



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. 1725—Vol. XXXIII.

FRIDAY, DECEMBER 3, 1920.

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THE TWO WORLDS OFFICE, MANCHESTER

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1725—VOL. XXXIII.

FRIDAY, DECEMBER 3, 1920.

PRICE TWOPENCE.

Original Poetry.

"Tangled Skeins."

THE tangled skeins of life

We weave.

The pattern that we each create
Is born of love, or greed, or hate;
A picture pleasant to behold,
With noble thoughts and deeds of gold;
Or else a thing of horror's seen,
Portraying clear what might have been.

The tangled skeins of life

We weave,

And, like the baby's building bricks,
Which, when askew show curious tricks,
So do our lives, if each pursue
The way to make them lie askew;
But, if laid true by each with care,
The building shows a beauty rare.

The tangled skeins of life

We weave;

But others weave as well as we,
'Tis part of Life's great mystery,
And they are wise who mark the plan
Wherein each nation, tribe and clan,
With right intent and heart so glad
Its own appointed piece doth add.

—W. J. GRINDLEY.

The Lambeth Appeal.

Richard S. O. Cavendish, M.A.

THE "Appeal to all Christian People" issued by the Archbishops and Bishops of the Anglican Church reads commonly like one of the desperate Peace Notes with which our late enemies made us familiar, when they began to realise the hopelessness of their cause. "We," so it runs, "Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church, in full communion with the Church of England in conference assembled, disclaim the responsibility which rests upon us at this time, and make this appeal to all Christian people. . . . We believe that God wills fellowship, but this united fellowship is not visible in the world to-day."

Indeed it is not, speaking for what is usually known as the "religious world." But this remark comes with an grace from members of a communion whose first business surely is to put their own house in order. The Church of England is notorious for its unhappy divisions, and it is as well, in order to realise the naive complacency of the calm assumption of this appeal, briefly to notice what the divisions are at the present moment.

Within its comprehensive borders, the Church of England contains at least four different and opposing parties. First, there is the High Church party, which carefully chooses its congregations that they are catholic, and that their duty to obey the voice of the whole Catholic Church. The Anglican Church, they declare, has the same essentials as the Roman Catholic Church, and the Eastern Orthodox Church. Therefore they are to believe all that the whole Catholic Church teaches, including Baptismal Regeneration, the real presence of Christ in the Eucharist, the sacrifice of the mass, the intermediate state, prayers for

the departed, the Apostolic Succession of Bishops and so on. They are to pray for the intercession of the Virgin Mary and of the Saints, to attend Mass every Sunday as a matter of obligation, and go to Confession. The Ritual and ceremonial of the Mass is as near as possible the same as that of the Church of Rome.

Number two, the Low Church party, flatly denies all the foregoing. But Low Church congregations, be it remembered, are instructed by clergymen, bearing precisely the same credentials, and having the same recognised authority as those of the other party. Now the Low Church clergy loudly aver that they are Protestants, not Catholics, and that the Church of England exists chiefly to protest against the "errors" of Rome. And so Baptismal Regeneration is either denied or explained away; as to the Real Presence, it is a real absence; the Eucharistic Sacrifice (or the Mass) is a "blasphemous fable" (for does not Article xxxi. say so?) The Intermediate State simply does not exist; the departed are in a state of coma, and the sanctified are "with Christ," therefore it is absurd to pray for them. As for the Apostolic Succession, they say it is sheer nonsense. The priest (so-called) is the same as any other Protestant minister, he has not the power of giving absolution in any real sense, and the practice of private confession is soul-destroying, if not loathsome. Hearing Mass without communion is not allowed, and prayers to saints are futile and unnecessary, if not worse.

Thirdly comes the party known as "Moderate" Churchmen. Their teaching, which they would describe as the "doctrine of the Church of England," follows the teaching of the Catholic Church up to a certain point, picking and choosing those parts which seem to commend themselves, and rejecting the others. The Real Presence is vaguely hinted at, but not the Eucharistic Sacrifice. Memorial services for the departed are allowed, but never a Requiem. Pious wishes may be expressed for the welfare of the departed, but prayers to the Saints are definitely ruled out. St. Mary the Virgin is better not mentioned. No vestments are to be used, but plenty of colours and flowers are welcomed. This is an important party, for most of the Church dignitaries are drawn from it and belong to it.

Lastly there is the Broad Party, in which the voice of the Church is wholly discounted. The Prayer Book is an old fashioned, but respectable compendium of devotions. Its directions may be set aside at will. The Bible?—well, it should be read in conjunction with modern science and modern thought. The creeds are interesting by reason of their antiquity, but are of no particular consequence. As for the Eucharist, Christ said, "Do this," so we do it, and ask no questions, and leave it at that. As regards ritual and ceremonial, we take no interest in your silly disputes.

People ask, "How does all this work?" The answer is that it does not work at all. A house divided against itself cannot stand, and nowadays men go on their way without the Church, and take no interest in its proceedings. And yet it is the Archbishops and Bishops of this motley crew who make this appeal to OTHERS for unity!

"On the one hand," proceed the Bishops, "there are other ancient episcopal communions in East and West, to whom ours is bound by many ties of common faith and tradition." Truly? And is it quite fair or even honest to dump the great (Roman) Catholic Church with "other episcopal communions" such as the discredited Russian Church? It is convenient for the Anglican bishops to forget that in the first instance their own communion broke away from the Roman Catholic Church in the 16th century, and set up a state church "as by law established," though some of its members deny this vigorously, and declare that

their church is the same after the Reformation as it was before it. Only, unfortunately, it is not the same, nor is it in the least like it, nor do any other Christians, except themselves, consider it to be so.

"The causes of division," pursue the bishops complacently, "lie deep in the past, and are by no means simple or wholly blameworthy." But would it not be more grateful to let others apportion the blame for separation? The vast majority of Christians, certainly all Roman Catholics, declare, on the contrary, that the Church of England was decidedly blameworthy, to which that Church has politely retorted by remarking officially on the "dangerous deceits" of Rome, and making allusion to the Pope and his "detestable enormities."

But the main interest to Spiritualists of the appeal lies in the neat sentence, "The times call us to a new outlook and new measures." They do, indeed. But this lets the cat out of the episcopal bag. The bishops are now afraid. They begin to see that their supremacy is at an end, that their day is done. "The time has come," they cry, "for all the separated Christians" to unite and make a last desperate stand against the new knowledge which threatens to sweep them all away. So they make a wild effort to hedge. "Nothing less is required than a new discovery of the creative resources of God." It is a little late in the day to announce this. Had these words been said when spiritual discoveries were new, and the numbers few of those who made them; when the voices of the new discoverers were feeble and faint rather than as they are now "like the sound of many waters," when the discoverers were largely men of no mark, where now they number some of the greatest names on earth, then their episcopal utterances would not contain so unpleasantly opportunist a flavour. But read the conclusion of the whole matter.

What is the remedy proposed? Listen. "May we not claim that the Episcopate is the one means" to accomplish this hoped for peace? "It is the best instrument," they piteously urge, "for maintaining the unity and continuity of the Church."

But some man will say, "Which church is to supply these boons and blessings, and which men are to take the lead? They answer, "This depends upon the readiness with which each group is prepared to make sacrifices for the sake of common fellowship, common ministry, and a common service to the world." Quite so. Then, My Lord Archbishop, talking of sacrifices, are you and your fellow bishops prepared to give up your incomes and palaces? Your Grace may dispose, if you will, of a mere trifle of £15,000 a year and a palace or two, and your suffragans may follow suit with their own palatial residences and comfortable incomes. Shall we say pool them, most Reverend Sir, and share them with your poorer brethren? For there are poor ministers of all denominations—even a Continental Bishop or so, who is passing-rich on £40 a year. Then we may judge how many of those who "profess and call themselves Christians" are really prepared, to use your own words, to "make sacrifices for a common service to the world." Otherwise, I fear we shall all go on wondering, as a greater than Your Grace wondered, nearly 2,000 years ago. "Why call ye me Lord, Lord, and do not the things which I say."

DRESS for health and comfort only.

HUMANITY will rise to its higher levels as society is regenerated from the bottom up; this is evolution, while efforts from the top down produce revolution. The best form of religion is based on service.—J. F. WRIGHT.

THE WORSHIP OF GOD.—God is a spirit; and they that worship Him must worship Him in spirit and in truth. (John iv. 24). The stage of evolution that a church has reached may be tested by this text. The fewer the material things that are employed in the worship, the higher is the stage of evolution; the more the material things that are employed in the worship, the lower is the stage of evolution. If there is a church in which no material things are thus employed, that church stands at the top. The more spiritual and the less material a church is the better. Motto: Aim at the spiritual in worship.—HENRY ENGLAND.

Catholic Communion Chalice Missing 300 Years Traced by Spirit Demonstration.

Harvey Metcalf.

ASSUREDLY there are many witnesses to great truths, and as the only testimony to the great life over there for many centuries came only from within monastic walls, we need express no sense of surprise to know that within the close bondage of the Catholic Church there may yet be witnesses to the great and important truth of spirit return as understood by Spiritualists of to-day.

A friend to any man, no matter what his principles, conditions, creed, or religion, I hear many stories—some decidedly materialistic, others with a touch of human pathos—but seldom a psychic story that contains any measure of truth. The following "story" which I received in a most incredulous manner from a member of the Catholic Church, who, like myself, is yet in his 'teens, has been corroborated by high authority. In an interview with a Canon of the Roman Church (Nov. 17th) the following details were given to me, which will bear the strictest investigation.

"The late rector of Woodford, Northants, the Rev. Wentworth Watson, who passed away recently, has left behind a document containing information to the following effect. In this personal experience he says that during a visit to Lord—— he entered the library to select a book, and to his great surprise found seated there a man in dark garments, gazing at a large book that had a brass clasp attached. (There should have been two—evidently one had been lost.) Greeting the individual, he was somewhat annoyed to find that the man totally ignored his presence, and on account of this treatment he left the library without the book he was seeking. On failing to find the strange man amongst the guests of the house, the incident passed from his mind for the time.

"While inspecting the family portraits later, however, he found there a painting of the strange individual whom he had met in the library. In answer to a question to Lord——, he was told that the man had been a priest (a brother of one of his ancestors), who had to fly to France to escape from death at the time of the Reformation. He for the first time related the experience to Lord——, and on describing the book, was assured that such a book with one brass clasp could be found in the house and was in good preservation. On finding the book the following important brief message was discovered within its pages: 'You will find the Church Chalice hidden—the second pillar on the left.' (This at Woodford Church.)

There the "story" ends as regards the romantic part of it, but the fact remains that this chalice belonging to the Roman Catholic Church at the time of the Reformation can now be seen at Woodford Church (so the Canon assured me in the interview) at any time.

When Luther lit up the fires of the Reformation, coming across the dark waters from Rome was the cry, "The Devil," and at the present time when prophecy is fulfilled, and men see signs and wonders, speak with the gift of the spirit, and discern spiritual beings, the same cry is forthcoming, "The Devil." But what has Catholicism to say to spirit return when used to restore to its own Church that which has been lost?

There is much in the "story" that, as a psychic, I might criticise, such as a spirit passed over 300 years returning in dark garments, but without this fact the chalice would never have been discovered.

A small research party has been formed consisting of Canons of the Roman Catholic Church to inquire further into the matter, who in turn are to report to their Bishop. I have been promised that I will be informed of further developments, and in that case will be glad to give further information to your readers about this interesting matter which seems in keeping with the old proverb, "Truth is stranger than fiction."

THE purposes of the Almighty are perfect and must prevail, though we erring mortals may fail accurately to perceive them in advance.—LINCOLN.

Perception of Truth Dependent on Spiritual States.

J. Rutherford, Roker-by-the-Sea.

In spite of many errors, Swedenborg still holds a unique, if not the chief, place in the world as an exponent of the highest spiritual philosophy. His works are the rich material of culture to one who reads them with his heart, because they lend to his knowledge an experience perhaps otherwise inaccessible to him, which quickens, refreshes, and broadens his nature. Truth is discerned by soul sight; it is not absolutely within the range of mere external observation; it is this discernment of realities in their relation to the whole order of things which characterises true illumination. It is the lesson of Swedenborg that the more we have of goodness, the more shall we discern the loveliness belonging to the form of angels. If we are undeveloped spiritually, the hideous forms of evil natures would not be repulsive to us; and that were we suddenly in this state placed in a heaven, the glory would affect us with pain. Spirits see as they themselves are; their characters modify their vision; their natures create for them their world. There is depth of beauty in the idea of Dante, according to which he represents himself as conscious of ascending from heaven to heaven in Paradise, not by perception of a transit through space, but by seeing his Beatrice grow more and more lovely. What is imagination with Dante is, in the mind of Swedenborg, the constancy of law.

The Swedish seer tells us that he merely records the things he has seen, and that he does not rely on imagination at all. In effect he says: I do not labour to recall and to express manifestations made to me in some moment of ecstatic exaltation. I write down a plain statement of journeys and conversations in the spiritual world which have made the greater part of my daily history for many years together. I take my stand upon experience. I have proceeded by observation and induction as strict as that of any man of science among you. Only it has been given me the knowledge of experience reaching into two worlds—that of spirit as well as that of matter. Perhaps one of the most valuable and instructive of his "Memorable Relations" is in regard to

"THE TEMPLE OF WISDOM."

"An angel said to me: All things which you see—for there are many—are in the affection of truth, and thence in the light of wisdom. Here also is a building which we call the Temple of Wisdom; but it is not visible to anyone who thinks he is very wise, less to him who thinks he is wise enough, and still less to him who thinks he is wise from himself. The reason is, these souls do not receive the light of heaven from the affection of genuine wisdom. Genuine wisdom consists in a man's seeing from the light of heaven that all the things which he knows, understands, and perceives are—in respect to what he does not know, understands and perceives—as a drop to the ocean, consequently scarcely any.

"Everyone who is in this paradisaical garden, and from perception and sight acknowledges inwardly that his own wisdom is so comparatively little, sees the Temple of Wisdom, for interior light enables him to see it, but not exterior light. As I had often thought this, and from science, and afterwards from perception, and lastly from seeing it from interior light, had acknowledged that man had so little wisdom, behold! it was given me to see that Temple. In form it was wonderful. It was elevated above the ground. It was four-square; its walls were of crystal, its roof was of transparent jasper elegantly arched, its superstructure was of various kinds of precious stones; there were steps by which they ascended into it of polished alabaster; at the sides of the steps appeared as it were lions with their cubs.

"I then enquired whether it was allowable to enter, and being informed that it was, I ascended. When I had entered, I observed, as it were, cherubs flying under the roof, but they soon vanished. The floor on which we walked was of cedar, and the whole temple, from the transparency of its roof and walls, seemed a form of light. The angelic spirit went in with me, and I related to him what I had heard from the two angels concerning love and wisdom, as also

concerning charity and faith. And he said to me, 'Did they not mention a third?' I said, 'What third?' He replied, 'It is USE. Love and Wisdom without use are not anything; they are only ideal entities; nor do they become real until they are fixed in use. Love, Wisdom and Use are three things which cannot be separated; for if they are separated neither is anything. Love is not anything without wisdom, but in wisdom it is formed for something. This something is use; wherefore, when love by wisdom is in use, then it is something, nay, it then first exists.'

DO THE CHURCHES SEE THE TEMPLE OF WISDOM?

The question naturally arises: "Do the churches see the Temple of Wisdom?" Is it not a fact that in all the churches we meet with crushing imitation of crystallised form, bidding us accept this or the other conventional belief, shutting us into narrow, hard, and stony pastures where our spirits can find no nourishment or refreshment? The "Temple of Wisdom" invites the slaves in all sectarian creeds to cast aside their cowardice, and open their mental doors to the sunlight, to dare to go out to the universe, and deal with the universe at first hand face to face. For there is no limit to the richness of faith to which this abundant universe of ours can give legitimate food; there is a wealth of shining and luminous inspiration ready to pour into our minds and hearts from above, from the endless treasure house of the real self, inspiration of which the greatest and fullest belief is but the low tide mark, while the high tide mark is self-conscious, exultant divinity. Thus the real life of the inmost spirit is self-existent, self-subsistent, self-poised; it is above time, free from space, absolutely independent of mutation; in its own essence it is perfect being, perfect consciousness, perfect bliss; it is the fulness of things, the water of life, the All. And we deliberately, or through mere folly, set ourselves outside this splendid reality, and conjure up for ourselves a self of appetites and a self of dreams, and straightway fall a-groaning over their mishaps, wrapped in contemplation of their misery, full of sentimental sorrow for their misfortunes. The clear part of wisdom is to have done with all this; to take neither part nor lot in the foolish self of appetite, or the fatuous self of dream; to turn back from these to the real self behind and above them, whose immemorial divine life, by its very constitution, is eternally free from their miseries and afflictions. The life of the Seer of Nazareth among men was one of use; he was bred to a trade, and practised it; his labours were manifold and continuous; and in word, deed, and habit he identified himself with those who performed uses.

Many of the deepest truths he gave to his disciples were made real and comprehensible by the imagery of the working life in the fields and at home; and when he said "My Father worketh hitherto, and I work," he not only gave a divine sanction to work, but made it a part of divine life. The thought of God at work sheds a marvellous light on nature and on life; it makes history a continuous revelation of God's will and purpose, it identifies all the great forces which sustain the universe with the power that streams from Him; it invests the whole movement of life with the beauty and dignity of a divine presence and a divine order. A working divine power means an incomplete and growing world; an order of things which has not reached its perfection, but is still moving on to ends not yet attained.

Not Past Praying For.

WE take the subjoined note from the "Christian World": "At the midday service at Aldersgate-street Y.M.C.A. on Monday, when there was a crowded attendance and Bishop Taylor-Smith gave an address, the chairman, Mr. Garstin, in mentioning subjects for prayer spoke strongly against what he stated was 'again proceeding from the City Temple.' 'We can only pray to God for His interference.' Particulars were not given. Among the prayers that followed was one 'for those led astray by fanatics like Sir Conan Doyle and Sir Oliver Lodge.'" We wonder whether it would not be as well to pray for the "fanatics" as well as "those led astray by them." The end will be the same. As Thomas Ingoldsby has it—"What gave rise to no little surprise was that nobody seemed a penny the worse"—or better!

Another Spiritualist Mayor.

From Pit Boy to Chief Magistrate.

As briefly announced last week, Ald. D. J. Davis has been unanimously appointed Mayor of West Ham. Coun. Godbold, in proposing the candidate, alluded to the excellent work of Ald. Davis, who had been chairman of Finance Committee, had represented the Borough on the Metropolitan Water Board, and had served on 21 sub-committees. Ald. Thorne, in seconding, alluded to the fact that West Ham had had Englishmen and Scotsmen in the chair, but Ald. Davis was the first Welshman. The position was an onerous one, but he believed the new Mayor would fill the position with dignity and satisfaction.

Ald. Davis, in replying, said that he accepted the position chiefly for the reason that it offered a wider field of service. He had for many years accepted the theory that the best life was the life of service. Nothing brought so much happiness as serving one's fellows. That had been his object in the seventeen years he had served on the Council, and in all that time he had laboured to uphold the dignity of West Ham, and as a Welshman, he was proud of the honour an English Borough had conferred upon him. He proceeded to deal at length with the problems of unemployment and education, and assured them that no distinction of sect or creed would be recognised by him. He was the servant of all.

David John Davis, Justice of the Peace, Mayor of West Ham, and Alderman of the Borough, started his working life at the tender age of nine in the capacity of door boy in a Welsh coal mine. The son of a miner who died at an early age, young David soon learned the cares of domestic responsibility, for as the oldest of the family, he had to be its chief support. He continued work in the mine until 20 years of age, when, on account of eye trouble, he was compelled to give it up and seek other means of gaining a livelihood. He was a typical Welsh boy of his time, untaught, and unable to speak any language but his native tongue. He was wise enough, however, to realise his educational deficiencies, and at 15 he commenced to study.

It was a phrenological examination that awoke in him the idea that he had some latent mental capacity which ought to be developed and made of use in the world. A good deal of his early time was spent in religious work, and music, a true characteristic of the Welsh people, made a great appeal to him, as he stated in the Council Chamber recently. His great desire in early life was to become a missionary, but he yielded to his widowed mother's wish that he should not go abroad during her lifetime.

Coming to Canning Town about 23 years ago, he entered at once into the public life of the Borough, industrially and politically. His activities, though primarily devoted to the cause of Labour, spread their tentacles in many directions, and his "spare" time soon became absorbed by the various interests of the district in which he lived. He became a member of West Ham Town Council in 1903, and his work earned for him promotion to the Aldermanic benches in 1910. With the same energy that has characterised all his efforts he threw himself whole-heartedly into the work. He accepted the hon. secretaryship of the Labour Group, and discharged his duties with satisfaction to his colleagues. Nor were his activities confined to the public part of the Council work. He has been one of the most constant attendants at all committee meetings; indeed, his record shows that last year he made 196 attendances at Council committee meetings, despite the fact that other public bodies of which he is the local representative also made many demands upon his time.

For many years Ald. Davis has been an enthusiastic and whole-hearted Spiritualist, and has taken the platform for most of the Societies in London and the Southern Counties, bringing a very practical mind to bear upon the problems of human survival and the teachings of the spirit world. His intense enthusiasm and spiritual insight has enabled him to give practical application to the great spiritual truths thus attained, whilst his gentle nature, broad sympathies and kindly personality enable him to

put eternal principles before petty differences. He is a very acceptable speaker and a true and faithful friend.

Living as he does in the very heart of dockland he is an authority on its many complex problems, and both the casual and permanent workers have a friend in him. He has certainly been an energetic exponent of the principles so oft expressed by him that "nothing in life is worth while except service."

The phrenological incident mentioned above led the Alderman to a careful study of that science, and in 1909 he secured his diploma of efficiency. Later he was elected for two successive years to the presidency of the British Phrenological Society. Needless to say, he is an ardent believer in the possibilities of phrenology. "The day will come," he says, "when it will be used as a guidance for individual education and the placing of young people in their proper spheres."

If work is the open sesame to the Mayoralty, Alderman Davis has travelled the right path towards that honour, and if work is its keystone, the premier position in its municipality will be adequately supported during the coming year.

General sympathy will be felt for Alderman Davis by reason of the fact that the health of the Mayoress does not at present permit her to take her share of the duties which the office entails. It is hoped, however, that she will soon be restored to health.

We extend to Brother Davis our congratulations on the honour thus conferred upon him. We wish him a successful year of office, and are confident that in honouring so faithful a servant West Ham has honoured itself.

The Hanson G. Hey Testimonial.

SIR,—I have again pleasure in submitting list of subscriptions:—

Brought forward, £641 11s. 3d.; Goldthorpe Spiritualist Church, 10s.; per B.S.L.U., £8 8s.; Blackpool Spiritualist Church and Lyceum, £10; Hucknall Spiritualist Church, £1 13s.; Mr. Edward Swan, 3s.; Kingston-on-Thames Spiritualist Society, £2; Burnley, Hammerton St. Spiritualist Church, £8; Mrs. Milnes, Halifax, 10s.; Coventry Progressive Spiritualist Society, £3 10s.; Armley Spiritualist Church and Lyceum, £1 14s.; Bradford, Otley Rd. Spiritualist Church, £2 1s. 9d.; Stalybridge Spiritualist Church, Blandford St., £1; Brighouse Spiritualist Church, Martin St., £1 1s.; Hyde Spiritualist Church, £3 3s.; Keighley, Heber St. Spiritualist Church and Lyceum, £12 4s.; Leicester, Silver St. Spiritualist Church, £7 3s.; Gateshead-on-Tyne Spiritualist Society, £8 10s.; Sheffield, Heeley Spiritual Evidence Society, £3 3s. 6d.; Sheffield District Committee, £2 0s. 6d.; Birmingham, Aston Spiritualist Church, £2 15s.; Chesterfield, Falcon Yard Spiritualist Church, £5 5s.; Mrs. Ashworth's Psychic Class, Fleetwood, £5; No. 1 Liverpool Spiritualist Institute, £4 13s. 6d.; Mrs. Stell and Friends, Bradford, £1 2s. 6d.; Collyhurst Spiritualist Society, £2 2s.; Mr. R. E. Furness, Sheffield, 2s. 6d.; Mr. H. W. Whitehead, Sheffield, 5s.; Leamington Spiritualist Church, £2 16s. 1d.; Nottingham Spiritualist Evidence Society, £4 16s.; Mr. W. Keighley, Doncaster, £1 1s.; Basford Spiritualist Society, £1 14s.; Mr. and Mrs. Bessant, Bournemouth, £5 5s.; Fleetwood Spiritualist Church (members), £1 7s.; Preston, Lancaster Rd. Spiritualist Church, £1. Total, £757 10s. 7d.

THOS. H. WRIGHT, Hon. Treas.

10, Victoria Avenue, Sowerby Bridge.

MR. HORACE LEAF will return to London on December 7th, after a five months' tour. Great success has followed his efforts both abroad and through the North.

BURNLEY & DISTRICT SOCIETIES might note that Mr. James Doney, of Seghill, Durham, is going to reside in Burnley shortly. Mr. Doney has been 40 years in the Movement in England, and other countries, and can be ranked as one of our best mediums.—J. MITCHELL, Sec., Seghill Society.

The Spirit Age.

Thomas Mark May.

THERE is one aspect of the Spiritualist Movement which it is desirable to keep prominently before us, especially by those who are more or less officially connected with, and advocates of, the Movement, with a view of interesting and enlightening the sympathetic and otherwise public.

To-day, in this twentieth century, we see that all religious, social and economic movements are more or less tinged with the Spiritualistic gospel to mankind. We are living in the fourth or new age of the world, and humanity is witnessing the coming of the American early nineteenth century Pentecostal outpouring of the Holy Spirit—the comforter, the Spirit of Truth—promised and now seen and realised.

The much misunderstood and maligned Spiritualist Movement has been the fruitful mother of many children—religious and social—this last hundred years, all emanating from America. A study of the life of Mary Baker-Eddy, the founder of Christian Science, proves that from the first, long before she launched her books, "The Science of Man" and "The Bible and Science," she was proving and experimenting with the phenomena in various houses and families she lived with; in fact, without Spiritualism we should have had no Christian Science, theosophy, pentecostal, latter-day saints, Russelites, and more than fifty denominations vigorous and flourishing in America and reflected in new-time spirit in religious sects in England.

To have abolished hell and killed the devil, and restored the everlasting Gospel, and justified the ways of God to man, and to have vindicated the honour of a just, merciful and righteous God to His children, to have taken away the veil of darkness from the Bible which priestcraft had for centuries conjured up from that sacred record, surely to the average mind proves the science and truth of Spiritualism. We must trace the New Woman Movement to Spiritualism. Its primal message is that in the spirit spheres and world sphere the sexes are equal and counterparts of each other; that all are one, humanity is a whole, and that all the exercises of the offices of imparting spiritual knowledge is as much the work of women as of men. This is, of course, a restoration of the original gospel of the Messiah and his great Spiritualist apostle, Paulus, that in Christ there is neither male nor female, but all mankind are one, and that in the community spiritual gifts and graces of teaching, preaching and ceremonial practices, women have a right to their share of the work in dispensing the sacraments.

Some men are fighting hard for their privileges and monopoly of office in the churches, but there are signs everywhere that women are coming into their rightful heritage in dispensing the gifts and calling of God, and I for one cannot understand why women are less capable of performing the operation of baptism or serving and administering the altar services. Spiritualism, through its gifted and God-inspired women, in fearlessly expounding theological affairs, has helped forward the emancipation of thought from the monopoly of priests and clerically controlled men and freed thousands from the shackles of priestcraft. I instance such noble women as Eddy, Blavatsky, Besant, E. Hardinge-Britten, Anna Lee amongst others who, by their writings and speeches, have given impetus and enthusiasm to the reform of our religious ideas.

We must keep the main idea of Spiritualism before us and not submit to the petty carping and hypercriticism regarding minor points of difference as to the meaning of words involved in discussion; but much of the good work done will be lost or dissipated unless organisation is perfected and enforced in combatting opposition. It seems to me that Spiritualism, and all that it implies, best illustrates the conception of that new church of the spirit whose principle is "Anio" (I love), not "Credo" (I believe). A Church, broad based on the rock of ages, the Fatherhood and Oneness of God and the brotherhood of man and working out the salvation of the world by all its members working locally and universally to create and maintain the new Heaven and the new earth by co-operating in buying land and houses on the communal system, and each and all

contributing to the common fund to secure food, houses, and clothing and necessities, and to abolish poverty, destitution and want on the lines operated by the first church of the spirit set up by the Messiah and his friends in the apostolic age as recorded in the New Testament. One thing is clear, the orthodox churches will not carry out the idea and are effete and useless to the toilers and workers. Why not then should the Spiritualists combine under a common head—the Messiah—and carry out the idea of creating a new order of Society on the basis of the S.N.U. principles. I believe some inspired person will soon appear and show how the Movement might be made useful to one and all.

Rev. Susannah Harris in America.

REV. SUSANNAH HARRIS writes us that she has had most successful times at her home in Ohio. Has visited Lily Dale—the greatest of the American Camp meetings, in several of which she was privileged to render service. From there to Cleveland, Baltic, Philadelphia and Columbus. She speaks in high terms of the elegant Temples which the Spiritualists are erecting everywhere. Visits were then made to Chicago and Newark, at which latter place a new Society was opened. After a flying visit to San Francisco, where she worked in close association with the veteran clairvoyant, John Slater, she embarked for Japan—via Honolulu—and intends to proceed after an interval to Sydney, Australia. Truly a great hustle. We trust Mrs. Harris will have a long and successful time abroad.

An Interesting Interment.

WE hear from Mr. Claude Piers that our old friend, Dr. Peebles, is still active in California, and officiated recently at the interment of Mr. Geo. Hyams, a veteran worker. Mrs. Hyams is well-known in America, Australia and New Zealand as a medium. The Memorial Service was conducted at the Spiritualist Temple, Los Angeles, by Dr. J. M. Peebles, M.A., M.D., Ph.D., assisted by Rev. Mary Valask. Dr. Peebles, despite his 99 years, spoke powerfully and well both at the Temple and the graveside. Mrs. M. Tait sang at the Temple the solo "The Thin Veil," whilst Miss Lucille rendered a violin solo, "The End of a Perfect Day," whilst at the graveside Mrs. Tait sang "The Holy City." It is interesting to note that our American friends are even ahead of us in banishing gloom from the grave.

A Creditable Amalgamation.

WE are pleased to be able to report that the Stockport Lyceum Church and the Stockport Central Church have amalgamated under the style and title of The Stockport Central Church and Lyceum, and the activities of the Society will, in future, be carried on from Lord St., the home of the Central Church. Will all speakers and mediums who are booked with the Lyceum Church kindly note that in consequence all dates booked with the said Church are cancelled. We congratulate the members of the joint church on the good sense they have displayed in combining for united service, and we suggest that in many other towns this example might be followed. The multiplicity of Societies in small towns means much expense and little efficiency. We wish the new body every success.

SELFISHNESS destroys itself, for we can only give freely to a free giver.

THOSE not anxious for knowledge will not seek knowledge, and it comes not unsought.

THE boy surveying his future should remember that the massive oak was once an acorn.

IF we love our neighbour we may reprove him, but we must not listen to evil against him.

MATTERS of policy last only while it is policy to have them last. Popularity dies young.

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FRIDAY, DECEMBER 3, 1920.

The Functions of a Spiritualist Society.

THE new Constitution of the S.N.U. comes into force on January 1st next, and is a call to every Society and individual Spiritualist to put its house in order and seriously consider the purposes for which the Movement exists.

As we recently had occasion to say the formation of Spiritualist Societies was forced upon the early Spiritualists, by the persecution and pugnacious attitude of the Churches. These little bands became centres of investigation, and of phenomenal happenings, which brought abundant evidence of the continued existence of deceased humanity, and of the possibility of communication between them and us. Investigation brought conviction, and conviction in its turn prompted the desire to extend to others the good tidings and blessed comfort which the facts had conferred upon the investigators. We became a propaganda movement, and right well have our Societies done their work. To-day, throughout the length and breadth of the world, the brainiest men and women, equally with the humblest, have become convinced that the spirit is a living, active factor in human life, and is in some measure of direct communication with us.

Propaganda is good as a first step, but it is merely the beginning of our work. It attracts attention to our claims, and awakens the interest of the passer-by. If our effort ends there it is wasted. To attract men's attention by huge claims—to start men thinking without supplying them with material with which to form conclusions on the matters raised is to show ourselves as clumsy bunglers. We must provide such material.

The second step is to outline the principles of Spiritualism in an intelligent manner. The exponent of Spiritualistic philosophy is the legitimate successor of the propagandist. These two are not necessarily the same. The propagandist is a prophet, the exponent should be a teacher, and should have at his disposal a study group and a reading room or lending library. These should be essentials in any modern Society. They cultivate in the investigator the right attitude of mind in which to begin personal investigation. They map out the road before him as a clearly defined route, and give him that confidence without which investigation often defeats itself. We might here interject that a LARGE library is not necessarily a good one. It is quite possible to have 1,000 volumes of Spiritualistic rubbish (such as is being published to-day "ad nauseum"). Fifty good standard works are better than piles of lumber.

The third step should be the provision of circles and seances for evidential purposes, and in any well constituted Society the provision of a suitably equipped seance room or rooms should be aimed at. This is quite as essential as the provision of a public hall or church. Again the seance room should not be abused. Its function is to produce the evidence which brings conviction to those who need it,

not merely to provide facilities for wonder mongers to indulge in an endless course of "psychic dram drinking." Some folk never get beyond the seance room. It is often abused. Nonetheless, no Spiritualist is strong, sound and solid who is merely a Spiritualist theoretically. He should be able to give a solid basis—chapter and verse—for his conviction. The men who have it never waver, they are ours for ever. The seance room should in its turn lead the investigator to the formation of the home circle, in which he will obtain that inner insight into spiritual life and understanding which the church circles concentrating on evidences, and with its varying personnel, cannot hope to give.

This fourth step—home circles—will, in its turn, provide the mediums for the church circles, and for that spiritual teaching and admonition, those descriptions of spirit life and spiritual law which characterise the higher spheres of being, and where the church supplies the needs of the investigator, there should be on his part the obligation to give the best he can obtain back to the church in order to help others.

These four steps having been taken, the Society has made the investigator a Spiritualist, and such orderly course should lead to the conduct of individual life in accordance with the higher laws and teachings of the spirit world. They are but means to an end. The phenomena of spirit activity are but machinery used by the spirit people to point the way to right living, and the success of any Spiritualist Society is to be judged NOT by the size of its meetings or its bank balance, NOT by the palatial buildings it owns, but rather by the effect it has on the spiritual life of its members and its neighbourhood. The object of the spirit people is to add to humanity's knowledge of spiritual law, and the strength of man's spiritual life. **SPIRITUALISM MUST BE A SPIRITUALISING FORCE, OR ITS PURPOSE IS DEFEATED.**

We could go on to define what is NOT a Spiritualist Society. There are many such, but that must be the subject of another article. But that phase of religious faith and practice which is going to grow strongest and outlive all others is the one which brings the greatest influence to bear in spiritualising humanity. By that we do not mean endless prayers and psalm-singing, but the conquering of selfishness, teaching men to live for others as well as themselves, true service to humanity, the unfolding of man's innate powers, freeing him from the bondage of soul-destroying soporific creeds and dogmas, and enabling him to live not by the light of a book or the dictation of a priest, but by the illuminating light of an alive soul within him, fed and constantly replenished from a higher spiritual life with which he is in active and conscious contact. "There is only one important thing about life, and that is the living of it." Spiritualism rightly understood is the greatest means to this end that Divine Love ever sent to this world of ignorance, and the purpose and function of a Spiritualist Society is to hold the torch of love that it may guide the doubter and sceptic into the sure haven of ascertained knowledge. Arising from the preceding statements there will be many phases of activity to which we shall make further reference in a week or two.

Invocation.

O God of Mercy, whose name is Love! banish from our minds all evil thoughts, words and deeds, and implant in our hearts the desire for duty, service and sacrifice. Wilt thou give us strength and power to combat the prevailing evils, errors, intolerance and superstition, and enable us to cultivate those higher and noble faculties that pertain to the spiritual and eternal. We have strayed from Thy fold, O Lord, and would retrace our steps. Harken unto us, for our lips are parched and our thirst is not quenched, our hearts hunger and are never satisfied; we cry, and the heavens are but as brass. Through love—for there is no other way—lead us back to life, light and liberty, so that the tendrils of our hearts may, like the flowers, draw from Thee those delicate perfumes of inspiration, and those rich harmonies of colour that alone can give beauty and proportion to our thoughts and acts. God of Love, we beseech Thee to hear us and in pity bring us back—through Love—to Thee. Amen.

CURRENT TOPICS.

The Call to Service.

WE are being inundated with requests to reply to various criticisms which are being directed against Spiritualism in various parts of the country. Some of

them from towns and cities where our Movement is unrepresented. From the Isle of Wight to Northumberland comes the call, and it is impossible to deal with them all in the time at our disposal. The latest applications have come from an Adult School, a Y.M.C.A., and a Church of England Young Men's Class. This is a plain indication of the trend of thought, and gives point to our recent call for men and money.

What is Needed.

THE solution of the problem seems to us to be the appointment of a National propagandist. There is more than enough work to completely fill one man's time, and we believe that such an appointment would see 20 new Societies per year brought into being in addition to the strengthening of existing churches. Our orthodox friends can raise thousands of pounds per year to turn good pagans into bad Christians, whilst the sum raised by them for Home Missions is considerable. The success which attended the meetings of Sir Arthur Conan Doyle goes to show that the people of this country are interested. We ought to have someone to follow up his efforts, instead of which the towns he has visited have often been allowed to go to sleep again.

Some System Necessary.

HUNDREDS of towns applied for his services. Some few—very few—arranged a subsequent programme in support, but most of the Societies were satisfied when he had been to them. He will be available for work again next year, but his visit to any town should be the beginning—not the end—of a campaign, otherwise his work is lost. We want two or three National Missionaries to follow him round and to be prepared to go anywhere at any time to accept challenges, contest opposition, conduct debates and organise big meetings.

Mahomet must Go to the Mountain!

EXPERIENCE shows that thousands will not come to Spiritualist halls and meeting-rooms. We must take Spiritualism to them, and when all denominations are opening their discussion classes to us, and inviting us in, we ought to be in a position to accept such invitations. A National Missionary! What will it cost? Probably £1,000 per year would keep two going! About £3 per year per Society, and every Society would be strengthened thereby.

What We Are Spending.

SOCIETIES are spending at present over £15,000 per year on railway fares, £15,000 on speakers' fees, £10,000 per year in rent. This is £40,000 per year,

and we get poor service for it. A National Missionary would do work which would make present services a success by bringing in the people. Don't be a Spiritualist merely to satisfy yourself. Think of others. "If you've had a kindness shown you, pass it on!"

Beware of the Churches!

THE Churches are organising to capture our converts. Several churches are running regular seances and psychological research classes. Their effort will be to

make Spiritualism square with their narrow creeds. A strong ecclesiastical atmosphere has an effect on communications. We need the clear air of independence if the spirit message is to be unalloyed. The press is being captured. What are we going to do? Sometime we shall be held responsible for the sacred trust which has been ours. We have to meet those behind the veil who lighted this torch in a creed-darkened world. Shall we face them without a blush? Shall we have to apologise for our neglect? Remember! EXCUSES are not REASONS.

"It's Up To Us!"

THE future of religion rests with the Spiritualist. He is the individual—the only individual we believe—who has a real active conscious contact with the spirit world, and the call of that world is to SERVICE. Not words but deeds will count in making up the balance sheet of life. We have the power of the spirit world behind us. The machinery of the larger revelation has been provided in the unseen. It is for us to provide the material vehicle for its distribution. The spirit people are doing their part; they have triumphed over many obstacles. Let it not be said that we—whom they trusted—failed them!

Our Xmas Supplement.

OUR 16 pp. free supplement will be given away with our issue of December 17th. Last year many were disappointed. Place your order early with your news-agent for extra copies, or if you order direct from us let us have your order quickly, so that we may know how many to print.

❖

Lord Glenconner.

The mortal remains of this distinguished peer, whose transition we announced last week, were cremated and subsequently buried on Friday, the 26th inst., at his Scottish home, Innerleithen, Peebleshire. Lord Glenconner, despite his many duties, found time for keen research into Spiritualistic claims, and whilst occupying the chair for Sir A. Conan Doyle at Queen's Hall, London, in June, 1919, made the following statement:—

"I stand on this platform to-day to tell you that I know communication with those we call dead is possible; that I believe it to be permitted, and that I have learnt it is equally consoling to those who have passed on as it is to us who remain. I have arrived at no hasty conclusion in the matter. It is not in my nature to do so, but the evidence I have obtained I consider to be conclusive, and I hold my belief in a better world assured.

"Man, in his long journey, has taken many wrong turnings upon the road, but none that has led him into more rocky and barren country than this misprison of the true nature of death.

"Let me glance at one of the results of a right understanding of it. I have seen the currents of home life once more take up their accustomed flow, lit by the sunshine of well-remembered and recovered characteristics; deepened, moreover, by serene tranquility; so that it has been, at times, almost as if the great affliction had never been. I have seen the tears of desolation changed into the tears of joy, and I take this opportunity to publicly attest my recognition of the unchanged energy and undying affection that have compassed this. Death is a gateless barrier. Such of us who know this, on each side, walk through. The separation that exists between this world and the next exists, I say, because of our ignorance, and not by the decree of God."

OUR Editor has been confined to the house for several days with a severe chill, but is overcoming its effects. He hopes soon to overtake his arrears of work, and asks his numerous correspondents to bear with him.

A FRIEND writes us as follows:—"My dear old dad went home last week. He was 89 last January. He was conscious and fearless to the last. The chaplain of the Institution where he died told me that he 'had never known a man meet death like my father.' 'Aye!' I replied, 'but my dad knew he was meeting life!'"

WE beg to offer through THE TWO WORLDS our hearty thanks to those many friends and comrades who, by letter and wire offered us their good wishes on our leaving Liverpool for Canada. These marks of goodwill were highly appreciated. Our work in England has given us every satisfaction, and after a period of labour in Western lands we hope to renew our English ties in 1922. To this we look forward with pleasurable anticipation.—JENNIE WALKER.

H. J. OSBORNE.

CORRESPONDENCE.

A PEOPLE'S GOD.

SIR,—It would seem that your correspondent, W. Gregory, who always seems to be rushing into print to anathematise someone, wishes to excommunicate Arthur Lamsley for his recent article, inasmuch as he (Arthur Lamsley) experienced the common difficulty of expressing his idea of the attributes of the Deity in the terms of a finite world.

If friend Gregory has any knowledge (as distinguished from belief) of the existence of God, I for one should be grateful for enlightenment. But if the only proof he can offer rests on his statement that "God is so obviously manifest in nature" (by which, I suppose, he refers to the blessings of nature and not to the earthquakes, pestilences, famines, etc., which are also part of nature) then he offers nothing new. Spiritualists generally have given up the idea of an anthropomorphic God, and investigation tends further and further to define God more as an abstract principle beyond our finite intelligence. I have not yet heard of any returning spirit claiming to have seen God, they usually know little more than we do of Him.

Spiritualism teaches the fact of life after death, but this no more proves the existence of God than the fact of life on earth. In conclusion, may I say that this is the first I have heard of the new rule, and I deprecate very strongly the intention to make of Spiritualism a creed and encompass its teachings in a few catechismal phrases, the rejection of which places anyone outside of the Spiritual Church—as though this were possible! I recommend friend Gregory to re-read your article, "The Old Standard or the New."

VINCENT J. HANDS.

SIR,—I desire to express my views concerning Mr. Gregory's criticism of the above article, which was published in THE TWO WORLDS of October 15th.

I found much pleasure in perusing Mr. Lamsley's contribution, and being void of the ever-erring conception of a personal Deity, and in the fruition of my spiritual studies, I can find no room in my conception of the physical and super-physical universe for the sort of God which Mr. Gregory endeavours to present in his brief criticism. Deep in my inner self there is the inherent quality to revere and worship a higher power, and in accordance I worship that which æons and æons ago possibly manifested in some form of matter, albeit in a previous universe. In my homage to this higher power, I do not forget, neither can I realise, that great out-pouring of spiritual power, which is ever omnipresent in this universe. Can I possibly delve into the innermost secrets of this wondrous and indefinable spirit, that which we speak of as God? I am a Pantheist. God is the universe, and the universe is God. Naturally I should revere those in whom is vested the power of creation and dispersal of worlds, a position attained by evolutionary progress through æons of immeasurable time.

Mr. Gregory, because our worthy contributor's view of the Deity do not coincide with yours, or any which are laid down by a Spiritualist Union, you would bar his membership, irrespective of the fact that he is President of a Society. Be reasonable; let us remember that we are not a church, neither do we wish a dogma adopted. In the previous outbreaks of spirit teachings failures in many cases were attributed to the dogmatising and shutting out of the rational views of the higher entities. As a friendly critic, perhaps Mr. Gregory might turn his pen to original contributions, instead of occupying the correspondence column so frequently with pettifogging criticisms.

A. J. RIPPER.

A WORD FROM CANADA.

SIR,—I thank you for your good wishes, and am pleased to tell you I have returned greatly benefited by my holiday in Canada. I visited two of the churches in Hamilton, finding them well patronised with earnest men and women, particularly East Hamilton, which on my second visit was far too small, some of the audience having to stand. This church purchased land some time ago for a new church, and have now got a goodly sum towards the building. They are

working hard, and it would be difficult to mention all the names of those who are in the forefront of this object, but I may say that the President, Mr. Pickles, and Mr. and Mrs. Gretton, old workers in the cause, late of Peter-street, Blackburn, are admirable leaders. I had the pleasure of addressing the members on the desirability of adopting the S.N.U. Trust Deed, so that the church would be protected for the movement in perpetuity. I had a favourable hearing, plenty of questions, being requested to see that a copy of the Model Trust Deeds be sent on.

There is a great field for work in this country, but, like all new countries, they are handicapped for good speakers, and the heavy expenses incurred by the great distances which speakers have to travel, but they are looking forward to the time when these obstacles will be removed.

I should have liked to visit Toronto Church, but could not arrange to be there on a Sunday.

There is a great field out here for enthusiastic workers. Many of the cities are entirely without meeting-rooms, although there are scattered Spiritualists in all these places. It seems to me that the need of an organiser is what is required, one who would put his whole heart in the work and knit the churches together under the wing of the S.N.U., with their property protected under the S.N.U. Trust. We should soon have a large and imposing body, who would make their presence felt in this colony and add dignity to our movement. I was requested to bring their fraternal greetings to yourself and all the Spiritualists in the homeland.

HARRY T. BATTEN.

SIR,—Kindly allow me space to report on the progress of Spiritualism in Canada. Hamilton possesses four thriving churches, as follows: James-street Church, Main-street, Barton-street, and Locke-street South. The latter has only been started four weeks, and, I may say, is doing well. To-day Dr. Serle, of Hamilton, is speaking, and no doubt to a crowded audience. In Hamilton we have the good fortune of possessing four medical men who are deeply interested in the work of Spiritualism, and are a great help thereby; also the Rev. Mrs. Whitney (wife of Dr. Whitney) and the Rev. Mrs. Armitage, of Main-street Society.

The writer is the newly-appointed conductor of the James-street Society, and had the pleasure of the company of Mrs. E. Whitmore (late conductor of Silver-street Lyceum, Leicester), who took charge for the afternoon. Also we had a surprise visit from Mr. H. T. Batten, of the Bradford Lyceum, Bolton, England, who gave a very educative talk on the educational side of conducting Lyceums, and strongly advised us to get in touch with the Secretary of the B.S.L.U. at Manchester, with the idea of asking for help and advice on conducting our Lyceums over here.

You know that Canada is quite new to the work, and personally I have only attended one session at my old Society at Rupert-street, Leicester, and am yet strange to the work as conductor. Now, if any of your readers could offer us through your paper (which we never get here) or by writing me, any helpful suggestions, they will be welcomed. This afternoon I said to our members that I would like to commence, if possible, correspondence from members of our Lyceum to members of English Lyceums individually, and by this means they could create a feeling of love and unity to one another. And who knows that some day they might meet either in Canada or England? This is only a suggestion, and if any of your readers think it good, send along names and addresses of children, and we will do likewise.

Spiritualism in Canada is progressive both as regards members and finance; the latter because our collections are greater, from the fact that 10 cents. is almost the smallest amount we get in our collections, and equals 5d., and at our week-night meetings it is generally announced that a quarter is expected, which is equal to 1s. 0½d. in your money. So you see our financial position is sounder, and members' subscriptions are half-a-dollar, equal to 2s. 1d. per six months. I only wish we had your papers on sale here.

C. COOPER.

119, Kent-street, Hamilton, Ont., Canada, Oct. 11th.

THE "love pat" given in anger would wound.

REPORTS OF SOCIETARY WORK.

1.—*Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 100 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-meetings 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.*

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

Special Reports.

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

LONDON: LEWISHAM.

LEWISHAM SOCIETY held another social in Limes Hall on Saturday, November 27th, which was a marked success. A most enjoyable evening of song, dance and recitation was carried out. Mrs. Leechman organised the entertainment and obtained for us the services of several excellent artistes. Mrs. Young and Miss Ida Young gave recitations, the latter being exceptionally good in "Fairies on the Lawn". Mr. Frank Collins and Mr. Henry Carey obtained well-earned applause for the able rendering of their songs. A dialogue between Mrs. Bert Collins and a lady of uncertain age, Mrs. Leechman, was well rendered. We parted with the united singing of Harold Lang Syne."

THE HAUNTED HOUSE, HASTINGS.

FRIENDS in various parts of the country will be interested to know that the meetings commenced here in the summer are still being successfully carried on. The recent most important event has been the visit of the Rev. George Ward. This visit has been made memorable by the extraordinary number of letters at the present time appearing in the local press on the subject of Spiritualism. Several columns are usually taken up in each issue. A well-known local author (Mr. Coulson Kernahan), who resides near that beautiful Fairlight Glen so familiar to most visitors, has just published a book entitled "Black Objects." This book is strong in its attack against Spiritualism, although no personal feeling of ill-will or bitterness exists between Mr. Coulson Kernahan and the founders of Spiritualism in this town, and who reside at the far-famed Haunted House near the ancient ruins of Hastings Castle. Naturally enough, however, during the stay of the Rev. Geo. Ward that extraordinary book written by our local author and friend, was handed to him to read. The result has been a challenge publicly made by Mr. Coulson Kernahan in the subject of Spiritualism. This challenge has been accepted by Mr. Coulson Kernahan, and the writer of this report is at the present time busily engaged in the business of finding a suitable building in which the debate can take place. An earnest appeal be made on behalf of hard workers for the cause at

the Haunted House, for mediums. Our need for good mediums is very urgent at the present time. Train fare within reasonable distance will be paid, free board and residence during the stay at this pleasant seaside resort, and the very best of home comfort and consideration amply bestowed, for each and all who will help on our good and beloved cause.

CARDIFF: CENTRAL.

ON Saturday, Nov. 27th, a sale of work was held, organised by the Lyceum Guild, which was opened by the President (Mrs. Marshall). A silver rose bowl was presented to Mrs. Marshall. Everything proved to be exceptionally successful. On the 28th the platform was occupied by Mrs. Groom, who gave an address, and Mrs. Marshall gave clairvoyance to a large audience.

WALSALL.

THE visit of Mr. Aaron Wilkinson, of Halifax, to Walsall is always regarded by the members of the Spiritualist Association as one greatly liked, and on Sunday, Nov. 21st, the attendances at the services at which Mr. Wilkinson spoke and gave clairvoyant descriptions were large ones, the membership at Walsall having been gradually increasing for some time passed. Mr. Wilkinson gave very interesting personal experiences in the course of one of his addresses.

KIRKALDY.

SPECIAL meetings were conducted under the auspices of the above Society on Sunday, Nov. 28th, the occasion being the first anniversary of the movement in the town of linoleum. The speaker was Mr. Hendry (President), and Mrs. Falconer, of Edinburgh, who gave clairvoyance. All three services were well attended. Mr. Wylie, who presided, referred in glowing terms to the success which had been attained during the year. Mr. Hendry, in the course of his remarks, thanked the office-bearers, committee and friends for their loyal support. The year has ended with 46 members, and the funds are in a satisfactory condition. Our philosophy has created a very deep impression amongst the many who have regularly attended the meetings. The old office-bearers were re-elected, and additions to the committee. The chairman thanked the President for his untiring work in the interests of the Society.

MONKWEARMOUTH.

SPIRITUALISM on Wearside is making very rapid strides, and I am happy to say that all our meeting places are filled with appreciative audiences. The Monkwearmouth Society has scored a great success by taking the Green-st. Co-operative Hall, which is a most comfortable place, and of easy access. And it will interest all true Spiritualists to learn that we are seeking to extend our mission by the sale of good Spiritual literature. Inquirers also have the opportunity of seeing THE TWO WORLDS ON Sunday, Nov. 28th, the planned speaker could not, through unfortunate circumstances, attend, but Mr. J. Rutherford, of Roker-by-the-Sea, occupied the platform. Mr. W. Redford presided. The speaker gave a highly interesting lesson from Tagore, the Indian poet, from the words "Death dies in a burst of splendour." His lecture was a great treat, the text being taken from "Psalms of the West"—"Evolution is a great joy, and in our glance we have visions of a destiny of

boundless capacity." Mrs. Bamford also took part.

NUNEATON.

THERE were good attendances on Sunday, Nov. 28th, when Mr. Atkinson, of Birmingham, gave addresses. Mr. Mason presided. Clairvoyance was given after each service. Friends and members were asked to remain after the service, and Mr. Day asked them to help in putting up members who came long distances for the week-end.

MEETINGS HELD ON SUNDAY, NOV. 28, 1920.

ABERTILLERY. — We were favoured by a visit from Mr. Fred White, of Abercynon. Owing to the popularity of the speaker we engaged a larger hall for the occasion. Fine address and fine clairvoyance and a crowded hall.

BARRY, Atlantic Hall. — Mr. Alexander gave an address on "Spiritualism, a religion of humanity." Mrs. Alexander followed with a number of clairvoyant descriptions. Large audience.

BEDWORTH. — Mrs. Rice gave two addresses. Evening subject, "Spiritualism, the religion of use." Also clairvoyance. Good audience. Mr. Rowe presided.

BIRKENHEAD, Hamilton. — Mrs. Forrest conducted all meetings. Evening, address on "Spiritual gifts."

BIRMINGHAM, Bristol-st. and Loveday-st. — Morning and evening, Miss Butcher. Evening at Loveday-st., Mr. Croshaw. Each address followed by clairvoyance.

Small Heath: Mr. Phillips gave an address on "The seven principles of Spiritualism." Clairvoyance followed. Mrs. Sharpe gave a solo.

BRIGHTON, Athenæum Hall. — Services conducted by Mrs. A. Jamrach. Packed audiences at both meetings.

BRISTOL, Dighton Hall. — Morning, Address by Mr. Hicks, which was greatly enjoyed. Clairvoyance by Mr. H. E. Oaten, who also presided. Evening, address and clairvoyance by Mr. Smith, who also presided. Mr. W. Mr. W. Price. Mr. Smith presided.

United: Morning and evening Mrs. Tims, of Cardiff. Hall crowded. Mr. Taylor presided.

Clifton: Mr. R. Rossith delivered splendid addresses, and Miss Mills gave clairvoyance.

CHESTERFIELD. — Mrs. Briggs conducted afternoon and evening services.

EASINGTON LANE. — Mr. Wardle, of West Stanley, gave an highly instructive address on "What Spiritualism means to me," followed by clairvoyance. Mr. Jones presided.

EASTBOURNE. — Mrs. L. Harvey gave excellent addresses, followed by convincing delineations. Good congregation. Mr. Orr presided.

EXETER, Market Hall. — Afternoon, Mrs. M. A. Grainger. Evening, Mr. C. Tarr. Clairvoyance by Mrs. Perkins and Mrs. Grainger.

HIRST. — Mrs. Beasdale Blyth gave a short but very interesting and scientific address followed by clairvoyance.

LIVERPOOL, Daulby Hall. — Mrs. Ellen Green, of Manchester, gave addresses on "The aspect of Spiritualism" and "The reality of spiritual things," followed by clairvoyance. Both addresses were well appreciated by both congregations. Mr. E. A. Keeling presided.

LONDON. — Battersea: Mrs. Podmore gave address and clairvoyance.

Brixton: Mrs. Beaurepaire's guide gave "Experiences on the spirit side" to a most interested audience.

Clapham: Mr. Prior gave an instructive address on "The abiding realities."

Croydon, Harewood Hall: Address by Mr. Ella. — PROS.: Sunday next, at 11, Mr. P. Scholey. At 6-30, Mrs. Annie Boddington.

E.L.S.A.: Mrs. Bryceson read an interesting and thought-provoking article on "Soul-knowledge," and Mrs. Longman gave clairvoyance.

Hounslow: Mrs. Davidson, of Erith, Kent, gave a most interesting and uplifting address, and also descriptions.

Lewisham: Mrs. A. Boddington gave an instructive address on "Spiritualism was based on facts." Good clairvoyance followed.

Little Ilford: Mrs. Crowder delivered a splendid address on "Is Spiritualism anti-Christian?" also clairvoyance to an interested and attentive audience.

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, Lyceum. Evening, Mr. Bryceson gave an address on "Spiritualism the comforter," and Mrs. Wake followed with clairvoyance.

N.L.S.A.: Morning, a delightful address on "The abiding realities" was given by Mr. G. Prior. Evening, Mr. A. Lamsley delivered a fine address on "Spiritualism and the Churches." Good audiences.

London Spiritual Mission: Morning, Mrs. Charnley spoke on "Silence and the invisible world." Evening, Mr. Ernest Hunt gave an address on "The way."

S.L.S.M.: Morning, circle conducted by Mr. C. J. Williams. Evening, Mrs. Cannock addressed us on "The invisible bond," afterwards giving clairvoyance.

LOUGHBOROUGH. — Mr. W. Rudmore gave addresses on "Our return and message" and "What has the Church done for the world?" Good tests.

NORTHAMPTON. — Addresses and clairvoyance by Mr. Taylor, of Birmingham, which were well appreciated.

PETERBOROUGH. — Addresses and clairvoyance by Mrs. Alton, of Derby. Good audiences. Mr. T. W. Rickett presided.

PLYMOUTH, Morley-st. — Mr. W. H. Watkins gave a very fine address on "Freedom to choose, or the choice of freedom." Mr. Mason sang the "Lost Chord." Mrs. Trueman gave clairvoyance.

Stonehouse: Meeting conducted by Mr. Prout. Soloist, Mrs. H. Pearce. Duet by Mesdames Dennis and Herd. Address by Mr. Newton Hearn on "Spiritualism in the Bible." Clairvoyance by Mrs. Martin.

PORTSMOUTH, Temple. — Mr. W. Rex Sowden conducted large meetings, giving trance addresses and very convincing clairvoyance.

TREDEGAR. — Morning, Mr. A. Brown gave address on "Consecration and veneration," followed by discussion. Evening, Mr. A. Lewis deputised Mr. F. W. Northern. Address on "Though one rose from dead."

WEST MELTON. — Mr. Bower, of Sheffield, gave an address on "Spirit communion," also giving delineations which were recognised.

YORK, National. — Addresses were given by Mrs. Todd, whose evening subject was "Let there be light." Spirit people were also described and comforting messages given.

NEW SECRETARIES.

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

BLACKBURN, ST. PETERS' ST. SPIRITUALIST TEMPLE. — J. ENTWISTLE, 133, Burnley-rd., Blackburn.

LONDON, LITTLE ILFORD, CHURCH RD. — MRS. A. DIXON, 19, Cotswold Gardens, East Ham, E.6.

BIRTHS, MARRIAGES and TRANSITIONS.

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

IN MEMORIAM.

In loving memory of our dear mother, Mary Ann Haley, who passed to a higher life November 29th, 1918. Sadly missed by DAUGHTER and SON at 143, Beresford St., Moss Side, Manchester.

In sweetest memory of Irene, the only surviving daughter of Fred and Minnie Chandler, of "Halesowen," Marlborough, Wilts., who passed into the higher life November 8th, 1919, age 11 years.—Fond love from DAD, MAM, DUDLEY and DICK.

Society Advertisements.

South Manchester Spiritualist Church,
PRINCESS HALL, MOSS SIDE.

SUNDAY, DECEMBER 5TH, at 2-30,
LYCEUM OPEN SESSION.

DISTRIBUTION OF PRIZES BY
MR. JOHN GARNER.

At 6-30, OPEN SERVICE conducted by
LYCEUMISTS.

Solos by Miss CHAPPLE, Miss BYRON
and MADAM TROTTER.

All cordially invited. Tea provided
as usual.

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

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

THURSDAY, at 3 and 8-15,
Miss WALLWORK.

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

SUNDAY, at 6-30.

Dec. 5—Circle for Members Only
„ 12—Miss A. A. BARTON.

„ 19—CIRCLE.

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, DEC. 5TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.

At 6-30 and 8, Miss WALLWORK.

MONDAY, at 3 and 8, Mrs. IRONS.

WEDNESDAY, at 8, Mrs. E. HOLDEN.

SUNDAY, DEC. 12TH, LOCALS.

Longsight Spiritualist Society,

SHEPLEY ST., OPPOSITE PIT ENTRANCE

KING'S THEATRE.

SUNDAY, DEC. 5TH, at 6-45 and 8-15,
MRS. REESE.

TUESDAY, at 8-15, Mrs. SHAKESHAFT.

THURSDAY, at 8-15, Mrs. THORNTON.

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.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, DEC. 5TH, at 2-30, LYCEUM.
At 6-30, MR. J. KNIGHT.

WEDNESDAY, at 3, Ladies' Meeting,
MRS. NOBBS.

THURSDAY, at 8, Mrs. SELLERS.

SUNDAY, DEC. 12TH, J. KAY.

Society Advertisements.

Milton Spiritualist Church,
BOOTH STREET, ECCLES CROSS.

SATURDAY, DEC. 4TH, at 7-30,
MR. TONGE.

In aid of Building Fund.
SUNDAY, DEC. 5TH, at 3 and 6-30.

MISS BIRKETT.

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

WEDNESDAY, at 7-45, OPEN CIRCLE.

Bristol Spiritualist Temple,
16, BERKELEY SQUARE, CLIFTON.

SUNDAY, DECEMBER 12TH,

MISS MARY MILLS, B.T.S.C.

Speaker and Clairvoyant.

Brighton Spiritualist Church,
ATHENEUM HALL, NORTH ST.

Affiliated to the S.N.U.

SUNDAY, DEC. 5TH, at 11-15, CIRCLE.

At 7, MR. W. P. SWAINSON.

"Theresa, the Spanish Saint."

LYCEUM at 3.

WEDNESDAY, at 8, MR. R. 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 meetings, First Wednesday in

every month at 3.

10 DAYS' MISSION OF MISS BARTLAM

of Birmingham.

Speaker and Clairvoyant.

W.T.S. Spiritual Unity Centre,

114, SOUTH ST., ROOM 2, EASTBOURNE

SUNDAY, DEC. 5TH, at 11-15 and 6-30.

MR. SANDERS.

MONDAY, Healing, Mr. SANDERS.

WEDNESDAY, PUBLIC CIRCLE.

W.T.S. Spiritual Unity Centre,

PRINCE'S CAFE (FIRST FLOOR), 11,

NORMAN RD., ST. LEONARDS-ON-SEA.

TUESDAY, DEC. 7TH, at 3 and 7.

MRS. M. A. MANSELL.

Trance Address and Clairvoyance.

Battersea Spiritualist Church,

TEMPERANCE HALL, 640, WANDSWORTH

ROAD, LAVENDER HILL.

SUNDAY, DEC. 5TH, at 11-15, CIRCLE.

At 6-30, MR. HORACE LEAF.

THURSDAY, at 8-15, Mrs. ORLOWSKA.

Silver Collection taken at doors at

all services.

Brixton Spiritual Brotherhood Church,

STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, DEC. 5TH, at 3, LYCEUM.

At 7, MR. G. R. SYMONS, Address.

SUNDAY, DEC. 12TH, Mrs. PODMONSKA.

CIRCLES: Monday, at 7-30, Ladies.

Tuesday, at 8, Members; Thursday

at 8-15, Public.

London Central Spiritualist Society

(SPIRITUALISTS' RENDEZVOUS)

3, FURNIVAL STREET, HOLBORN.

Every Friday, 7 to 9.

FRIDAY, DECEMBER 3RD,

MR. A. LAMSLEY.

FRIDAY, DECEMBER 10TH,

MRS. NEVILLE.

Address and Clairvoyance.

Society Advertisements.

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

SUNDAY, DEC. 5TH, at 11, QUESTIONS.
ANSWERED BY A SPIRIT CONTROL.
At 3, LYCEUM.

At 7, MRS. CANNOCK.
Address and Clairvoyance.
FRIDAY, at 8, Meeting for Enquirers.

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

SUNDAY, DEC. 5TH, at 11,
MRS. JEFFREYS.
At 6-30, CHURCH SERVICE.
WEDNESDAY, at 7-30,

Ealing Spiritualist Society,
5A, UXBRIDGE ROAD,

SUNDAY, DEC. 5TH, at 7.
MR. & MRS. CONNOR.

WEDNESDAY, at 7-30, MRS. BROOKMAN.

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

SUNDAY, DECEMBER 5TH,
MISS GEORGE.
SUNDAY, DECEMBER 12TH,
MR. GWINN.

Hackney Society of Spiritualists,
240A, AMHURST ROAD

SUNDAY, DEC. 5TH, at 7,
MRS. BROOKMAN.
SUNDAY, DEC. 12TH, at 7,
MR. R. BODDINGTON.

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

SUNDAY, DEC. 5TH, at 7,
MRS. SUTTON.
Lyceum at 3.

WEDNESDAY, at 7, MRS. KENT.
Members Only.

Hounslow Spiritualist Society,
ADULT SCHOOL, WITTON RD.,

SUNDAY, DEC. 5TH, at 6-30,
MRS. GOLDEN.
TUESDAY, at 7-45, Miss GEORGE.
Lyceum at 3.

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

SUNDAY, DEC. 5TH, at 11,
MR. F. MILES.
At 3, LYCEUM.
At 6-30, MR. LAMESLEY.
WEDNESDAY, at 7-30, Usual Public
Meeting.

Pialstow Spiritualist Society,
BRAEMAR ROAD, BARKING ROAD.

SUNDAY, DEC. 5TH, at 6-30,
MRS. A. GEORGE.
MONDAY, at 8, Mr. H. WRIGHT.
WEDNESDAY, at 3, Mrs. BLOODWORTH.
THURSDAY, at 8, Mr. A. MESPRATT.

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

SUNDAY, DEC. 5TH, at 6-30,
MRS. MARY GORDON.
MONDAY, at 3, Mrs. PODMORE.
WEDNESDAY, at 8, Mrs. GOLDEN.
THURSDAY, at 7-45, Committee Meeting
SUNDAY, DEC. 12TH, at 6-30,
MR. G. PRIOR.
Lyceum every Sunday at 3.

SUPPORT OUR ADVERTISERS.

Society Advertisements.

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

SUNDAY, DEC. 5TH, WEDNESDAY,
DEC. 8TH, and SUNDAY, DEC. 12TH,
MR. PERCY BEARD.

Manor Park Spiritualist Church,
SHREWSBURY ROAD.

SUNDAY, DEC. 5TH, at 11,
HEALING SERVICE.
At 3, Our Lyceum is visiting the
Lyceum at Ilford Society.
At 6-30, MRS. G. PRIOR, Address.
MONDAY, SPECIAL SERVICE at 8,
DR. W. J. VANSTONE,
will deliver a lecture.
THURSDAY, at 8, Mr. T. W. ELLA,
Address.

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

SUNDAY, DECEMBER 5TH, at 11.
At 3, LYCEUM.

At 7, MR. H. BODDINGTON.
MONDAY, at 7-30, CLAIRVOYANCE.
THURSDAY, at 7-30,
ADDRESS AND CLAIRVOYANCE.

**Woolwich & Plumstead Spiritualist
Church,**
INVICTA HALL, CRESCENT RD.

SUNDAY, DEC. 5TH, at 11, CIRCLE.
At 3, LYCEUM.

At 7, MR. R. BODDINGTON.
THURSDAY, at 8, Mrs. M. CROWDER.

Putney Spiritualist Society,
55, LACEY ROAD, off HIGH STREET.

SUNDAY, DEC. 5TH, at 7,
MR. HOWARD.

TUESDAY, at 3 and 8, Madam ROSE,
Psychometry.

Will mediums in London district
send open dates for 1921 to Sec., 2,
Winthorpe-rd., Putney.

Ilford Psychical Research Society,
ASSEMBLY ROOM, BROADWAY CHAMBS.

Hon. President :

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

SUNDAY, DEC. 5TH, at 7,
MR. AND MRS. PULHAM.

THURSDAY, DEC. 9TH, at 3,
Ladies' Meeting, Mrs. RAINBOW.

FRIDAY, DEC. 10TH, at 8,
MRS. GRADDON KENT.

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