism. Mrs. Morris gave convincing clairvoyance at all the services. Our President, Mrs. Briggs, occupied the chair.

SHEFFIELD : CENTRE.

ON Sept. 5th, 6th and 7th we had the pleasure of having with us again Mr. W. Rex Sowden, of Newcastle. At every service our hall was packed. Excellent addresses were given, and his clairvoyance was of a high order, full names of spirit people being given, and in many cases the address as well. At all services there were given 60 full names of spirit people, of which 52 were readily recognised. We shall only be too pleased for another visit.

WALSALL.

THE visit of Mrs. Lucy Jones, of Leicester, to conduct the spiritual services at Walsall on September 5th was much appreciated, and the inspirational addresses were devoutly listened to. One of the addresses included a reference to the strength of Spiritualism as opposed to considerable opposition and criticism. A flower service was also conducted by Mrs. Jones during her stay with the Walsall friends.

TREDEGAR.

Mrs. FAIRCLOUGH SMITH, of London, has paid us a return week-end visit, and was rapturously received. The hall was nearly filled with a sympathetic interested crowd for morning service, when Mrs. Smith's control, "White Dove," thrilled us all with her unique loving message. At night we were packed to overflowing. The "Human aura" was dealt with in a masterly way. Then followed a service for healing by colour vibration. A two years bedridden sister, whom Mrs. Smith was the means of raising on her last visit, was present at the service and the meeting of healer and healed was so impressive that most eyes filled with tears of joy.

BRISTOL.

UNDER the auspices of the Southern Counties' Union, Mr. E. Spencer, of Glasgow, conducted a most successful week's mission at the Dighton Hall. On Sunday our hall was packed to the utmost, fully 250 being present. His addresses were most inspiring, and were fully appreciated by all, also the clairvoyance was remarkable. Monday Tuesday and Thursday we had splendid audiences. On Wednesday a circle was conducted by Mr. Spencer for members and associates, which was well attended. On the Friday, as a final rally, Mr. Spencer gave a dramatic recital, and by the applause which followed each item, showed the appreciation in which Mr. Spencer is held in Bristol. It was a red letter week in the history of our church, and numerically and financially it was the most

successful week's mission conducted in Bristol. May friend Spencer long be spared to carry on the good work of spreading the light of Spiritualism to those who have failed to be satisfied with the worn out creeds and dogmas of the Churches.

NELSON : VERNON STREET.

ON Sunday, Sept. 5th, two special services in aid of the Hanson G. Hey Testimonial Fund were conducted by Dr. R. F. Barcroft, through the instrumentality of Mr. H. B. Tyrer, of Preston. In the afternoon the subject was "The religion of to-day," which was well delivered to a moderate and appreciative audience. In the evening the subject was "From atom to angel," which was discoursed upon in masterly style. The large and attentive audience listened to Dr. Barcroft's exposition for over an hour. The impression made was of a very profound nature, and we feel sure that good seed has been sown, which will undoubtedly prove fructitious for our grand Cause. The proceeds, on behalf of the Testimonial Fund, amounted to £5 12s. 6d.

LIVERPOOL.

SERVICES at Daulby Hall on Sunday, Sept. 5th, were conducted by the Rev. Beatrice Mytton, of Chicago. Her addresses were "The four promises" and "The Spiritualists' interpretation of the beatitudes." The speaker deals with her subjects in such an enlightening manner that if carefully followed, her interpretation cannot leave the hearer in doubt as to their true meaning. The congregations listened to the addresses with rapt attention and appreciation. This concluded the Rev. B. Mytton's week's work in Liverpool. During her visit she has made many friends. Many sad hearts have had seeds sown therein that will grow and thus lift a burden of sadness from them. Mr. Traver Thompson gave a solo entitled "Lord God of Abraham" from Elijah, which was magnificently rendered. Mr. E. A. Keeling presided at both services.

MEETINGS HELD ON SUNDAY, SEPT. 12, 1920.

BEDWORTH. — Mrs. Jones gave addresses on "Personal experiences" and "Ye shall know the truth, for the truth shall make you free," also clairvoyance. Mr. Rowe presided.

BIRKENHEAD, Hamilton. — Mrs. Marcroft gave an address on "Life its aims and possibilities." Mr. R. G. Roberts presided.

BIRMINGHAM, Aston. — Mrs. Gilbert gave addresses and clairvoyance.

Saltley: Mr. John G. Wood spoke on "The old faith and the new knowledge," and also gave clairvoyance.

Small Heath: Mr. Burrows gave an address and clairvoyance. Mrs. Sharpe rendered a solo, and also presided.

BRIGHTON, Athenæum Hall. — Services morning and evening conducted by Mr. A. Punter, of Luton.

BRISTOL, Dighton. — Services conducted by Mrs. Trueman (Plymouth). Mr. Smith presided.

United: Morning, open circle led by Mr. Price. Evening, Mr. Pritchard gave an address on "The power of thought." Miss Yates, of Dighton Hall, gave clairvoyance. Mr. Price presided.

Universal: Mrs. Mary Clempson, of London, gave trance addresses, which were excellent and much appreciated. On the Monday night Mrs. Clempson gave a short address and devoted the greater portion of the

evening to clairvoyance. Mrs. Miles Ord presided.

Clifton: Miss Mary Mills, B.T.Sc. gave an address on "The mission of Moses," followed by clairvoyance.

DERBY. — Mrs. Beecher Stowe conducted our services with addresses and clairvoyance.

EARLESTOWN. — Mr. Teal conducted our services. Mr. Atherton presided in the afternoon and Mr. Davies in the evening. Touching reference was made to the passing into spirit of our vice-president, Mr. Lord.

EASINGTON LANE. — An address on "Christ and Spiritualism" was given by Mrs. Cribbon, followed by clairvoyance. Mrs. Higgins rendered a solo. Mrs. Jones presided.

EASTBOURNE. — Mrs. Harvey conducted both services, followed by clairvoyance, which was well recognised. Good congregation.

EXETER, Market Hall. — Discourses by Mr. J. Hoskin and Mrs. M. A. Grainger. Clairvoyance by Mrs. Perkins and Mrs. Grainger.

HIRST. — Mrs. Grahame Walker said it was acknowledged that "Christianity had failed during the great war. With glowing language and intense earnestness she entreated the people by the purity of their lives to see to it that Spiritualism was not a failure also.

LONDON. — Brixton: Mr. G. R. Symons gave an address on "Living bodies" to an interested and appreciative audience, and the Misses G. and V. Appleby ably rendered a duet from the "Lyceum Songster."

Camberwell: Morning, Mr. St. John Day. Evening, Mrs. Edith Marriott gave an address and clairvoyance.

Clapham: Mr. Richard Boddington gave a very good address on "Religion of the future."

Ealing: Trance address by Mr. T. W. Ella on "Thoughts on mediumship." Pros.: Sunday, Sept. 19th, Mr. G. R. Symons. Wednesday, Sept. 22nd, Mr. Bolton. Sunday, Sept. 26th, Mrs. Graddon-Kent.

E.L.S.A.: Mrs. Podmore gave an inspiring address on "Influence," followed by convincing clairvoyance.

Fulham: Morning, circle. Evening, Mr. A. Wills gave a trance address and clairvoyance.—Pros.: Sunday next, at 7, Mr. Prior.

Hackney: Mr. W. North gave an address and clairvoyance.

Hounslow: Mr. Stockwell spoke on "The mistaken ideas of those outside the Cause." Mrs. Sutton gave clairvoyance.

Little Hford: Mr. Pulham gave an address on "The deepening of the spiritual life" to a good audience. Clairvoyance by Mrs. Pulham.

Spiritual Mission: Morning, Mr. Ernest Meads spoke on "The prodigal son." Evening, Mr. G. Prior spoke on "The ecclesiastical crisis and the way out," dealing with Canon Barnes' sermon.

Manor Park: Mr. Meads began a new series of spiritual development entitled the "Christ within." Evening, Mrs. Rainbow spoke on "Progress," followed by messages.

N.L.S.A.: Morning, address on "Symbols" by Mr. A. W. Jones, and a most enjoyable trance address and clairvoyance by Mrs. Jones. Evening, "Experience meeting" when quite a number of members and friends in the audience gave wonderful experiences and benefits received through Spiritualism. Splendid attendance.

S.L.S.M.: Morning, circle conducted by Mr. Richards. Evening, Mrs. Mary Clempson gave a trance address, followed by clairvoyance.

LOUGHBOROUGH. — Mrs. Farnsworth conducted our services. A good time. Afternoon, "Host of angels." Evening, "Why I am a Spiritualist." A good time.

MEXBOROUGH. — Mr. S. Ledgett took our evening service, and took for his discourse "Spiritualism: constructive and destructive."

NORTHAMPTON. — Mr. Membury, of Birmingham, gave addresses and clairvoyance.

PETERBOROUGH. — Two addresses by Mrs. Malpress, of Peterborough, and clairvoyance by Mr. F. W. Rickett to good audiences.

PLYMOUTH, Morley. — Mr. Waterfield, of Crownhill, gave a trance address on "Spiritualism in the heavens," through a monk who passed over 400 years ago. Mrs. Cook gave clairvoyant descriptions.

Stonehouse: Meeting conducted by Mr. Prout. Soloist, Mrs. Cooke. Anthem "Praise Him" by the choir. Address by Mr. Loomer on "The world's stage." Clairvoyance by Mrs. Pollard.

PORTSMOUTH, Temple. — Mrs. A. Boddington started a Southern Counties Tour at Portsmouth, giving addresses, clairvoyant descriptions and answers to verbal questions. Large and appreciative audience.

SUNDERLAND, Monkwearmouth. — Our vice-president, Mr. J. D. Bellett, spoke on "Spiritualism, the quintessence of religion." Mr. W. Redford presided.

SWADLINCOTE. — Mrs. Petz, the painting medium, of Stoke, gave an address on "Spiritual responsibility," and also on "New facts for old faiths."

TREDEGAR. — Mrs. J. Barnstable, of Cardiff, gave addresses and clairvoyance at each service. Morning, the address was on "Individual research after truth." Evening, "Jesus, the Spiritualist."

WHITBY. — Meetings were held at the Wharfe Hall, Church-street. Mrs. Hopkinson, of Barnsley, gave a short address, and Mrs. Steele, of Barnsley, gave clairvoyance, all of which was recognised. Secretaries please note all letters to be addressed to the secretary, Mrs. Clarke, 1, Cockpit Yard, Church-street, Whitby.

Society Advertisements.

South Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.

SUNDAY, SEPT. 19TH, The LYCEUM will hold their 20TH ANNIVERSARY. At 2-30 and 6-3 SERVICE OF SONG. At 8-15, Mrs. HOPE. All are cordially invited. MONDAY, at 8-15, MEMBERS' DEVELOPING CLASS, Mrs. EASTWOOD. TUESDAY, at 8, PUBLIC DEVELOPING CIRCLE, Mrs. FORREST. THURSDAY, at 3 and 8-15, Mrs. SHEARSMITH.

Collyhurst Spiritual Church, COLLYHURST STREET.

SUNDAY, SEPT. 19TH, at 10-30 and 2-30, OPEN SESSION. At 6-30, SERVICE CONDUCTED BY LYCEUMISTS. MONDAY, at 3 and 8, Mrs. NUTTALL. WEDNESDAY, at 8, Mrs. WORMALL. SUNDAY, SEPT. 26TH, HARVEST.

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

SATURDAY, SEPT. 18TH, at 7-30, OPEN CIRCLE. SUNDAY, SEPT. 19TH, at 6-45 and 8-15, MISS WALLWORK. TUESDAY, at 8-15, Mrs. EVANS. THURSDAY, at 8-15, Mrs. ROBERTS.

Milton Spiritualist Church, BOOTH STREET, ECCLES CROSS.

SATURDAY, SEPT. 18TH, at 7-30, OPEN CIRCLE. SUNDAY, SEPT. 19TH, at 3 and 6-30, Mrs. GRAYSON. MONDAY at 3 and 7-45 Mrs. CASTLE. WEDNESDAY, at 7-45 OPEN CIRCLE.

Society Advertisements.

Manchester Central Spiritualist Church, ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30.
SEPT. 19.—Mrs. MARCROFT.
„ 26.—Circle for Members Only.
OCT. 3.—Mr. S. LAWRENCE.
„ 10.—Circle for Members Only.

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.

Openshaw Spiritualist Society, LOCAL BOARD BUILDINGS.

SUNDAY, SEPT. 19TH, at 6-30 and 8, Mrs. CHARNLEY.
TUESDAY, at 3 and 8, Mr. KNOTT.
THURSDAY, at 8, Mrs. CROPPER.

Bury Spiritualist Society, 44, KING'S STREET.

SUNDAY, SEPT. 19TH, at 3, 6, and 7-30, Mrs. VERITY.
WEDNESDAY, at 3 and 7-45, Mrs. MARTIN.
THURSDAY, at 7-30, Members' Circle.

Bristol Spiritualist Temple, 16, BERKELEY SQUARE, CLIFTON.

SUNDAY, SEPTEMBER 19TH, Mr. EDEY. Speaker and Clairvoyant.

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

SUNDAY, SEPT. 19TH, at 11-15 and 7, Mrs. CROWDER. Address and Clairvoyance. Lyceum at 3. WEDNESDAY, at 8, Public Meeting. Address by Mr. ROBERT GURD.

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

SERVICES: Sundays at 11-30 and 7. Lyceum at 3. Mondays and Thursdays at 7-15. Tuesdays at 3. Healing meeting, First Wednesday in every month at 3.

SUNDAY, SEPT. 19TH, at 11-30, Special Lecture by Dr. W. J. VANSTONE.

At 7, Mrs. ORLOWSKI, Address and Clairvoyance. Also on MONDAY and TUESDAY, Mrs. ORLOWSKI. Public Art Gallery at 7, Dr. VANSTONE will lecture on "The Witness of Christ to Spiritualism in the Light of Modern Thought." Admission Free. Silver Collection.

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

SUNDAY, SEPT. 19TH, at 11-15 and 6-30, Mrs. S. G. HEATH. SATURDAY, SEPT. 18TH, SEANCE. Mrs. S. G. HEATH. MONDAY, at 3, Circle, Mrs. HEATH. WEDNESDAY, PUBLIC CIRCLE, Mrs. MANSELL.

PLANCHETTE.—This is the genuine instrument for obtaining automatic spirit writing; also telepathic messages from your friends. Full instructions given. Price 7/6. To each purchaser a free horoscope given with advice. Send age and birthday.—Address, CHURCHILL, Spiritualist Alliance, 108 Station-rd., Westcliff-on-Sea.