



THE TWO WORLDS.

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

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

No. 1724—VOL. XXXIII.

FRIDAY, NOVEMBER 26, 1920.

PRICE TWOPENCE.

Marylebone Spiritualist Association, Ltd.,

SUNDAY EVENING MEETINGS at 6-30 p.m. at
WINWAY HALL, Lower Seymour Street, LONDON, W.
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SUNDAY, NOVEMBER 28TH, MR. A. VOUT PETERS.
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LONDON SPIRITUALIST MISSION,

18, PEMBRIDGE PLACE, BAYSWATER, LONDON, W

SUNDAY, NOVEMBER 28TH, at 6-30, MR. ERNEST HUNT.
WEDNESDAY, DECEMBER 1ST, at 7-30, MRS. CHARNLEY.

WIMBLEDON SPIRITUALIST MISSION,

THROUGH PASSAGE BETWEEN 4 & 5 BROADWAY).

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At 6-30, DR. W. J. VANSTONE.

Other meetings at BROADWAY HALL (through passage
between 4 and 5, The Broadway, nearly opposite Station)

SUNDAY, NOVEMBER 28TH, at 11, MR. R. A. BUSH,
Subject: "The Unique Origin of the Church."

WEDNESDAY, DECEMBER 1ST, at 7-30, MISS V. BURTON.

FRIDAY, DECEMBER 3RD, at 7-30, MR. W. S. HENDRY.
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SUNDAY, NOVEMBER 28TH, at 11, MR. GEORGE PRIOR.
At 7, MR. ARTHUR LAMSLEY.

WEDNESDAY, DECEMBER 1ST, at 8, MRS. GRADDON KENT

SUNDAY, DECEMBER 5TH, at 11, DR. W. J. VANSTONE.
At 7, MRS. M. CROWDER.

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OBJECTS.

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

PURPOSES.

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

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

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

BENEVOLENT WORK.

A National Fund of Benevolence, supported by voluntary contributions, is administered on behalf of aged workers in the movement and others in distress.

Communications from Societies wishing affiliation, or individuals desiring to become members, and all correspondence to be addressed to the General Secretary as above.

THE BRITTEN MEMORIAL.

OBJECTS.

To establish in Manchester the Headquarters of the British Spiritualist Movement and a National Spiritualist Institute and Library to commemorate the lives and labours of the Pioneer Workers.

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Contributions to the Memorial Fund are earnestly requested.

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1724—VOL. XXXIII.

FRIDAY, NOVEMBER 26, 1920

PRICE TWOPENCE.

Original Poetry.

Our Gifts.

WHAT wondrous gifts we're given,
So many things to prize :
Peace of the shadowy valleys,
Light of the sunlit skies,
Depths of the silent forest,
The soft green touch of the grass ;
The silver gleams of the moonlight,
'Mid the scurrying clouds that pass.

The rosy glow of the sunset,
The pearly tints of the dawn,
The tender hush of the twilight,
The dew-sparkled earth of morn ;
The song of the birds in the woodlands,
The light of the evening star ;
If we only look for our blessings,
How very many there are.

The smell of the good brown earth
After the gentle showers,
The kiss of the summer breezes,
Sweet with the scent of flowers.
Two other blessings we're given,
To treasure for all they are worth :
One is the joy of friendship,
And the other the joy of mirth.

—GRACE L. BLUNDELL.

The Idea and the Ideal.

Concerning the Evolution of Religious Thought.

W. Rowe.

THE nations are fast approaching a crisis of religious ideas—not ideals—which we may call the parting of the ways, where the old dogma of ideas turns back upon their origin, and where the spiritual of the ideal goes forward. The vanguard of the races are launching out into the further deep, seeking like patient explorers to fathom the secrets of realms as yet improperly reported. We are passing from philosophies of ancient attempts to explain the hidden secrets of nature which by some huge error have been grafted into the morality of spiritual ideals, and have erroneously been propagated as the foundation of religion, but which we must realise are but human attempts to explain processes of creation of which they knew nothing. These philosophies have no spiritual or moral value in the law of moral ideals that govern the conduct of the races, they clash with the revelations of modern research, and, as they seemingly are in error, they never could have been revealed to this earth from spirit sources that have a knowledge of creation. Great spiritual teachers, as Christ, made no attempt to explain creation ; their work was with the social problems which need moral attention for the purification of the conduct of the races. We must try to realise that these great spiritual teachers have not given the whole truth. The whole truth awaits humanity as we morally condition ourselves to accept the spiritual knowledge which might prove dangerous to minds of undeveloped moral control.

As the ages pass, humanity, by the process of evolution, advances to higher standards of intellectual capability and

control ; that which was the human idea is ever advancing parallel to the truth of the ideal that governs human development ; the ideas of ancient ages fall back as being inadequate for the growing reasoning powers of modern advance.

In the far off days when very few people could read or write, and when the instincts of man were a continuous strife of war, average humanity, no doubt, possessed a fierce and violent temperament to which the mild doctrines of love and goodwill and the scientific reasoning of to-day would have been little understood. Their fierce temperaments needed a government of fear with a belief in the direct influence of a personal God commanding them, to get any impression of moral influence on their harsh minds. As the ages advance, reason and love and honour will gradually supersede all doctrines of fear, as the gradual moral purification of the senses proceeds. We must realise that the human races are progressive from a wild state of instinctive violence and low intellectual capacity, then we shall understand that as our intellectual capacity improves, we shall be able to properly utilise facts about the forces of nature which may prove very harmful to a standard of development incapable of the proper use of advanced knowledge, as the serious lessons of the late war, when our knowledge of the forces of chemistry were used for the destruction of the human races, clearly proves.

Humanity and its capability of accepting advanced knowledge of the secrets of nature may be likened to the development of a child. We must not, cannot, crowd too much knowledge into the infant mind ; we gradually teach children in limited stages of easy access, developing the brain with advancing knowledge as they gradually understand the subjects taught them.

Modern research informs us that the brain of humanity is a gradual development from stages of animal instinct. Of course humanity as a whole could have advanced very much quicker than it has done, had it not been for its government by tyrannous selfishness ambitious for power, which has kept humanity in ignorance for its own motives, regardless of the spiritual law of God's Will. To maintain its own influence over the people it has had to keep them in ignorance. We had to wait for great teachers to come amongst us to give humanity ready access to knowledge in which the printing machine has played a tremendous part. In times when the majority were too ignorant to read, and not many years since, they had to rely on what the educated few told them. In this ignorant stage it was easy for ambitious sects to exploit the passions and powers of humanity for selfish ends.

And this is chiefly the explanation of the slow advance of the races to knowledge that will enable the majority to understand the fundamental principles of the law of moral advance which will steer the earth into a pleasanter orbit of social content, which state can only be realised by the purification of the senses, so that men can properly understand the morality of the development of conduct that entitles humanity to the peace of the Goodwill of God. No state of peace can be permanent if not in unison with God's Law.

The white races have clung to the Old Testament and Christ, not sensibly, but foolishly, and as hypocrites, perhaps blindly, sometimes artfully. Howsoever, leaders have caused a confounded state of affairs and the world has followed like sheep. Misconception has been the rule of moral progress that has been taught of the Testament. It has degenerated into the formality of sentiment. Some would put the Bible aside entirely, others would too dogmatically cling to it in a too literal sense. What we must realise is that in the Gospels we have not the teaching of

Christ as He Himself taught. Critics cannot find satisfactory evidence of these reports being written by His own disciples, but we no doubt have in the Gospels a summary of what Christ did teach, but with many errors and old Jewish ideas added to the Chronicles of His actual teaching.

In the Old Testament we have the history of the Jewish races as one might write the history of our own race, a chronicle of the actions of its Kings and spiritual reformers. It contains the iniquities of the race, with the efforts of the prophets to improve its conduct. The harm it has been made to do in our religious dispensation lies in the fact that the worst acts of the Old Testament have too often been used as a lever to verify actions, which to the disgrace of late centuries have sullied the name of religion.

Yet how nervously we approach any criticism of the Bible. We have been brought up to believe it as the Word of God, not as an expression of God, but as the irrefutable Word. Herein lays the corruption that has caused the contention of the sects, that, combined with the ignorance of minds incapable of understanding the truth, has split religion into sections of diverse thought. The Bible is full of a mass of collected ideas which are at variance, and little in harmony with laws of moral advance, because so intermixed with the iniquity of kings and the pretentious pomps of priests. There the contentious sects find their methods of going divergent ways, for within the pages of the Bible priests, politicians and pious bigots search to find texts to support the immortality of selfish and violent actions committed in the name of religion.

Yet, through all the ages, as in the beginning, and as expounded by Christ, who came to cast the human cloak away that we might see the spiritual ideal, we have the fundamental laws for moral conduct that are spiritually inspired to guard us against the vices of our natures.

Christ came with His simple doctrine of unselfish love to lift humanity from its labyrinth of mixed actions and confused morals which the Jewish idea had deteriorated into. Yet he himself said (Matt. x. 26.), "For there is nothing covered that shall not be revealed, and hid that shall not be known," and (John xiv. 12.), "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and GREATER works than these shall he do, because I go unto the Father," which he further explains to the 31st verse, and one is almost convinced that the violence of the denunciation of Matt. xxiii. and xxiv. concerns only the fall of the Jewish empire.

It seems by the harshest of Christ's teaching that harsh methods were sometimes needed to convince the harsh temperaments of the Jews of his day. We had Christ to supersede the ideas of the Old Testament teaching that we might see the ideal, for his ideals are found among the books of the great chronicle of that race, and we must remember that to the strict belief of the Hebrews of his day, his work must have been as hard to believe as are the works of modern scientists to the strict Christian of our own time.

Paul, when propagating the covenant of Christ to the Hebrews as a covenant that superseded and did away with the covenant of Aaron, which he derides all through the Epistle to the Hebrews, says of the Old Covenant (Hebrews viii. 13), "In that he saith a new covenant, he hath made the first old, now that which decayeth and waxeth old is ready to VANISH AWAY." And again in Hebrews ix. after rating on the uselessness of the formalities of the Tabernacle, of the sacrifice of the blood of bulls and goats for the atonement of sin, he says, verse 14, "How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from DEAD WORKS to serve the living God." We have Christ and Paul speaking against the useless formalities by which the spiritual ideals of the Hebrews had almost been obliterated.

And so it is with the formalities and false ideas that have hidden the ideals of the doctrine of Christ, the very things he himself so severely condemned. The pomps of ideas have thrown a shadow across the ideal. We must not be too bigoted as the old idea gives place to the new, because the spiritual ideals of law will ever remain, and when the old dogma of ancient ideas is taken away we shall see a further expression of God's will in the spiritual revelations of modern work, for works which will convince us of the resurrection and life of the spirit will go further to sub-

stantiate the will of God's law with us than can the dogma expanded around the ideas of ancient philosophy. There is an irresponsible section of humanity who think that moral ideals are just bluff on the part of a set of clergy and spiritual people to exploit the public for the gain of "filthy lucre" and a cosy living. God help them.

But we must thoroughly understand concerning religion that the ideas that gather around it are human, just human curiosity trying to explain secrets of nature, just that the ideals of the law of conduct are spiritual and continuous; we imagine that secrets of creation concern religion more than do the laws for moral conduct, but conduct is the soul of the spiritual rise of humanity, and alone can obtain the purification of our senses; it steers the tides of evolution and revelation as we pass onward from the errors of past ideas to meet the whole truth. It will take the blindness from our senses so that we shall see the misuse that ignorance and selfish ambition has made of religion, and we shall then clearly see the spiritual ideal which is the dynamic of progress, and behind it the great spiritual forces that propel it through the earth.

"Big Guns" in the North Again.

James Lawrence.

ANOTHER campaign of calumny has been launched, anticipated vulnerable centres here and there receiving the earlier attention. The north-east coast has attracted its quota of abuse, the quiet, inoffensive upland town of Hexham becoming the initial target. The Rev. Chas. H. Rouse descended—or should it be "ascended"?—upon the Tyne dalesmen, supported by the fulsome references of the Vicar of Clacton-on-Sea, displayed upon a myriad of little handbills.

There are several good, true Spiritualists in Hexham, particularly Mr. C. Nicholson and the Dinning family, but, much against what I would like to hear, they are a very quiescent community, so why the "Rouser" selected such a venue for attack is one of those problems only such as he can answer. Close by are a number of little colliery villages humming with Spiritualist activities, which are fast becoming a REAL menace to the churches, but these were passed by.

True, having whetted his taste for one-sided battle, he came to Newcastle, but in most cautious, semi-apprehensive mood, for instead of pitching his tent somewhere within touch of Grey's Monument, hied himself to an absolutely out of way little place in Jesmond, unknown to the multitude, and difficult of approach when even discovered. Such tactics remind me of the Revs. Stanley Parker and W. E. Edwards' attacks of a decade ago.

Let me concede one favourable point to Mr. Rouse: he does not work under false pretences. As his sponsor of Clacton testifies, he builds up his case with "remorseless logic," and uses his "great gifts" to combat this "dangerous wave." To the faithful his "logic," his "gifts," and his being "au fait with Spiritualistic literature" may be imposing testimonials, but to those who know Spiritualism the man is woefully deficient in the first and last qualities. What his "gifts" may be, I have no idea. Another item to his credit is that he is so "remorselessly" illogical, and so obviously prejudiced and ignorant towards his subjects, that only those prepared to be convinced could be affected in the slightest degree.

But there came to Tyneside the other day another "warrior," much more deserving consideration if not respect, in the person of Dr. Frank Ballard. Mr. Rouse is transparently and admittedly aggressive, but Dr. Ballard is subtle, purring, and conciliatory, outwardly anxious to compromise, the while he leads up to the most unwarrantable allegations. His several pamphlets on the subject are well known, so that most readers will be familiar with his written tactics. Orally, he is more dangerous. One moment he poses as warmly sympathetic and convinced, while the next he plunges into denunciatory diatribes possible only from an adamant opposition. Most profusely does he quote from Sir Wm. Barrett, Sir Oliver Lodge, Sir A. Conan Doyle, and those who figure largely in the Spiritualist cause, and drags in as the mood moves him Mr. McCabe and

Dr. Schofield. Such citations demonstrate his acquaintance with current and recent advocates and propagandists, but do little towards establishing his claim to a forty years' conversancy with our movement.

For instance, at the close he invited questions and criticism—a course rarely adopted, and for which I thanked him—and, amongst others, I asked him to what agency or cause he attributed the works of Andrew Jackson Davis. Flippantly trying to pooh-pooh my question, he incidentally mentioned that Davis was one of the leaders of 1843, but that his books were not worth reading. Priming him, it was patent to all that he knew nothing whatever of "The Great Harmonia," nor, indeed, anything of the mighty powers of the Poughkeepsie seer. He sided with us as against a few adverse statements from critics, but negatived that surface friendliness when he itemised "the seven dangers" lurking in "Spiritism"—he never mentioned Spiritualism. I asked him for evidence—not a statement—that there were more "physical, moral and mental dangers" in Spiritualism than in Christianity, but again he adroitly feigned, waving his arms, and trying to raise a laugh at my expense. To the credit of the audience this failed.

I asked why he referred to the number of "Spiritist" Churches and Lyceums, yet based his address upon the work and evidence of half-a-dozen men who move in an outside orbit altogether, and suggested that he might favour us with the names of those who do the real everyday and every night leading of the great world-wide movement. Again he adopted the ridiculous attitude, but there was no mistaking his lack of information on the point.

The influence of these few men of international standing is immense, and most welcome, for undoubtedly their words and example weigh where humbler folk would not be listened to, but unless there were great numbers of men and women ceaselessly engaged in the propagation of our tenets and the duplication of phenomena, they would remain voices in the wilderness. Thus, I contend that those who pose as being familiar with Spiritualism should strike up some semblance of acquaintanceship with our Oaten, our Yates, our Owen, Boddington, Lewis, Evans, Robertson, Morse, Wallis, Green, Leaf, Husk, etc., just to advance a few of those who have borne and are bearing the heat and burden of the fray.

He became tiringly emphatic in his reiteration that there was no good to a Christian in Spiritism, ignoring the thousands forsaking his side yearly. A gentleman present stated that he had, as a Christian, found much good in it, but nay' nay, the cornered, irritated Doctor would have none of it. Perhaps he might advise God to mould the whole human family alike, so that they could think in one great strain, and that strain the Methodist croak.

I have written at this length because the dogs of war once unleashed there is no telling whither they may caper, and preparation BEFORE is always preferable to the regrets AFTER the event. An open opponent is much more easily wrestled with than one who can smile and frown as purposes may be served. The moral is plain. Educate, educate, educate. Get hold of the B. S. L. U. Education Handbook, and note the things deemed worthy of attention by that body. Write to Mr. R. A. Owen for particulars of the S. N. U. Study Groups, and to Mr. Oaten or Mr. Yates for a list of books to read, digest, and act upon. Equipped thus, no locality need fear the advent of a Ballard, a Rouse, a Magee, or a Myers.

PUT off thy cares with thy clothes; so shall thou strengthen thy labour, and so thy labour sweeten thy rest.—QUARLES.

We have received from Messrs. Ryalls & Jones, Grange-road, Birkenhead, a very pleasing song, "O Love Undying." Words by John Barr, music by Max Irvine, 2s. net. The true poetry expressed in unstrained language lifts it above the hackneyed stage and breathes the natural yearning of one who has loved and lost, and who in the hour of need realises the possible nearness of its hopes. The musical setting is simple and natural—dignified simplicity blended into tuneful melody—which makes a powerful appeal to the best sentiment within us. Its range of tone, D to F, brings it within the scope of the average singer, and there is a simple cadence about the song which wins our approbation.

Spiritualism and the Stage.

James T. Moore.

UNLESS necessity forces him to do so, or half the thinking is done for him, or, of course, in cases of personal interest the average Englishman will not bother his head about any subject outside his general routine of life. He just continues to exist, taking notice of only those things that are of vital consequence. Everything else is too much trouble for him, and, as a result, he drifts hopelessly through his days, bettering neither himself nor his fellow men. The majority of people who call themselves Christians are not Christians because they believe Christianity to be the most logical religion in existence, but because they have been brought up from childhood disregarding all churches, save on Sundays when they were compelled to say a few prayers and sing a few hymns in order that any little wickedness they may happen to have committed during the past week should be forgiven.

If, however, the Englishman becomes sufficiently interested in a subject, he does not mind spending a small amount of his time upon it, therefore the first duty of a Spiritualist who is anxious to spread the glorious truths of his Cause should be to endeavour to interest his friends in Spiritualism. People who investigate the phenomena become Spiritualists; a few antagonists. To become either is certainly an advance from their previous condition.

But how few are the people we can interest. There must be some means to deal with crowds and not a few people. What of the Drama? When a new play has been produced it is criticised by the newspapers' representatives, and accordingly a report is published. If there is an extra large scope for thought—there is always a certain amount—plenty of space is allotted to it, which, as almost everybody reads a newspaper of some kind, is undoubtedly the best means of interesting the public; and to kindle interest is just what we Spiritualists want to-day. So let us hope for more psychic plays, psychic plays in plenty. For even assuming they do no good, they by no means do us any harm. We stand to win and not to lose in every case, which is equal to saying we have a means by which a portion of the general public may be converted into Spiritualists.

Debate at Glasgow.

MR. HORACE LEAF took the affirmative and Mr. Hudson the negative in a debate on "Is Spiritualism Credible?" before an audience of over 1,000 people in the hall of the Barony Church, Glasgow, on Monday, Nov. 8th.

Mr. Leaf dealt with the subject in a masterly and convincing way, and the applause he received on sitting down clearly showed where the sympathies of the vast majority of this church audience lay. Many orthodox people had apparently for the first time had the subject put before them in its proper light, and several were heard to express their intention of investigating for themselves.

The opposition had obviously a difficult task in attempting to maintain that the inhabitants of another world in which they believed had not been able to communicate with those of this one.—J. B. M'I.

REALISE truth for yourself and be free in a moment. The study of man and his possibilities gives us the key to the heights, which a community, nation, mankind will attain to. The spirit of an age shows us how far we, as a whole, are on the way. Truth comes with spirituality; and by its standard all have to stand or fall. Each one can be great in his own sphere. To live for others is the way. The rest is simple, easy and clear. Highest wisdom is but highest love under another name. The former is self-knowledge, the latter love towards all beings, seeing himself in others. The highest state is absolute existence, absolute knowledge and bliss absolute, and the fountain head of all is nearest to all. This is the goal, and we all tend towards it.—C. LEIK.

Fine Physical Phenomena.

THE Hanley Spiritualist Church are holding propaganda meetings every Sunday during the ensuing six months at the Empire Picture Palace, our church being far too small for the crowds of enquirers. Mr. Will Thomas, the Welsh medium, opened on Sunday, Nov. 14th, giving fine trance addresses, spirit descriptions being given by Mrs. Ford, of Hanley. On Sunday and Monday Mr. Thomas held seances for his wonderful physical phenomena, Monday night's being particularly impressive. The cabinet, consisting of two curtains of black cloth, quite thin, was just drawn across a corner of the room in our treasurer's house, the medium sitting at one side, securely roped to the arms of the chair (an ordinary armed Windsor chair), the two ladies sitting on either side placing a foot on each toe of the medium. Bells floated round, luminous discs, on which could plainly be seen the tiny spirit fingers holding them, were taken round to each sitter, and tiny hands touched each face, in some cases very many times. A trumpet, not belonging to the medium, but to one of the sitters, was suspended in the air, and direct voice phenomena clearly given. It floated to the lady to whose husband it belonged, and clearly through it—heard by several sitters—a guide spoke, using a pet name, only used by her to the sitter she was speaking to. This lady then asked mentally if they could remove an amber necklace she was wearing. Barely was the thought expressed than she felt tiny hands gently but quite forcibly removing it. She exclaimed, "They are taking off my necklace." Almost immediately a sitter at the other side cried out that it was in her lap. It was taken back to the owner, and again taken away and left in the lap of another sitter at the farthest point away until the close of the seance.

None of us will forget the wonderful evidence we received, nor the reverence with which "White Eagle" directed the operations. God is, indeed, good.

A Seance with Cecil Husk.

ABOUT fifteen years ago I was given a card of introduction to Mr. Husk. When I arrived at his house the seance was about to begin. I was nearly too late. The sitters were all in place, and the room in darkness, but I was allowed to enter, and given a seat beside a lady whom I subsequently discovered was Mrs. Husk. It was my first visit to this type of seance, and I did not in the least know what to expect.

One of the first spirits to manifest came over to me, and if I had ever doubted that the dead could return, all such doubts were banished for ever. There before me appeared a young man whom I had known well. Even the pores of the flesh were clear to me. I recognised the nervous twitching of the mouth that I knew so well. The movement of the beautiful eyes was noticeable. The form was real—clear and unmistakable. This young man's name was Charlie, but he had had a brother, Robert, who had also "passed away." I kept carefully calm, and when Mrs. Husk asked me if I recognised the form, I replied, "Well, I should like to see him again to make sure." My motive in saying this was due to a desire to speak to him. Presently he came again, and I said, "You are Robert!" He showed signs of panting for breath, and replied in a hurried voice, "No! I am Charlie, but Robert is here."

I had no thought of this man prior to the seance. I had clearly recognised him as Charlie, but I put the question in order to see if he was conscious. I attended several seances after that, but the faces were never so clear as on this first occasion. The face was within half-a-yard of mine, and I clearly saw a mark on the nose which I had known of during his earth-life. I have since attended seances of all kinds, but this first seance set all my doubts at rest. I doubt if one person in ten thousand has had such clear vision of one who had passed on, and I place the facts on record as a tribute to the memory of Mr. Cecil Husk.—ANITA THIERRY.

Lo! the dead we leave behind, passing into the realm of the living.—EDWARD CARPENTER.

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.

EXPERIENCES WANTED.

SIR,—In Devonshire particularly, sometimes in other places too, one hears of persons who have had experiences with fairies good and little people bad. Photos are sometimes offered to do with these and other occult happenings. When all this material is such apart from heated imagination, then interest begins for the many. Now, I am doing my best to gather up this genuine matter, and I hope presently to be able to publish it. Will those concerned kindly send along what I am asking for. The value attached to the experiences is highest when the names and addresses are an open affair, but I promise to respect a request to suppress these names and addresses if the point is pressed on me.

W. H. SHADDICK.

"The Yews," Hill Green, Clavering, nr. Newport, Essex.

S.N.U. FUND OF BENEVOLENCE.

SIR,—I have pleasure in forwarding the income for October, and wish to thank both Societies and friends for their generous response to my annual appeal. So far it is very good, but if we reach the desired £300 we must do better the remaining few weeks before Christmas. The effort closes at the end of the year. Hurry up, please! We shall need all the money we can get. The coming year, I am afraid, will be hard and difficult. With sincere thanks to all.

SOCIETY COLLECTIONS. — Sheffield Society Garden Party, £20; Daisy Hill Society, Bolton, 10s.; Slaithwaite Study Group, 5s.; Rochdale, Regent Hall, £1; Tunstall Society, 13s. 6d.; Newcastle, Spiritual Evidence, £1 10s.; Darwen, £1 10s. 6d.; New Delaval, 10s. 6d.; Brighton Spiritualist Brotherhood, £3 3s.; Radcliffe, 10s. 8d.; Darlington Society, £1 10s.; Moston Lyceum Church, £1; Todmorden, 10s.; Bedlington Society, 11s.; Parkgate Society, 14s. 9d.; Hucknall Society, £1 2s. 2d.; New Shildon, Newland's Avenue, £1; Ferndale, £2 2s.; Leicester, Silver-st., £3 16s. 9d.; Grantham Society, 13s. 3d.; Caerdydd, £1 9s. 9d.; Liverpool, Star of Progress, £1 1s.; Barry Society, £1; Pontypridd, River-st., 14s.; Salford, Central, £1 17s.; Jarrow Church, £1 0s. 3d.; West Melton, 10s.; Lancaster, £1; Church of the Spirit, Camberwell, £3 5s. 4d.; London Spiritual Mission, Pembroke Place, £6 10s.; Walthamstow, £1 12s. 6d.; Benwell Society and Lyceum, Newcastle, £1 11s. 6d.; Plaistow, £1 1s.; Mexboro', 13s.; Barrow Psycho, £1 2s. 9d.; Ystrad Society, £1 2s.; London Union, £1 1s.; South London Mission and Lyceum, £3 5s.; Dearnley Temple, 10s.; Ealing Society, £1; Mansfield, £1; Plymouth, £1 5s.; Heeley Society and Lyceum, Sheffield, £1 2s.; Kingston Church, £2 6s.; Doncaster, Spring Gardens, 15s. 4d.; Friends at Hull, £1 3s.; Southport, Hawkshead, Wright-st., £1 15s.; Leeds Psycho, £2; Hirst, Ashington, £2; Birmingham Spiritual Church, £2 10s.; Runcorn Society, £1; Tredegar Society, £1 1s.; Exeter, Market Hall, £3; Nottingham, Gladstone Hall, £2; Northern Counties' Union, £1 7s. 8d.; Armley Society, £1 2s.; Macclesfield, £1 14s.; Hollinwood, Byron-st., 17s.; Heaton & Byker Society and Lyceum, £3; Liverpool, Daulby Hall, £3 12s.; Southern Counties' Union, at Tea, £1 7s. 3d.; Ballot Coppers, E.C. Meeting, 1s. 4d.; Mrs. Hancock's Class, 7s.; Battersea Church, £1.

PRIVATE DONATIONS.—Mrs. Baggs, 10s.; Mrs. Lonsdale, 5s.; Mr. G. F. Berry, 10s.; Two Colne Friends, 1s.; Mrs. Howard, 10s.; Mr. S. Howard, 5s.; Mr. Littlejohn, 2s. 6d.; Aaron Wilkinson, 5s.; Mr. T. Smedley, £1; Mrs. Pickles' Photos, £1; Fraser Hewes, £1 1s.; R. H. T. Naylor, £1 1s. 9d.; Mrs. Chapman, 10s.; Mrs. Charnley's Photos, £2; Mr. Osman, 10s.; Mr. and Mrs. Bessant, £1 1s.; Henry Withall, £1 1s.; John Auld, 5s.; Mrs. Sutcliffe, 5s.; Mrs. W. Naylor, 5s.; Miss A. Hesp, £1 1s.; Mr. H. Marsden, 2s.; Mrs. M. Walker, 2s. 6d.; Lady Oakley, 10s.; Mrs. Hall, 2s. 6d.; Mrs. Marshall Hancock, 15s.; A Friend, 15s.

Geo. Cook, 2s. 6d.; Mr. and Mrs. Smith, Hull, £2 2s.;
A. Campbell Holmes, £1; Mrs. Pickles' Photos, £1.

MARY A. STAIR, Hon. Sec.

INFORMATION RE SPIRITUAL MARRIAGES.

SIR,—I may be wrong, but am of the opinion that many earthly marriages are the outcome of passion, hence the daily divorces, etc. We need to carefully mark the distinction between love and passion. Jesus states emphatically that there are no new sexual unions on the other side. All is pure altruism, a David and Jonathan affection, founded on the rock of mutual respect and toleration. Perhaps those who are truly married here will by the law of affinity gravitate to those they love in the spirit-world, but fresh unions (based on sexual attractions) will not be formed. I am one with the poet, who describes the ideal state thus: "Their souls were so delicately attuned, a scarce discernible discord, a lapsed word, an inconsiderate eye-glance thrilled through both, with well-nigh fatal jar." Who can attain to this?

E. P. PRENTICE.

STILL ANOTHER EFFORT.

SIR,—I had the privilege on Wednesday, Nov. 10th, of taking the first public service ever held on behalf of Spiritualism in the town of Atherstone. Some 60 or 70 people were present, and for the most part were greatly interested in the address, clairvoyance, and in the questions that were answered at the close. When I requested those to hold up their hands who desired further services to be held, practically every hand went up. Mr. Mason, the President of the newly-formed Nuneaton Society, presided. My object in writing this letter is to place the outset of the work at Atherstone on record, that whatever of usefulness and service the work there may be destined to achieve, the credit for its inception and launching out belongs exclusively to Mr. W. H. Stevens, to whose earnestness and boldness the subject of Spiritualism has been gradually brought within the knowledge of a few of the residents. I trust he may be enabled to observe the formation and successful working of a fully-equipped Spiritualist Church in that district.

JOHN G. WOOD.

THE BIBLE AND PSYCHIC PHENOMENA.

SIR,—I have already answered Mr. H. Gapper's queries respecting Paul's advice to the Corinthian Church to cultivate and use the spiritual gifts which are "given to every man to profit withal;" and have given him chapter and verse to substantiate the statement he objects to in my article. It will serve no useful purpose to repeat all this.

Mr. Gapper now says, "I fail to see any authority that Paul advocated ministers of Christ speaking under spirit control"; further, "If Paul cast out the control at Philippi, and advised them at Corinth not to do so, it would make Paul a bit of a humbug." If Mr. Gapper is a Christian Spiritualist, and a Biblical student (and I do not question either) he should know that not only Paul but the other ministers of Christ, the founders of his Church, were psychic mediums who used their powers of trance, clairvoyance, healing, etc., in their evangelical work, and in the Christian services, and that the main object of Paul in writing to the Brethren of Corinth was to correct the irregularities of their Church and to impress upon them the desirability of cultivating and using their neglected spiritual gifts. Also to advise them as to the constitution of the church ministry, and the manner of conducting the services. He should also realise that Paul was perfectly consistent both in causing an undesirable spirit to depart from the girl medium who was being hawked about Philippi for gain, and in advocating the practice of reverent spirit control by the Brethren of Corinth. The facts are clearly stated in Acts xvi. and I. Corinthians xii. xiii. and iv.

Surely Mr. Gapper must or should know that "devils" are evil human spirits, who in various ways affect those unfortunate persons who affiliate to them by their own evil dispositions; and that to "cast out devils" is a term applied in some texts to the actual expulsion of undesirable obsessing spirits, in others to the banishing of evil or unspiritual influences, and in many instances to the curing of mental and bodily infirmities. The text and its context

in each case determines what is meant. I really think that Mr. Gapper must be aware of all this; but if he is, why does he persist in misreading Acts xvi. and I. Corinthians? Anyway, it is not my fault, but his misfortune.

I might justly retaliate upon my good friend, the advice he kindly proffers to me: "Do not make statements without they can be proved, otherwise our Spiritualism is not benefited." But let us agree to differ, for I think enough has been said on both sides.

H. T. WHORLOW.

OUR ILLUSTRIOUS DEAD.

SIR,—I have been much interested in reading Mr. G. P. Young's tribute to the late editor of THE TWO WORLDS, and in particular the slate-writing communications, as I have had an opportunity of examining some of Mr. Earle's results. I do not propose to discuss the genuineness or otherwise of this phenomena, except to state that the conditions under which this slate-writing is secured strongly point to its genuineness as a phenomenon.

I do appeal to your readers, however, to use their reason in regard to the authorship of these and similar communications, and so avoid bringing ridicule and contempt upon our Cause by accepting these communications as necessarily true. The writer of the article referred to must surely have a higher respect for Mr. J. J. Morse than to credit a British journalist of his standing with the production of such blatant "Yankeeisms" as "But right now let me, etc.," and ". . . and assure you we caused some stir."

We are told that some of the communications received by Mr. Earle are "far beyond the normal scope of his powers" and as a specimen of "cultured, literary effect" we are given a communication containing a series of platitudes, strung most atrociously together over the signature of "William Gladstone." (Gladstone's signature, of course, was William Ewart Gladstone.) The G.O.M. must have sadly deteriorated to use such expressions as ". . . everything has gotten out of focus and all else save materiality is of no importance to you." As a body, do not let us be hypercritical, but, for goodness sake, err in that respect rather than by being too credulous.

FRED BARLOW.

A PECULIAR EXPERIENCE.

SIR,—Some time since I was interested in reading of the Empress Eugenie locating her son's grave in Zululand by the scent of the violets, a flower that her son was very fond of when here on earth. The reading of the same seemed to confirm the experience of a friend of mine in Birmingham. His occupation is that of hairdresser, etc. A client called one morning, but finding him fully engaged with others, left, no doubt with the intention of calling again later in the day; but, alas! at the end of that day he committed suicide by an inhalation of gas. On the following day, with another client in the chair, the subject turned on the loss of one whom they both knew and respected. At the same moment there was a strong smell of gas about the place. A diligent search was made for the leakage, but without finding any escape. On the following day, under similar conditions, and with another client, on the same theme, again a strong smell of gas was noticed, at which my friend, being quick-witted, immediately associated with their departed friend. I may say my friend, the hairdresser, is a confirmed agnostic, but he said to the imaginary spirit, "All right, old chap, I know you are here." By that remark he acknowledged the presence of his dead friend.

I thought this might be of interest to your numerous readers who might be able to recount experiences of a similar character.

R. T.

THE problem of life for each of us is to take the daily grist of experience and transform it into character and personality.

IN our report a fortnight ago of a seance at Morecambe, under the title "Materialisation or Apports," the name of the medium was given as Mr. J. R. Rutherford. This should be J. R. Ratchford. We apologise for our error, and gladly make the "amende honorable."

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FRIDAY, NOVEMBER 26, 1920.

Evolution in Mediumship.

WE have before remarked on the changing forms of mediumistic phenomena which corresponds to the changing needs of the times. Mr. McCabe may tell us, if he will, that this is due to the added cleverness of tricky mediums, due to constant practice, but experience goes to show that the operative intelligences behind the veil are conversant with the growth and development of human mentality, and are adjusting their methods to present day needs. This is, of course, what we should expect from intelligent beings. Even the physical classes of phenomena are showing modifications, whilst the use of the camera is throwing some light on the methods by which these are produced.

A few years ago the operative intelligences who produced a phenomenon were at some pains to hide their "modus operandi," whilst to-day they are actively co-operating with us in an endeavour to elucidate the mystery. The last pronouncements of Dr. Crawford and Prof. Geley are cases in point, whilst the investigations being conducted in the realm of psychic photography (particularly by the Society for the Study of Supernormal Pictures) through several mediums are giving us an insight into methods and motives which in themselves are evidence of the action of extra mundane intelligences.

There are, however, other changes taking place. A larger proportion of mediumship than ever before is independent of the trance state. Trance mediums were at one time plentiful, whilst to-day they are few in number when compared with the many whose mediumship may be called semi-trance, inspirational, impressional, or induced without the laying aside of consciousness. How often in the old days we found men and women who were quite illiterate giving voice to trance utterances of deep scientific and philosophical interest—often using words and forms of expression of which they normally did not know the meaning. The well-known case of Andrew Jackson Davis was but the first of a typical series. Even now we hear of such cases occasionally, but the coming of free education has done away with the illiterate type and the spirit people are adapting themselves to the change. One has often heard of the psychic ignoramus who, with an air of superiority, says, "Oh! I have no need to read or to educate myself, the spirits will do all that is required without any effort of mine." These folk have been left behind in the onward march, whilst those who strove to improve themselves came forward in the front ranks, and to-day the spirit world are ignoring this type, and are preferring the cultivated mentality to the uncultivated.

Another change which is notable, too, is a welcome sign of the times. In the early days of Spiritualism the spirit world was glad to get its instruments where it could. It had been crushed out of the Churches, since these had

preferred a hard-baked creed and concreted articles of faith to the inspiration and illumination of the early fathers of the church, and in consequence the invisibles sought and used any and every avenue by which their message could be conveyed. All classes and all types were pressed into the service, and often the most unlikely and unspiritual persons were the vehicles of spirit power and teaching.

It is, of course, not true, as we are sometimes told, that they preferred men and women of low spiritual type; but it is true, we believe, that in the absence of the class of instrument, desired any vehicle was preferable to none, and the absence of moral quality—whilst not a qualification—was at least no barrier to mediumship. The spirit people were not respecters of persons. If they could find a messenger of any type, they delivered the message. Such methods were the product rather of necessity than choice. Hence in the days gone by men and women of the lowest as well as the highest type were pressed into the service. The great Nazarene adopted the same method. "He came to his own and his own received him not." The "publican and sinner" were often his selection. Judas as well as John were pressed into the service, that the message might be spread. It was urged against him that he consorted with the sinner and outcast, but he was "about his Father's business," and his methods vindicated themselves. His case is paralleled amongst his legitimate successors, and again has justified itself. The same course has been followed—wherever an instrument offered itself it was used. But changes are taking place. To-day in thousands of homes men and women of the highest spiritual types, having heard the message, are placing their psychic powers at the service of the spirit world, and there is every evidence that, given the necessary psychic susceptibility, the spirit people are making a careful choice of their media.

Those who are striving for mediumship to-day must rise to the spiritual standards approved by heaven's messengers, or they will be left behind. The day of laying foundations has passed, and those who lent themselves to the work, despite their blemishes, have had a full and rich reward. The rearing of the superstructure is taking place. Spirit teaching is outweighing spirit phenomena in bulk and importance, though, we believe, the latter will never again be completely withdrawn. Even the teaching itself is being raised to sublimer heights. We are getting fuller particulars of the minutiae of spirit life, and our beloved behind the veil are returning not merely to comfort and reassure us as to their continued love, but to be a lever to lift our lives to higher altitudes and nobler attainments. This, of course, was the object planned from the beginning, but the work has proceeded by stages carefully mapped out.

Gradually the plan is being revealed, and we stand in amazement at the wisdom displayed and the analytical knowledge of human nature portrayed in the work accomplished. More than ever are we convinced that the coming of Modern Spiritualism was carefully planned by wise and far-seeing souls, and that through all its varied stages of growth it has been directed and controlled by those carefully chosen, and appointed in the councils of the unseen. For us there remains the need to analyse the motive which prompted the launching of this great Movement, and to intelligently co-operate with those directing it.

Invocation.

OH! Thou who art the author of our being, create in us clean hearts and renew within us a spirit of goodwill towards all our fellowmen. Strengthen us, help us to overcome all our defects, and enable us to conduct ourselves in this life, so that when we discard the physical we may rise to that Higher Life where mutual service is constant and continuous. Give us faith and help us to see more and more clearly the law, the ways, the means, and the methods whereby we may attain lasting health, happiness, peace and prosperity. Give us perfect trust in the Law of Eternal Life. Amen.

FRIENDSHIP is the warp and woof of human oneness; love is the dye and pattern which makes the fabric splendid.—RICHARD WIGHTMAN.

CURRENT TOPICS.

Sir A.

Conan Doyle.

IN a long letter from Sir Arthur Conan Doyle we are told of the success attending his tour in the Antipodes. At Adelaide, where he had a short stay, four meetings were addressed by him in the Town Hall. The audiences were most enthusiastic. Some 5,000 people attended, and since the population of the city is but 70,000, the message must have been well spread. Sir Arthur has taken a number of slides of spirit photographs, etc., and is using them to advantage.

At Melbourne.

FIVE meetings have been held, and the people—like Oliver Twist—are “asking for more.” Geelong, Bendigo, Ballarat, and other places are mapped out for efforts, and Sydney was alive with expectation. The newspapers have given excellent reports in Melbourne and Adelaide, but the Sydney press reminds us of the critic who elaborately explained the shape of the theatre, the stage, the seating and the colouring, and added, as an afterthought, “There was also a play.” It’s too late in the day, however, for the papers to endeavour to suppress us by boycott.

A Wonderful Book.

THE English speaking world is deeply indebted to Mr. Stanley De Brath for a sympathetic and scholarly translation of Dr. E. Geley’s epoch-marking work, “From the Unconscious to the Conscious” (Wm. Collins, 17s. 6d. nett), which has just been published; a large, well-printed work of 340 pp., illustrated with 23 artistic reproductions of actual photographs showing the process of materialisation as revealed by the camera. No scientific student of the psychology of psychic phenomena can afford to be without a book of this description. Concerning the work itself we shall have more to say. For the present we confine ourselves to congratulations to the translator for the excellent manner in which the sense of the original work is conveyed to the reader. We can supply the work from this office at 18s. 6d. post free.

The Arcana of Spiritualism.

WE shall shortly republish that well-known and much-sought-after work, “The Arcana of Spiritualism,” by Hudson Tuttle, which for over 40 years has been a standing text book on Spiritualism. Mr. Tuttle re-wrote the work for THE TWO WORLDS Co. in 1900, and a large edition was speedily exhausted. It has been unobtainable for some years. We expect to produce the reprint, carefully revised and extended, at 7s. 6d. per copy, post free. It contains 800 pages, strongly bound in scarlet cloth. The work will appear in February, 1921 and we invite subscribers to apply for copies immediately. All copies subscribed for previous to February 1st will be supplied at 5s. 6d. per copy, post free 6s. 3d.

An “Edition de Luxe.”

As there seems to be a demand for a better class binding for presentation purposes, we intend to issue a limited edition de luxe—50 COPIES ONLY—in full scarlet calf, gilt edges, at £1 1s., plus postage. This will be printed on better paper, and will make a handsome volume. Can we book your orders?

A Blot on the 'Scutcheon.

WE are receiving many complaints concerning mediums and speakers who neglect to fulfil their engagements, sometimes at ridiculously short notice. Most of the offenders are new to platform work, and whilst developing mediumship have failed to realise the responsibility which that sacred function entails. It sometimes happens, of course, that unforeseen circumstances make such disappointments unavoidable, but we fear there are cases where mere fickleness and lethargy are the only excuse. Exponents and demonstrators should remember that engagements are sacred obligations. If these folk are on our platforms merely for self-gratification, then the movement would be better and stronger without them. The remedy is in the hands of secretaries.

The Survival of the Fittest.

WE know that the tremendous expansion of Spiritualism in the last few years has led to the multiplication of Societies, until there are insufficient qualified workers to acceptably fill all platforms, with the result that new workers with any ability are welcomed with open arms. The result is that unstable people soon show a necessity for enlarged hats, and “swelled head” has ruined more mediums than bitter criticism. The “old brigade” had to fight their way, but they developed sterling powers, a sense of responsibility, and solid characters. The whole question will settle itself in time, for there must come a winnowing which will result in the survival of the fittest, and the fittest will be found to be those who will put the spirit world and its message first and foremost.

The Goligher Circle.

WE are pleased to see by an article in “Light” that the Goligher Circle is still sitting in Belfast, and that the phenomena are still as reliable as ever. Mr. Horace Leaf expresses the hope that some qualified scientist will take up the work so ably conducted by Dr. Crawford. We echo the wish, but investigators of this type are difficult to find. Mr. Leaf tells us that he felt the “psychic rods,” but was unable to see them. This corresponds with our own experience, and we were well placed to see them had they been visible. Matter which is tangible but invisible is a scientific phenomenon of great promise.

Mr. E. J. Powell.

WE hear excellent reports, too, of the mediumship of Mr. E. J. Powell. He is wise enough not to over tax his powers by over-sitting, with the result that his phenomena continuously improve in quality and reliability. The voice of the scoffer is silenced after one experience.

Christmas is Coming!

How time flies! It seems but a few weeks ago that we presented our last Christmas Supplement, and we are now busy with our next one. We shall again present our readers with a 16 pp. free supplement, which will be equal to last year’s. A pleasing long complete story will be a feature, an excellent spirit photograph, and evidential items by other writers. There will be a rush for this number. Last year many were disappointed. The number will be dated December 17th. Send your orders early for extra supplies, as we cannot reprint.

Worthington, near Wigan.

AFTER a few preliminary meetings, which have shown increasing interest, the friends here have decided to form a Spiritualist Society. On Oct. 11th the following officers were selected: President, Mr. Cowgill; Vice-presidents, Mesdames Holt and Vaughan; Treasurer, Mr. Topping; Secretary, Mr. Hayward; Organist, Mr. Smith, with a committee of seven. Our meetings are packed, but we have difficulty in securing suitable speakers. We need help. Will anyone who can assist communicate with Mr. A. Hayward, 8, Platt-lane, Worthington, near Wigan. On Sunday last our President read from the Koran, and compared its teaching with the Bible, showing how much they had in common. In the evening Mrs. Heal spoke on “The disappointments of life,” and gave very good phenomena. Over 100 people were present.

“THERE ARE NO DEAD” is an impressive tuneful song which strikes the note of eternal hope. The words of Elsie Wright express in dignified and poetic language the central theme of Spiritualistic philosophy, whilst the music of R. M. Harvey shows the sympathetic spirit of the artist and musician. The technique gives evidence of a skilled hand. Published in three keys by Ricordi & Co., Regent-street, London, W., at 2s., the song is sure of a good reception, and should make an acceptable solo at religious meetings of all denominations by the breadth of its truly human appeal.

A Scientific Concept of the Divine.

"Undergrad."

It is apparently the lot of man to search endlessly and, apparently, vainly for some ruling force of the Universe. The savage, with his elementary creations ruling the realm of Nature and causing its varied phenomena, and the civilised European, who argues that there must be some ruling force to maintain the wonderful harmony of the spheres, alike bear testimony to the fact that man has a subconscious knowledge of the existence of the supernatural. It is this unrecognised, incomprehensible, and yet universal knowledge that prompts man to put his faith in deities of various kinds, and to credit them with the power to sway his life, direct his course, and bandy him about at their will.

The concept of the uncivilised is that of material gods, wood and stone, of human fashioning, inhabited by the dread demon or devil. The wiser civilised are content with imaginary, infinite, absolutely and entirely unlimited gods. The difference between the two is but a matter of degree. How great, then, is the folly of the men of this land who, satisfied that they indeed know the true God, seek to enlighten the "ignorant" savage. Better by far were their energy spent in increasing their knowledge, and subjecting their supposedly certain and sure position to the ordeal of scientific, logical analysis. These methods of discovering the truth and the real truth are well-known. Why is it that not one attempt has been made to apply them to religion? Why do one and all shirk the responsibility of doubting the existence of such a God as the Christian professes to know? Why do they not stake their lives, their future comfort, in an effort to add something to the world's knowledge, at present non-existent, of the Infinite? Is it because they value themselves too highly and consider happiness in ignorance better than the satisfaction of knowing that duty has been done, a position and a belief vindicated? But few, if any, up to the present time have demanded this great "Quo warranto," and the writer considers it his duty as a student of science and a convinced Spiritualist to make his humble contribution to a work sadly neglected.

The primary function of any deity, as e.g., the God whom in our earlier years we were taught to obey, is to rule the universe. Science has taught that everything in the universe is subject to certain definite, discoverable laws. In other words, the existence of these laws is the manifestation of the deity. Now, these rules are fixed. For example, it is a very wide stretch of imagination which allows one to believe that once particles of matter repelled each other instead of, as now, attracting one another. Or again, where does the biologist exist who can conceive of the present law of evolution coming into force through a reversion of a previous law of devolution? Thus to the extent to which our knowledge reaches, and science only argues upon what it knows, the laws at present governing the universe have been, are, and will be the same.

Granted a creation such as is taught in the Bible, these rules were made once and for ever. What then is God doing now? How does He pass the time? Listening to the prayers of the people of the earth, some would say. What do the lower orders do who are incapable of prayer? The savage is surely just as much in the care of God as is the Christian, yet he does not pray to God. Again, is there any evidence that prayer is efficacious? The farmer prays for rain and at the same time the holiday-maker prays for fine weather. Probably neither are answered except in the sense that rain in the one case and fine weather in the other are bound to come sooner or later. Prayer to the man of science is an unknown quantity.

Again, someone suggests that God judges the dead. The Spiritualist knows that there is no judgment. The arrival of a soul in either a place of bliss or a place of agony in the next world is a natural process. It is just as natural that a man spending his life here in wickedness and sin should suffer the consequences in the next life, as it is that drinking too much intoxicating liquor will result in drunkenness. Again, science not only denies the existence of this judgment, but by Psychical Research proves it wrong.

Lastly, it is said that God is the guiding influence in life. Does not Spiritualism teach that it is the friends from the other side of the veil who guide man's life? They do it not as the mandate of a superior power, but as a natural duty, and thus we find that God is entirely functionless. The functionless cannot exist, so science says. An organism devoid of action or motion, of all kinds, is dead. A limb, if not used for any length of time, becomes useless, rots and decays, withers into nothing. Scientifically, then, God cannot exist. Did He ever exist? becomes the question. Does it need an omnipotent power to arrange that two and two shall make four, that lead, nitrate and hydrochloric acid shall interact to form lead chloride and nitric acid, that Boyle's laws shall be true, that the earth shall rotate once on its axis in twenty-four hours, that man shall live and shall die, in fact that anything that does happen shall happen? These, to the scientist, are self-evident propositions. They ARE, and there the matter ends. Similarly they have been and always will be, and what becomes of God? He ceases to exist as such.

Suppose now we ask ourselves the questions "Whence do these things enumerated above come, what is life, and how comes it?" Is it not evident that we have returned to the starting-point of the argument? The Christian replies, "God is the source of life, its upholder and its ultimate recipient." He looks into the books of a past age, and unfounded theology. He looks backward. The scientist gives no answer. He knows it is beyond him, but he strives to solve the riddle. He finds the story of the world written on its story pages; he traces the romance of life and its evolution; he seeks and finds facts; he theorises, but his theories are engendered in material truths. He sees that the normal conception of God is incorrect and untenable. Frankly admitting that he knows but little of the glories of the Universe, diligently he strives, perhaps unknown, to solve the riddle, and his religion is upheld by sermons in stones, tongues in the running brooks, and good in everything. If he be a Spiritualist he collaborates with his spirit friends, eager indeed, honoured and joyful that he has their aid in his life's work, which is to solve the riddle of the Universe, and thus he gains his concept of the divine.

Lord Glenconner

WE regret to record the transition of Lord Glenconner, which occurred at his London residence on Sunday night last. He had recently undergone an operation, and was making satisfactory progress, when a relapse occurred, and he succumbed to heart failure.

Lord Glenconner was a son of the late Sir Chas. Tennant, and the eldest brother of Mrs. Asquith. He was born in 1859, succeeded to his father's baronetcy in 1906, and was created a peer in 1911. He was Lord High Commissioner to the General Assembly of the Church of Scotland. For some years he had taken a deep interest in Spiritualism, and many drawing-room meetings had been held at his London house.

He supported Sir Arthur Conan Doyle at the farewell banquet given to the latter ere his departure for Australia. We extend to Lady Glenconner and family our deep condolence on the loss of his physical form. May the blessed sense of his continued presence and affection give strength to those who remain. Lord Glenconner is succeeded by his second son, Hon. Christopher Grey Tennant.

LOVE is the fountain of the soul.

AS in a building, stone rests on stone, and wanting the foundation all would be wanting; so in human life, each action rests on the foregoing event, that made it possible—LONG FELLOW.

CONGRATULATIONS to our old friend, Alderman D. J. Davis, on his appointment to the Mayoralty of West Ham. For many years Alderman Davis has been a whole-hearted Spiritualist and an acceptable exponent of our philosophy. Sterling merit and hard work has enabled him to climb from a pit boy in a Welsh mine to the highest civic honour of an important London Borough. We shall make further reference to the matter next week.

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.

LEEDS DISTRICT COMMITTEE.

OUR usual monthly meeting was held at Queen-st., Normanton, instead of Assembly st., which had been temporarily closed. Owing, no doubt, to poor train service and inclement weather, there were not quite as many delegates or associates present. Mr. Apedaile presided, and we opened with our usual conference with our spirit helpers. Minutes of previous meeting, also minutes of Sub-committee meeting were read and endorsed. Correspondence was fully dealt with and accepted. Financial statement of ordinary accounts and propaganda effort were also adopted. Report of T.S.C.C. was presented by Mr. Apedaile, and accepted with thanks. Society reports were all of a progressive character. Mr. Apedaile presided over afternoon service, Mr. Martin and Mrs. Warburton being the speakers. Evening meeting presided over by Mr. Chattel. The service was well sustained by Messrs. Beety and Smithson and Mrs. Calvert. Speakers were also provided for. Assembly-st. reopened on this date. In the afternoon Messrs. Smithson and Vernon. Evening, Mrs. Warburton and Mr. Laycock. All meetings were well attended. Cordial thanks were extended to the local friends for the pleasing reception given.

BRITISH MAGNETIC HEALERS ASSOCIATION.

THE British Magnetic Healers' held their yearly meeting at the Institute, 21, Manor-st., Ardwick Green, Manchester, on Saturday, Nov. 20th. We opened with a hymn, followed by an invocation by Mrs. Shakeshaft. The President then gave his yearly address, which was well received by the members present. The minutes of the past year were then read by the secretary, and duly passed as read.

The election of officers for the ensuing year was as follows: President, Mr. H. Carter; vice-president, Mr. G. Vernon; secretary, Mr. Umber; financial secretary, Miss Wallwork; treasurer, Mrs. Shakeshaft; executive committee, Mr. Walton, Mrs. Cochrane, Mr. Cochrane, Mrs. Wells, Mrs. Wells, Mr. Nutt, Mrs. Kate Taylor Robinson, Mr. Cookson, Mr. Shakeshaft, Mrs. Dixon, Mrs. Carter, Mrs. Wallwork, Mrs. Ashton, Mr. Shaw, auditors, Mr. J. F. Barlow and Mrs. Dixon. A

hearty vote of thanks was then given to the retiring officers.

[The B.M.H.A. enclose their Balance Sheet properly drawn and audited, which shows the flourishing condition of the organisation. The income with balance from last year is £217 19s. 3d., whilst the balances in hand are £99 17s. 11d. We congratulate the Association on a successful year of useful work.—Ed.]

ABERDEEN.

IN connection with the Bon Accord Spiritualist Church, a most enjoyable social evening was held in the round and square rooms of the Music Hall buildings on Wednesday evening. Mr. A. M. Duncan, President of the Church, presided over a gathering of more than 150 members and friends, including about 40 children. Tea was served, and a most enjoyable evening was spent with songs and stories by capable artistes. Games were arranged for the children, and these were greatly enjoyed. All arrangements were ably carried out by members of the ladies' guild. Such gatherings are productive of much good.

BIRMINGHAM.

A MOST successful entertainment promoted by Mrs. Galloway on behalf of the Social Committee was held on Saturday evening, Nov. 13th. A humorous sketch was presented by Miss Marjorie Davis and party. A recital was given by Master Galloway. Miss Pierce gave a dance. Violin and other solos were also rendered, all being much appreciated by a large audience.

Mrs. Charnley, of Leeds, fulfilled her week-end engagement with great success. "Science and the living dead" was the subject chosen by her inspired friends for the Sunday evening service. On Wednesday evening, Nov. 17th, a reception was held. Mrs. Kirkham acted as hostess, and kindly provided the refreshments. Mrs. Charnley gave spiritual messages to a crowded audience. Mrs. Galloway presided and accorded a vote of thanks to her willing staff of workers, and regretted so many friends were refused admission on account of the overcrowded room.

HANDSWORTH.

AT the Forward Church, Villa-rd., on November 16th, Master Arthur Clayton, the blind medium, delighted a crowded audience by his clear description of spirit friends and helpful messages, which were in the main recognised and understood. The gathering showed their appreciation by a hearty applause at the close of the meeting. We take this opportunity of thanking him for the services rendered.

DUNFERMLINE.

UNDER the auspices of the above Society of Spiritualists, Mr. Walter Howell, of Birmingham, conducted special services on Sunday, Nov. 7th, taking for his morning subject "The creed of the creedless," and evening subject "The open door." Both subjects were dealt with in a progressive manner, proving an intellectual and educational treat to all present. On Monday, Nov. 8th, Mr. Howell gave by special request, Materlinck's "Blue Bird," and on Friday lectured on "Some initial difficulties in proving man's survival." Both were listened to with rapt attention. Mr. Howell's visit will be long remembered, and we would place on record our appreciation. He has found a place in our regard as

a man and an able exponent of our Cause. We look forward to a return visit of Mr. Howell at an early date.

CARDIFF.

THE Central Spiritualist Society, 16, Millicent-st., on Sunday last held a meeting which was taken by the Lyceum children, when recitations, solos, duets, were ably rendered to a large audience. An after circle was also held when clairvoyance was given. Mr. Marshall and Mrs. Griffiths. The service was a very pleasant one.

GILLINGHAM.

ON Sunday, Nov. 14th, a new Society was opened in the Oddfellow's Hall, Vicarage-rd., Gillingham, Kent, by Mrs. Mary Gordon, of London, who gave a most lucid and convincing address which was much appreciated, and some excellent clairvoyant descriptions, all being recognised. A large and enthusiastic audience was present. This beginning augurs well for a solid work in this district.

NUNEATON.

NUNEATON Spiritualist Church is still progressing, both services being well attended on Sunday last. Mr. Bailey, of Birmingham, gave the addresses on "In my Father's house are my resting places" and "They that worship God must worship Him in spirit and in truth." Clairvoyance was given at each service in a most convincing manner. Mr. Bartlett, of Coventry, was chairman at each service.

YSTRAD.

MR. POWELL, the well-known speaker and clairvoyant of Merthyr, paid us a visit once again. On Saturday evening we had the honour of attending Mr. Powell's seances, and obtained some wonderful proofs. The direct voices were excellent, and flowers were distributed to each sitter.

On Sunday afternoon we had a clairvoyant meeting, and the control gave some convincing clairvoyance, in the evening, having engaged the Workman's Hall for the occasion, Mr. Powell discoursed on "Tales that dead men tell" to an appreciative audience of between 500 to 600. Mr. Treasure presided.

MEETINGS HELD ON SUNDAY, NOV. 21, 1920.

ABERTILLERY, Central. — Visit of Mr. Crago, D.N.U., of Cardiff. Two fine addresses were given, also numerous descriptions, which were instantly recognised. Good attendances at both services.

BARRY, Atlantic Hall. — Mr. A. E. Taylor gave an address on "Spiritualism and the Churches," followed by clairvoyant descriptions. Mr. Millard presided.

BIRMINGHAM, Bristol-st. — Morning and evening Mrs. Stair addressed the congregation. Mr. Croshaw at Love-day st. Clairvoyance after each address.

Small Heath: The boy medium of Birmingham, Mr. J. H. Sharpe, ably conducted our services. Subject, "The immortal dead." Grand spirit tests followed.

Smethwick: Mrs. Blanche Petz gave good addresses, followed by spirit drawings and clairvoyance. A large audience.

BRIGHTON, Athenæum Hall. — Morning meeting conducted by local workers. Evening, Mrs. Cannock. Good and appreciative audiences.

BRISTOL, Dighton Hall. — Mr. W. E. Jones, of Cardiff, gave splendid addresses at each service, which were greatly appreciated. Mr. Jones also gave most convincing clairvoyance. Mr. Hopgood presided. Good audience.

United: In the evening Mr. Claude Duval's address impressed all present. Mr. Taylor followed with convincing clairvoyance.

Clifton: A most interesting address was given by Miss Mary Mills, followed by well recognised clairvoyance.

CHESTERFIELD. — Mrs. Roberts, of Oldham, conducted the afternoon and evening services.

DONCASTER, Spring Gardens. — Good day with Miss Fitzpatrick, who gave good addresses and clairvoyance to large audiences.

EARLESTOWN, Leigh-street. — Mrs. Hughes, of Liverpool, conducted our services. Her short address was helpful. Her clairvoyance and messages were lucid, encouraging, and comforting. Mr. Atherton presided in the afternoon, and Mr. Davies in the evening.

EASINGTON LANE. — Messrs. Duncan and Payne, of Sunderland, occupied the platform. The former dealt with in an instructive way, "What think ye of Christ," followed by clairvoyance by both speakers. Our organist, Miss Mason, ably officiated. Mr. Jones presided.

EASTBOURNE. — Mrs. G. Prior gave addresses morning and evening, followed by clairvoyance. Good attendance in new hall.

EXETER, Market Hall. — Services conducted by Mr. T. H. B. Lonsdale, of Bournemouth. Large audiences.

HIRST. — Mrs. Bradley, of Newcastle, gave a clear exposition of the principles of Spiritualism, and also good clairvoyance.

LIVERPOOL, Daulby Hall. — Mr. E. A. Keeling gave an address on "Where Spiritualism fails, a criticism." Mr. J. J. Parr presided.

LONDON. — Clapham: A trance address was given by Mrs. Clempson on "Reconstruction," followed by convincing clairvoyance.

Battersea: Good morning circle. In the evening Mr. Sutton gave an address and clairvoyance, which was much appreciated.

Brixton: Mr. G. Prior gave an address on "The abiding realities" to a most attentive audience.

Hounslow: An address by Mr. Stockwell, and clairvoyance by Mrs. Sutton, of Twickenham.

Lewisham: Mr. T. Ella gave an instructive address on "Ye must be born again."

Little Ilford: Mr. R. Boddington gave an admirable address on "The spirit man, here and hereafter" to an appreciative audience.

Manor Park: In the morning Mr. Mead conducted the healing service. Lyceum in the afternoon. In the evening Mr. Wills gave an address on "Mediumship," followed by clairvoyant descriptions.

S.L.S.M., Peckham: Morning, circle conducted by Mr. C. J. Williams. Evening, Mrs. M. E. Orłowski gave an address, followed by clairvoyance.

LOUGHBORO'. — Mr. Porter, of Derby, gave addresses on "Words of comfort" and "We are flowers," also giving clairvoyance. Good attendance.

MEXBOROUGH. — Mrs. Longcake took our services, and in the evening discoursed on "Universal Spiritualism."

NEWPORT, MON., Central. — Mr. Alexander, of Penarth, gave an address on "Work." Mrs. Alexander gave some convincing clairvoyance. They also visited our Lyceum in the afternoon.

NORTHAMPTON. — Addresses and clairvoyance by Mr. Flannell, of Kettering. Well appreciated.

PETERBOROUGH. — Addresses and clairvoyance by Miss G. Butcher, of Northampton. Good audiences.

PLYMOUTH, Morley-st. — Mrs. Miles Ord, of Bristol, gave addresses and clairvoyance at morning and evening services.

Stonehouse: Meeting conducted by Mr. C. Arnold. Soloist, Mrs. H. Pearce. Address by Mr. Thomas Glee on "Real spiritual life." Clairvoyance by Mrs. Joachim Dennis. All recognised.

PORTSMOUTH, Temple. — Benevolent Sunday. Services taken by Mr. F. T. Blake, who dealt in a masterly way with "Cosmic consciousness" (with background illustrations) and "Heaven: where is it?" Miss Graham gave descriptions. Crowded audiences.

SHEFFIELD, Attercliffe. — Memorial service to our arisen member, Mr. P. Haythorne. There was a large congregation and choir to show their deep appreciation to the services rendered to our Cause. Mr. J. K. Jones testified to the good work done by Mr. and Mrs. Haythorne. Mr. Cook gave a trance address on "Spirit life," which was most helpful.

ST. LEONARD'S. — Mrs. G. Prior gave helpful addresses and clairvoyant delineations.

TREDEGAR. — In the morning Mr. W. H. Adam gave an address. Evening, Mr. W. G. Halestrap gave an address on "Spiritualism: past, present and future." Mr. Morgan Thomas gave clairvoyance. Good audience.

WEST MELTON. — Mrs. Dixon spoke on "Our arisen friends," and also gave messages.

YORK, Spen Lane. — Addresses by Mrs. Charnley, whose evening subject was "Physical and spiritual science." Each address was followed by clairvoyance.

BIRTHS, MARRIAGES and TRANSITIONS.

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

TRANSITION.

DYE. — In loving memory of George, the beloved husband of Sarah Ann Dye, of Normanton, who passed to the higher life on November 17th, 1920, aged 72 years. A true and devoted worker in our Cause for over 30 years, and one of the trustees of our church. The services in the church and at the graveside were conducted by Mr. J. Rothery, of Normanton. Memorial services on Sunday, December 5th.

IN MEMORIAM.

GILBERT, Mrs. MARGARET. In fondest loving remembrance of darling Mother, who arose to the higher birth on November 28th, 1914. Sadly missed by her son Ralph and grand-daughter Mabel.

NEW SECRETARIES.

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

THE BRITISH MAGNETIC HEALERS' ASSOCIATION. — Mr. J. UMBER, 29, Vernon-st., Conran-st., Harpurhey, Manchester.

WISBECH, ANCHOR CHAMBERS. — Mrs. A. OAKENFULL, 4a, Cunnington-Square, Wisbech. Time of service, 6-30.

FLEETWOOD PROGRESSIVE SPIRITUALIST SOCIETY AND LYCEUM.

(Attached to N.E. Lancashire District Council and the B.S.L.U.)

WILL SPEAKERS and MEDIUMS within a radius of 60 miles, willing to book with the above Society, full week-ends only, forward particulars of dates, fees, etc., for 1921-22 to the Secretary, MR. JOHN A. JORDAN, 69, Warrenhurst Road, Fleetwood.

Society Advertisements.

South Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.

SUNDAY, NOV. 28TH, at 2-30, LYCEUM. At 6-30 and 8-15, Mrs. LANGFORD. MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.

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

THURSDAY, at 3 and 8-15, Mrs. BOOTE.

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

SUNDAY, at 6-30.

Nov. 28.—Miss F. MORSE.

Dec. 5.—Circle for Members only.

„ 12.—Miss A. A. BARTON.

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.

Collyhurst Spiritual Church, COLLYHURST STREET,

SUNDAY, NOV. 28TH, at 10-30, LYCEUM. At 3, OPEN CIRCLE.

At 6-30, SERVICE OF SONG.

MONDAY, at 3 and 8, Mrs. LARNER.

WEDNESDAY, at 8, Mrs. SHARPLES.

SUNDAY, DEC. 5TH, MISS WALLWORK.

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

SUNDAY, NOV. 28TH, at 6-45 and 8-15, MR. BLUMENTHAL.

TUESDAY, at 8-15, Mrs. HOLDEN.

THURSDAY, at 8-15, Miss M. SMITH.

Open Circle on Saturdays at 7-30.

Moss Side Progressive Lyceum Church, 66, RABY STREET.

BRIGHT AND INSTRUCTIVE SERVICES EVERY SUNDAY, at 2-30.

All are welcome.

Milton Spiritualist Church, BOOTH STREET, ECCLES CROSS.

SATURDAY, NOV. 27TH, at 7-30, Mrs. CASTLE.

In aid of Building Fund.

SUNDAY, NOV. 28TH, at 3 and 6-30, Miss COTTERILL.

MONDAY, at 3 and 7-45, Mrs. HALL.

WEDNESDAY, at 7-45, OPEN CIRCLE.

Pendleton Spiritualist Church, FORD LANE.

SUNDAY, NOV. 28TH, at 10-30 and 2-30, LYCEUM.

At 6-30 and 8, Miss B. M. TICKELL.

WEDNESDAY, at 3, Ladies' Meeting.

Miss SANDIFORD.

THURSDAY, at 8, Mrs. H. ELLIS.

SUNDAY, DEC. 5TH, Mr. J. KNIGHT.

Hyde Spiritualist Church, CLARENDON STREET.

SUNDAY, and MONDAY, NOVEMBER 28TH and 29TH.

Mr. AARON WILKINSON, of Halifax.

Afternoon at 2-45. Evening at 6-30.

Silver Collection.

Bristol Spiritualist Temple, 16, BERKELEY SQUARE, CLIFTON.

SUNDAY, DECEMBER 5TH.

Mrs. BAYLEY.

SUPPORT OUR ADVERTISERS.

Society Advertisements.

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

SUNDAY, NOV. 28TH, at 11-15 and 7,
Mrs. ALICE JAMRACH.
Address and Clairvoyance.
Lyceum at 3.

WEDNESDAY, at 8, Mrs. CURRY.

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 meetings, First Wednesday in
every month at 3.

SUNDAY, NOV. 28TH, at 11-30 and 7,
Mr. G. R. SYMONS.

Clairvoyant: Mrs. GLADYS DAVIES.
MONDAY and TUESDAY,
Mrs. DAVIES.

W.T.S. Spiritual Unity Centre,
14, SOUTH ST., ROOM 2, EASTBOURNE

SUNDAY, NOV. 28TH, at 11-15 and 6-30,
Mrs. HARVEY.

MONDAY, at 3 and 7-30, CIRCLE,
Mrs. HARVEY.

WEDNESDAY, PUBLIC CIRCLE.
Leader: Mrs. M. A. MANSELL.

W.T.S. Spiritual Unity Centre,
PRINCE'S CAFE (FIRST FLOOR), 11,
NORMAN RD., ST. LEONARDS-ON-SEA.

TUESDAY, NOV. 30TH, at 3 and 7,
Mrs. HARVEY.

Leader: Mrs. M. A. MANSELL.

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

SUNDAY, NOV. 28TH, at 11-15,
CIRCLE SERVICE.

At 6-30, Mrs. PODMORE.

THURSDAY, at 8-15, Mr. WRIGHT.
Ever Collection taken at door at all
Services.

SUNDAY, DEC. 5TH, at 6-30,
Mr. H. LEAF.

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

SUNDAY, NOV. 28TH, at 3, LYCEUM.
At 7, Mrs. A. DE BEAUREPAIRE.

WEDNESDAY, DEC. 5TH, Mr. G. R. SYMONS.
Circles: Monday, at 7-30, Ladies;
Tuesday, at 8, Members; Thursday,
at 8-15, Public.

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

SUNDAY, NOV. 28TH, at 11 and 6-30,
Mrs. M. H. WALLIS.

WEDNESDAY, at 7-30, PUBLIC MEETING.

Clapham Spiritualist Church,
JOINING REFORM CLUB, ST. LUKE'S
RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, NOV. 28TH, at 11,
PUBLIC CIRCLE.

At 3, LYCEUM. At 7, Mr. G. PRIOR.

Friday, at 8, Meeting for Enquirers.

SUNDAY, DEC. 5TH, Mrs. CANNOCK.

**Woolwich & Plumstead Spiritualist
Church,**

INVICTA HALL, CRESCENT RD.

SUNDAY, NOV. 28TH, at 11, CIRCLE.
At 3, LYCEUM.

At 7, Mr. H. BODDINGTON and
AFTER-CIRCLE.

THURSDAY, at 3, LADIES' MEETING.
At 8, Mrs. M. Q. GORDON.

Society Advertisements.

Ealing Spiritualist Society,
5A, UXBRIDGE ROAD,

SUNDAY, NOV. 28TH, at 7,

Mr. E. W. BEARD.

WEDNESDAY, at 7-30, Mrs. MAUNDER.

Hackney Society of Spiritualists,
240A, AMHURST ROAD.

SUNDAY, NOV. 28TH, at 7,
Mrs. MARRIOTT.

SUNDAY, DEC. 5TH, at 7,
Mrs. BROOKMAN.

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

SUNDAY, NOV. 28TH, at 7,
Mr. MASKELL.

LYCEUM at 3.

Hounslow Spiritualist Society,
ADULT SCHOOL, WITTON RD.,

SUNDAY, NOV. 28TH, at 6-30,
Mrs. DAVIDSON.

TUESDAY, at 7-45, Miss V. BURTON,
Lyceum.

Kingston Spiritualist Church,
BISHOP'S HALL, THAMES STREET.

SUNDAY, NOV. 28TH, at 11,
Mr. KIRBY.

At 3, LYCEUM.

At 6-30, Mrs. M. GORDON.

WEDNESDAY, at 7-30, Mrs. SUTTON.

Lewisham Spiritualist Church,
LIMES HALL, LIMES GROVE,
LEWISHAM (Opposite Electric Theatre).

SUNDAY, DECEMBER 5TH,
Mrs. HARVEY.

WEDNESDAY, DECEMBER 8TH,
Mrs. HARVEY.

Manor Park Spiritualist Church,
SHERWSBURY ROAD.

SUNDAY, NOV. 28TH, at 11,
Healing Service, Mr. MEAD.

At 3, LYCEUM.

At 6-30, Service as Usual.

THURSDAY, at 8, Mrs. E. NEVILLE,
Address and Clairvoyance.

Richmond Spiritualist Society,
GYMNASIUM HALL, PRINCESS RD., off
BROOMFIELD RD., KEW GARDENS.

SUNDAY, NOV. 28TH, at 11.

At 3, LYCEUM.

At 7, Mr. PERCY BEARD.

MONDAY, Meeting for Clairvoyance.

THURSDAY, Mrs. A. JAMRACH.

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

SUNDAY, NOV. 28TH, at 6-30,
Mrs. CROWDER.

MONDAY, at 3, Mrs. CLEMPSON.

WEDNESDAY, NO MEETING.

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Hon. President:

SIR ARTHUR CONAN DOYLE, M.D., LL.D.

SUNDAY, NOV. 28TH, at 7,
Mr. W. FORD.

THURSDAY, DEC. 2ND, at 3,
Ladies' Meeting, Mrs. GOODE.

FRIDAY, DEC. 3RD, at 8,
Mrs. SUTTON.

SUNDAY, DECEMBER 5TH,
Mr. and Mrs. PULHAM.

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Mr. A. LAMSLEY.

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FOREST LANE GOING FROM 7 MARYLAND
POINT STATION.

SUNDAY, NOV. 28TH, at 6-30,
Mr. and Mrs. SMITH.

WEDNESDAY, DEC. 1ST, at 3,
Mrs. RICHARDS.

THURSDAY, DEC. 2ND at 8,
MADAM GERALD

SUNDAY, DEC. 5TH, at 6-30,
Mrs. NEVILLE.

Forward movement at 11.
Lyceum every Sunday at 3.

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