



THE TWO WORLDS

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

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1727—VOL. XXXIII.

FRIDAY, DECEMBER 17, 1920.

PRICE TWOPENCE.

Original Poetry.

The Two Worlds Angel.

You bear the lamp of truth and light,
A star is set upon your brow ;
Around you, rays of radiant white
Dispel the dark and gloom of night
Which so distress us now.

Your countenance is calm, serene,
As from a Holy source within ;
A look that here is sometimes seen
In one of gentle thoughtful mien—
A maiden without sin.

You thus may typify the best
In human nature that is found ;
A spirit pure, who, for her guest
Has God "a-dwelling" in the breast,
And peace—a peace profound !

May we, that ponder o'er this page,
And work to spread the truth we love,
Be ever ready to engage
With such as you, or aged sage,
Whose home is heaven above.

But who may yet, on mission bent,
Forego celestial prayer and psalm ;
With loving, purposeful intent,
Win unto you our glad consent,
Then, one day, hold the palm ?

H. HALLETT B—.

Education, Environment, Heredity and Self Help.

An address delivered at the Attercliffe Spiritualists' Church, Sheffield, by MRS. ALICE HARPER,
Chairman, MR. WEBSTER.
Reported by MR. G. T. ROEBUCK, of Sheffield.

[CONCLUDED FROM LAST WEEK.]

ENVIRONMENT.

I believe that environment is a great factor and force in the formation of character. In dealing with environment and education I refer mostly to the effects made upon children rather than up-grown people, as the influence of our surroundings does not effect us as it does those of younger years. Our reason has grown, the children's has not. If you mix among undesirable people in bad surroundings you need not, unless you choose, take those influences or examples into your lives. Your reason would keep them out, you are in the surroundings but not of them. But not so with children, if their reason has not grown they cannot discriminate, therefore the influence of such an environment upon the young persons cannot be over-estimated. The life is influenced very much by the vehicle or mental type of people it springs from.

Moderation should be observed in eating and drinking. The moral nature will be influenced very much by the type of people most associated with the children. Their intellectual appetites will be more satisfactorily fed by reading history and good biographies rather than the kind

of fiction that is mostly read. These things are all factors in the constitution of the environment.

The late Dr. Barnado, who rescued tens of thousands from the gutter and from lives of crime, believed in the powerful effectiveness of environment in the formation of a child's character. He said that "Environment is as contagious as disease, and often more dangerous." He knew that the great majority of those children that he took from the homes of immorality, filth, vice and crime, would, had he left them where he found them, have assuredly sunk lower and lower until they became criminals of the worst type. He, therefore, put them in better surroundings and saw that they were taught the laws of cleanliness. For their moral upliftment he put them in the charge of splendid men and women of fine character, and they were taught useful trades, so that they were enabled to earn a good honest livelihood, and in the majority of cases—something like 98 per cent.—were rescued and turned out happy, useful citizens.

Personally, I am not much of an advocate for State interference with the individual. This is a matter of opinion. I think the more the State is prompted to give unto the individual, the more his independence and initiative is taken away. But in this matter of rescuing the children from such homes as I have tried to describe, I think the State should not do less, but it should do more ! Rescue as many of them as possible and give them a new chance and a better start, for the cost that would be entailed upon this generation would be repaid a hundred fold in the next generation by the reduced bills, fewer gaols and penitential institutions. We should do those things that will help to advance the environment, for we are responsible for the environment we permit our children to be brought up in.

EDUCATION.

I shall have to speak for such a few minutes on education, that it is obvious I shall not say much about it. By education I ought to include every new experience that comes into a child's life, but I shall refer specially to those few years that help to qualify the child for the position that it is going to occupy.

I have pointed out that conduct and character are practically the same things, that upon the character depends one's success or non-success, and therefore it is extremely important that the child should be under the control of a suitable teacher and in appropriate surroundings and associations. Good parents even are indifferent, and do not properly estimate the value of those things that tend so powerfully to mould the life. Too much importance is placed on the class of credentials that the teacher holds, to whom you entrust this all-important matter of education. You do not sufficiently consider the type of man or woman that the teacher happens to be. I am not under-estimating the credentials. The true teacher is born, not made, and however advanced his credentials are, the possession of them does not necessarily make him a good teacher, even in the subject about which he knows so much.

To be worthy of the high calling—and I cannot imagine a higher—he must have a knowledge of a more important matter. He must indeed have a sympathetic mind, and understand his pupils, and take care that he does not mistake slowness and awkwardness for sulkiness, or a quick resentment of injustice for a bad-tempered child. Children's young days are very inscrutable, and we may snub them and think, perhaps, that they will not take any notice of what has been said to them. Think of your own childhood, and you will recall incidents where with a

good intention something was said to you by someone who, perhaps, thought nothing any more about it, and yet it caused you poignant pain, but you dared not resent it, and yet that sorrow has been more real than any other of later experience.

Some certificated persons seemingly think that bossiness denotes a teacher, with a result—after a caning or whipping—that will never be removed entirely from the character. When your children come home well nigh nerveless, and too frightened to go back to school, and they are troubled in their sleeping hours in consequence, change the teacher, for the change may save its life or change the life of the child.

I remember perfectly well hating a teacher when ten years old with a real hatred. I had been working very hard on that day. I worked hard to please my own teacher, as she wanted me to pass an examination. I was out in the ranks being dismissed by another teacher, and I committed the awful crime of talking to my next neighbour. I said, "What was your answer?" I only wanted to know whether I was wrong or whether she was. I was at once ordered to go back to my class and write 500 times the words I was talking. And do you think she did any good? I have been talking ever since!

I have tried to show you the importance of education upon the child's character. Are we responsible for that part of our character which has been marred to some extent by being placed under wrong teachers? No! but YOU are entirely responsible because of the type of teacher that you have given.

SELF-HELP.

This part of my address is the part that I like best. I shall divide self-help into self-control and self-development. Now, when you have got to years of discretion you have everything to do with forming yourself towards your own ideal.

A few years ago I met an educated man who lived in Western Australia, who said, "Don't talk to me about character, I am not interested in my character, I am too old, my character is completed and done with." I said then, and I thought, "What a curiously mistaken idea, for I have much more to do with my character now than ever I had in years gone by." Your experience of the world is of the greatest help in training you in the way you want to go. "My character completely done with!" It will never be completed until my last hour on earth and until I have drawn my last breath, and then it will only have just begun. Be that time near or far I shall be giving myself self-help with daily contributions to self-control and self-development; or, I shall be trending towards self-indulgence and moral aberration.

I want you to realise the difference between self-help and self-control, and therefore the following illustration may help you. Have you ever seen a much neglected garden choked with weeds and filth that retards the growth of the sweet blossoms? An experienced gardener makes an attack upon it in such a manner as appears to you to be such a work of destruction. Later you begin to see his first intentions, for soon the delightful buds are uncovered, revealed, and they are turned to the sun. The little tendrils he also tenderly supports, so that he who at first shocked you with his work of destruction now surprises you and pleases you with his more gentle and skilled manipulations. He was controlling so that he might develop; he was killing that he might make life!

Let each and all apply this illustration to our character. You and I know much about the growths in the gardens of our dispositions, more than we knew in our earlier years. We know if there is a rank weed of desire within, or of pettiness, jealousy, egotism, or whatever is likely to pollute our manhood or womanhood. Cut it down, do not spare it, do not be gentle with it and call it endearing names. Have the courage for once to call it by its real name. We know our faults, only we will not call them by their proper names. Did you ever know a drunkard class himself as one? No, he calls himself a sociable and fine fellow. The solicitor who makes too much out of his clients and the tradesman who has made himself very rich, they call themselves fine business men. Do you ever hear them call themselves thieves or profiteers? Do we ever sin against

Holy chastity? Then give it its name—it is an ugly one—it is adultery; do not attempt to call it love.

When you have got rid of these big base evils keep pegging away, gain more and more self-control, do what you most desire, and aim high. You have been used to hear people say, "If you try you will succeed," fearlessly say that you will not always succeed, but thank my God every day of my life that I am going to be judged by my work, my deeds and actions, and not by the degree of success or the position that I happen to hold. Never mind the opinions of the worldly, if you have done your best with the talents at your disposal you will hear, "Well done, thou good and faithful servant. . . . inasmuch as you have tried, though you may have seemed to fail from a worldly standpoint. Enter into the joy of the Lord."

The Call to Sincerity and Service.

G. F. Berry, President, S.N.U.

On the eleventh of November last, without design, I found myself a unit amidst a multitude assembled in a big Midland city square, to render silent homage to the soldiers who had fallen in the Great War. Although much has been written concerning the wonderful symbolism such a demonstration offers of the essential unity of our common humanity in spite of all the external features that seem so effectually to divide men from each other, the incident is still susceptible of other reflections.

For the space of two minutes these thousands of souls ceased to live for themselves alone; ceased to pursue purely individual aims, and remembered the sacrifice of those who died for all. For two minutes the heart of this great multitude beat in a common understanding and sympathy. Then the Mammon god of this world claimed its old allegiance, and the mourner was left alone to grieve, the maimed or unemployed ex-service man to ponder the cruelty of broken pledges, and the ingratitude of a public so soon engrossed in the old pursuits of pleasure or riches. Two minutes of silence to breathe a prayer of thankfulness that the long dreadful war has come to an end. But, behold! That silence is broken by inrushing tides of conflict from all quarters of the globe. The prayer turns into a sigh as it is borne in on the mind that war has indeed not ended; it has but transformed its forces and now flows full charged with war's passion through the old industrial, political and International channels.

The home politics of every country shows how persistently the doctrine of hate survives. Parliamentary majorities use their power to ride rough-shod over the will of the nation. Minorities intrigue to bring down Governments, and profess to believe that the Millennium can be ushered into the world through a political or militarist coup.

No European country is solvent, the wheels of industry are clogged and trade is strangled for the want of a satisfactory basis of exchange. Conscience and reason alike cry out for the application of moral and humane principles to end these disasters, but the voices are drowned by the more noisy cries of factionist politicians and exploiting time servers.

More portentous than even these things are the symptoms of once submerged groups pressing forward to a newly acquired life of power and influence, and destined to modify the entire structure of civilisation. Organised labour is testing its strength and challenging the whole industrial basis of society not only in this country, but equally in Europe, Russia, Japan and America. Nor does it yet appear what final modifications will result from this challenge. In addition to these problems our British Empire is confronted with the spectacle of its subject peoples clamouring for larger measures of self-Government, and in some instances for complete national independence. So intensely are these new aspirations being pursued that clear seeing minds are realising that to offer prolonged resistance to such claims will mean the break up of the Empire. The great war undoubtedly overturned kingdoms, but it has inspired the small nations everywhere to a new

... for self expression and self determination which will not be gainsaid.

Nor has religion escaped the universal unrest and demand for serious re-adaptation of method and aim. The awful cataclysm of an Armageddon has at length taught the leaders of religion that the common man's abstention from Sunday service and his contempt of ceremonial was based on something deeper than sheer indifference to the claims of religion. It signified rather an intuition that the animating spirit had departed from the creeds and ceremonials, and that no vital message was to be looked for from the relics of a bygone age to elucidate the great and pressing problems of to-day. Hence, hoping once more to take its place as the natural spiritual guide of the people, organised religion is attempting to put its house in order. There is some rigid self-examination and frank acknowledgment of past failure to adequately champion the cause of the oppressed. The lesson of a house divided against itself appears to have been taken to heart, with the result that an effort is now being made to weld the Church and Nonconformity into a new Union. In its endeavour to meet the growing power of Trade Unionism, the Church is to be "democratised" and is to show more sympathy with Labour's aims. The Lay Worker is to have larger powers of administration, and as a further mark of its recognition of the new spirit of the times, women are to take some real official part in ministering to the spiritual needs of the people.

To the psychically trained student entering that silence, knowing its value as a great revealer of hidden things, it soon becomes evident that underneath all the noise and confusion of a world apparently hastening headlong to dissolution, there are forces silently and unobtrusively making for the re-building of a better world. He realises that from the spirit spheres light is streaming into this world's darkness, and its energising powers are manifesting through all the social and religious activities, seeking the improvement of mankind.

This thought of spirit guidance assumes a new importance if we understand that in the general advance of humanity towards a higher life, no one side of it is peculiarly spirit guided in a sense different from the inspiration which impels another man to work for the League of Nations or the preservation of child-life. These powerful spirit influences do not fall haphazard on our world, nor are they working at cross purposes as might be supposed at first sight. In reality bands of spirit beings have charge and government over all human social activities, and these again are subject to still higher spirit authorities, so that unity of aim is maintained. But our poor finite mind naturally seizes on the outward diversity and apparent opposition rather than on the deeper manifestation of the world's general advancement. This latter knowledge comes only by long contemplation and intuition.

From this point of view we can now see that the efforts put forth and resulting in the acceptance of the new Constitution for our Spiritualists' National Union and Churches is part of the self-same energising spirit power stirring into renewed activity every associated effort for the upliftment of human life. Since then it is part of the new urge of the manifesting spirit of the age, I am confident that the new Constitution will prove successful in operation. There may be, of course, some small adjustments such as all new mechanism requires to make it perform the intended work quite perfectly, but apart from these, nothing but a lack of goodwill to work harmoniously together can prevent a great expansion of our work and influence resulting from the change.

But perhaps someone will ask, since our Movement owes its entire existence to the fact of spirit guidance, and would cease to be if such guidance was withdrawn, is there not some special relationship with the spirit world differing greatly from the guidance afforded the other bodies mentioned above? I reply that any such difference can only be because of the special nature of the revelation given through the Movement to the world. The position may be regarded thus: The General Headquarters Staff of the Army of Humanity is stationed in the spirit spheres. The various Army Corps are operating on the field of the planet earth. The Spiritualist Movement represents the Field

Telegraph and Telephone Service for the conveyance of G.H.Q. orders to the operating units scattered over the battle ground. It follows naturally that there is a closer contact between the G.H.Q. staff and this arm of the service than between other operating units. But this closer relationship betokens no special mark of favour, nor does it follow that the members of the Field Service are permitted to know more of the intentions of the General Staff than those to whom orders are sent. The Field Service is simply the specialisation of an arm for the more perfect control of all the services in the field. On such a view our position is less a matter of privilege, but much more one of responsibility.

Let us return to our main contention and explore a little more fully this conception of a spirit guided world. If every movement working for the upliftment of mankind is under the direction of spirit agencies, it will be common ground with Spiritualists that all the workers in such movements are but instruments through which the agencies work, in exactly the same manner as mediumship manifests in our own movement. Each worker's interest and capacity is used to secure the fullest possible advancement of the particular cause espoused. The main concern of the controlling spirit groups is the necessity of spreading any knowledge or creating the necessary conditions helpful to the success of the cause under their special charge. Their choice of instruments, therefore, is governed not by any inherent moral or spiritual qualities in the mediums, but by such developed or latent capacities of executive powers that can best forward the cause in hand.

Here, then, is the secret of that strange problem which bewilders so many earnest and sincere workers, the presence of the obviously insincere and self-seeking individual in the ranks of every forward movement. How can the world advance, we ask despairingly, if its leaders jostle each other in a mad intrigue for place and power? Fortunately events prove that rarely is any movement irreparably damaged through the exposure of scandals in the lives of its leading representatives. We unconsciously touch the truth when we refer to the greater than human hands that guide the destiny of the cause we have at heart. "The movement is bigger than the men and women who compose it," we plead in extenuation of an attack on it for the misdemeanour of some leader.

Let us, then, look forward confidently. Mankind is surely climbing up from his greatest imperfection to his ultimate unity with his Creator. The real leadership and guidance behind all the associations through which aspiring man seeks salvation is in the heavenly spheres. The goal is thus assured. For the lowly and such as can find no higher work than the faithful performance of some allotted task, let them rest in the assurance that such faithful service is the highest religion. Let us make no mistake about this basic principle. Our souls are purified by every task well done, and our advance spiritually is helped thereby. Correspondingly our souls are dwarfed by every task ill done, and our advance spiritually is hindered both while here in the body and when we pass through the veil. When we rise from these lowly tasks to undertake higher and more voluntary work the same rule holds good. Be not self-deceived, our spiritual growth and unfoldment must never be measured by the place we occupy in the movement of our choice. The one infallible test is faithfulness in service. Better far, therefore, to be among the lowly and obscure "who only stand and wait" and be clothed upon with the white garments of purity, than sit with the mighty for a season to discover in some awful moment of the soul's illumination that you are no more than an outworn instrument discarded for one more serviceable. Then, indeed, will darkness close round that soul in the remembered knowledge that in the day of opportunity choice was made of high estate and authority rather than sincerity and honour.

WE beg to thank our several correspondents who kindly pointed out an error in our recent topics in which we attributed a statement of the Psalmist to the Bard of Avon. We apologise for the error (which was a slip of memory) both to our readers and the "Bard."

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FRIDAY, DECEMBER 17, 1920.

The Making of Thinkers.

WE doubt whether there is another subject so all inclusive as Spiritualism. The student who would know it must recognise its manysidedness. Beginning with objective phenomena, it introduces us to applied science, whilst in the endeavour to trace from effect to causation we are compelled to look upon the theoretical or empirical side of scientific study.

As soon, however, as we get to subjective phenomena, we are brought face to face with the most tremendous subject which can occupy man's mind, viz., that of the human consciousness, and one thing is surely true, i.e., that the phenomena of Spiritualism has directed more attention on the nature of consciousness than any other subject has ever done. The wonderful, though by no means final, analysis of F. W. H. Myers, as expressed in his "Human Personality," was only made possible by the study of mediumship and psychic phenomena. In a lesser sense, Prof. Wm. James was largely indebted to psychic phenomena for the data upon which his treatise on psychology was based.

The study further introduces us to consciousness discarnate, and immediately opens up the question of the surviving element in man—that which continues and functions beyond death. As soon as it becomes a feasible theory that discarnate man can interfere in the affairs of this life, we are confronted with the almost infinite question of the degree or form of control or direction which an immaterial spiritual world exerts upon this material one, and the whole realm of the actions and reactions of a spiritual world upon this becomes a necessary study, involving consideration too, of the fitness of our bodies (anatomically and physiologically), for response to spiritual stimulus. This involves the whole of religion, and necessitates (if man's desire for a rational universe for a rational being is to be satisfied) the erection of a philosophical system of thought which shall embrace the two phases of human existence and their interaction.

Further, the consideration of the purpose of this life necessarily arises, and if, as the Spiritualist claims, such purpose is the unfoldment of potential powers and faculties, then the suitability or fitness of our present environment to fulfil such purpose must be considered. Granted that we are not here merely to eat and drink, to work and pass out of existence again; then the question must arise as to whether our present conditions of life are the best possible for the development of those powers, functions and abilities which shall go with us as assets into another world. To ask the question and to look around us, is to find it answered, hence the whole realm of sociology is brought before us as an important element in our evolutionary career, and there rests upon us the responsibility of so altering and condi-

tioning that environment as to render it suitable for the unfoldment of those attributes existing within us "not for an age, but for all time"—and, it may be added, eternity.

The whole superphysical realm is thus brought within our purview. The revelations of the present must be compared with those of the past, and the past and present conceptions and misconceptions of religion must be weighed in the balance as factors in the determining of truth.

The cultivation of a judicial attitude for the weighing of evidence is another segment of this all-round subject, and there is probably no other which gives such a wide scope for the exercise of calm comparison and discrimination in assessing the value of a given body of evidence. The tracing through a maze of apparently chaotic phenomena of the salient features and idiosyncrasies of some known personality is not a light task. Yet have we known men and women lacking in the recognised educational advantages of the academic world, whose power of penetration and analysis became, by constant practice, so acute as to be almost preternatural.

There are we know, those connected with the movement "whose geese are all swans," who talk glibly of "tests" without the slightest idea of the laws of evidence, but these are, after all, but a small proportion, and the bulk of them have come to us from schools of thought and training where the only virtue cultivated was that of believing, doing and thinking as they were told.

We are continually being asked the question, "If I become a Spiritualist, what must I believe?" Our invariable reply is, "We would not tell you if we could!" The acceptance of the Spiritualistic position does not involve believing what someone else is convinced of. There is no virtue in that. There is virtue in search and research, in study and discovery—in short, there is real and abiding virtue in passing through doubt to self-found knowledge.

"There lives more faith in honest doubt
Believe me, than in half the creeds."

One of the great values of Spiritualism is, that it stimulates men to personal investigation and independent thought. Wisely have we been told, "Seek, and ye shall find," and let be it said the only man who deserves to find is the seeker. The old fashioned theologian was terribly afraid that men should begin to think—"you see, they are quite incapable of thinking out these problems correctly!" Quite so, but men cannot well make more or greater mistakes than the theologian did. This fact is apparent when we know that every year is turning inside out the theological beliefs and convictions of the previous one. The fact that the clergy are "restating divine truth in the terms of modern thought" deceives no one. The fact is that a larger measure of truth is supplanting the ignorance of a past age, and strangling materialistic theological concepts with the fingers of modern spiritual revelation.

We have no patience with the fear of some religionists expressed in the term, "If you allow men to think for themselves, they may not all believe alike." We devoutly hope that they will not. Since no two minds are alike, and each man brings his own mind to a given problem, it must necessarily be that we shall differ in our estimate of truth. The differences in our degree of development must necessarily make for different standards, but by personal search men will find the standard they can rise to and attain, which is better than failing to reach that of another. The attempt, for instance, to make the Zulu a Christian has degraded him, not because the latter standard was not higher than his former one, but because we endeavoured to make him reach in a decade, a standard which we occupied centuries in reaching.

It does not matter whether we all think alike, but it does matter whether we personally THINK, and whether we personally search. Let there, however, be no heresy hunt. There is always room for differences of opinion amongst honest men. Ignorance always presumes it knows. The heresy hunts of the Christian Churches in the middle ages were the evidence and outcome of its ignorant materialism. True knowledge always spells humility, and makes for tolerance.

One of the greatest values of Spiritualism is that it stimulates thought and search, cultivates independent judgment, and the formation of opinions based on evidence

experience, and where this exists it needs but an insight into the variability of human nature to give expression to the broad and natural tolerance which goes half way in an endeavour to understand those who differ from one.

Yes! we are making thinkers, and the future of the world lies in the hands of those who, with clean cut thought and large open vision, are labouring to make that vision a permanent reality. Let us keep our balance and strive forward, since there are those behind us directing our activities who will forgive our imperfections and even excuse mistaken ideas if we are honest, tolerant, kindly and just, and if, too, our energies are actively applied towards gaining a fuller knowledge to-morrow than we possess to-day.

CURRENT TOPICS.

Our Xmas Supplement.

THIS week we present with every copy of THE TWO WORLDS a 16 pp. Special Supplement; see that you get yours. The long complete story, "The Old Bureau," is sure to please. Its author, Miss Daisy Barker, is an old favourite with our readers. Just look through our book list, you will find many volumes suitable for Xmas and New Year presents. A good book is always acceptable. Orders are coming in for the new issue of "The Arcana of Spiritualism." You will save money by ordering before the date of publication.

Spiritualism and Lunacy.

THE new pamphlet by Mr. H. J. Osborn dealing with the accusations of Father Bernard Vaughan, Rev. A. V. Magee and others that Spiritualism is a prevalent cause of lunacy, is now ready. It has been rewritten and amended in conformity with the latest Government returns, and can be quoted with authority. It should be valuable in combating our ignorant accusers. The price is 3d., post free 4d. In quantities to Societies, 13/12, 3s. per dozen, carriage forward. Let us have your orders.

Psychic Photography.

AS the result of a recent lantern lecture by our editor at the Hyde Town Hall, a challenge has been issued by the Rev. E. T. Pritchett, of Dukinfield, to produce psychic photographs under test conditions with material provided by the challenger. Some difficulty has arisen owing to Mr. Pritchett requesting that the medium shall not touch anything in connection with the experiment. As success must depend upon the psychic forces peculiar to mediumship impregnating the plates or other apparatus, a serious problem arises. One thing is sure: psychic phenomena cannot be obtained without mediumship. It is an essential element in the compound. One cannot have a chemical compound without chemicals, and if the medium is to take no part in the experiment, then there is no reason for his presence.

The Challenge Accepted.

HOWEVER, difficulties can always be overcome by reasonable men in council, and by a little give and take we have no doubt a series of tests will be arranged and the Crewe circle will co-operate. Mr. Pritchett has made one thing clear, viz., that whatever the results, he is prepared to make a public statement for publication. The editor of the "North Cheshire Herald" has brought the parties together, and after frank discussion an agreement has been come to, and presently we hope to announce the particulars and results of the attempts. The interests of the Crewe Circle will be carefully watched by Mr. Albert Wilkinson and our editor.

Quite!

WE recently had an invitation from the Sunday afternoon class of an Anglican church to send them a qualified exponent of Spiritualism to lay our claims before the members. We offered them the services of one of our best advocates, only to receive the reply that they had invited Sir O. Lodge and Sir A. Conan Doyle, and both had declined, but their platform was still open to either of these gentlemen. This, too,

in a tiny town of little importance. It looks as though a cheap advertisement is of more value than the truth. They will surely wait a long time before they secure a speaker equal to the one we offered them. "To what base uses," etc.

The Next Thing.

WE expect to hear that at Slocum-on-the-Mud Mutual Admiration Society there is a desire to discuss the question of "Peace," but the members are waiting for President Wilson to come over and address the meeting, as he is likely to attract a larger audience than a poor Tommy who fought to secure it.

Mr. H. G. Hey.

WE regret to report that Mr. Hanson G. Hey has had another seizure accompanied with hemorrhage, and is in a critical condition. His strength, however, is well maintained. His fine constitution has carried him through several serious crises, yet we will dare to hope that speedy release from the body will end his pain and inaction, that he may be enabled to co-operate with us—though from another plane—in carrying on the work which has been the central pivot of his life's activity.

Capital Punishment.

IN reply to the resolution of the Exeter Society against Capital Punishment, which we reported in a recent issue of THE TWO WORLDS, the following reply has been received from the local Member of Parliament by Mr. Harold Grainger, secretary, Exeter Spiritualist Society:—

"DEAR MR. GRAINGER,—I am personally opposed to Capital Punishment, and would vote for a Bill to abolish it, but I fear I am in a minority. You and your Movement must try and make converts.—Yours very truly,

"ROBERT NEWMAN."

There's work for all Societies to get such barbarism abolished.

A Materialisation Seance.

MRS. GLADYS DAVIES writes us from New Deval, Northumberland, that during her northern tour she had the pleasure of a sitting with Mr. Potts. The seance was held at the house of Mr. G. E. Moore, 46, Middle Row. There were 22 sitters, and Mr. Potts had stayed home from work during the day to fit himself for the seance, which was held in dim gas light. During the evening seven materialised forms were seen including one of Mrs. Davies' guides, and the following signed statement is sent us:—

"46, Middle Row, New Deval.

"Friday, Nov. 19th, 1920.

"At a sitting at the above address held specially on my (Mrs. Gladys Davies') behalf, 7 fully materialised forms appeared, in dim GAS light.

"Signed: W. Gibb, Mrs. Patton, J. Golightly, Miss Patton, J. Hogg, G. E. Moore, Mrs. Mary Bell, M. D. Johnson, E. McFarlane, M. E. Brown, Mrs. Moore, A. F. Delf, J. Bell, Jane E. Moore, Matthew Harrison, Jene Cooper, A. A. Crate, Mrs. A. Gibb, J. E. Brown, T. Turnbull, Isa G. Taylor, Gladys Davies."

Mr. Potts is no stranger to us by repute, and we are glad to note the effort to secure such phenomena in a measure of light. Such results reflect as much credit on the sitters as on the medium. We should have far more results of this type if our mediums were a great deal more particular concerning the qualifications of the sitters.

A SIGN OF THE TIMES. — On Monday, Dec. 6th, Mr. R. Boddington addressed by invitation the St. James' Parish Church Council, Enfield, some 50 people being present. At the end of an hour's explanatory address, questions were invited; but such is the soul deadening influence of orthodoxy that none dared to voice a question except the parsons present. It was well that were so, for they received several shocks, and the "flock" received some rational views of Christianity calculated to cause much thought for a considerable time to come, and judging by the applause the influx of new ideas was welcome.

The Cave of Saint Enid.

Mary Ida Rees.

Some gentle spirit still pervades the spot,
Sighs in the gale, keeps silence in the cave,
And moves with glassy foot o'er yon melodious wave.

—BYRON.

LEAVING the hard, well-worn path-way, and following a sheep track through the sweet-smelling grass, I gained the summit of the hill, and beheld the Channel spread out in mutable shades of blue and green, with, near the coast, strange lines of purple which spread themselves slowly, to vanish, I knew later, into the gold of the sunset.

Here all was loveliness and peace—the grey-blue of an English sky and a few stray clouds, the green of the sea; and behind the undulating emerald hills, ever rising in the distance. Where could one wish to spend a day better than this—alone amidst all this beauty?

Prone on the grass, I must have slept awhile, for the wings of sea-gulls in spiral flight above me recalled my normal faculties to an apprehension of my whereabouts. I pushed my hat from my eyes; the sun would be setting in an hour, the wind was already heaving little sighs, and the waves beat the rocks with more wilfulness than when I first heeded their restlessness.

I rose lazily, stretched at leisure, and began clambering somewhat awkwardly down the cliff. This was a tedious and even dangerous venture, but the object in view more than compensated for the risk. It was a cave, the front of which was overhung with brambles, the interior carved here and there with uncouth markings, almost obliterated by the air of centuries, but all indicative of the Christian faith—a cross, a figure with uplifted hand, I.H.S., and other markings too vague to define. Sand blown by the wind mingled in the soil and grasses at the threshold. I looked for a small article I had left last summer. It was where I had put it—no one had visited this spot since; indeed, it was known only to few.

A flutter of wings, and a sea-bird flew out with a strange cry. Some life, then, was existing in this sombre place. I caught sight, when my eyes had become used to the semi-darkness, of a nest deserted. A pair of winged lovers had mated and reared their young where hermit and hermitress had dwelt in solitude and asceticism, quenching all human desires, and meditating only upon the past, the suffering of Christ; the future, the reward of all their vicarious and supererogatory penance.

There was a small niche hollowed out of the solid rock in which would have been kept the hermits' few belongings; the stone slab that had formed their bed I cleaned of moss and grasses last year, and now set to work and cleaned it once more.

Here on this lone, precipitous cliff, with the sea lapping or lashing at the foot, and the winds howling or sighing around, in storm or shine, these hermits had dwelt one after the other in those early times when the Britons had fled thither at the approach of the barbarian Saxons. For centuries this cave had been inhabited by solitary dwellers a prince, it was said, came here and did penance for his sins; a young monk, whose gifts promised a brilliant career, gave all up and spent the rest of his life, forty years in this cave; several, whose names were forgotten, or names without history, an Abbot, and—St. Enid.

And in the rare dog-Latin document in which history of the cave had been transcribed, I remembered the account of her life. The daughter of a Welsh chieftain, orphaned when quite young, and brought up at the court of the prince of South Wales, she had been promised in marriage to a warrior-knight. Her dislike of her imposed husband had had no effect on the prince, and Enid disappeared from court.

Ten years passed before news reached the Court of what had befallen her. She had fled to a cloister of Benedictine nuns, become a novice, then sought this lonely cell after the death of its Abbot occupant. Here, practising great austerities, she had lived the rest of her short life. Her body was taken and buried in the tiny graveyard of the nuns, and henceforth the cave was spoken of as "The

Cave of St. Enid," the extraordinary piety and miracles of Enid, daughter of Tewdner ap Idais, having spread its fame along the Glamorganshire coast, and every year, for some time after her death, a little pilgrimage was made to the cave, and Mass said. Such was the transcription of an early document, shorn of its exaggerations of dragons, serpents, and the like.

The sun had dipped into the western sea, and slowly the gold was spreading across the waters. The tide was coming in, and the evening breeze swept past with a little sigh. I had sat down near the edge of the cliff. The gold of the sun-set was on all—the gold of love, the quietness of love, that which is Divine—shone around me as well. What if, to me, the carvings of the cell had no more meaning than some weird markings of an ancient Mexican temple? If the faith of Enid was no more true than that of olden Egypt? Yet, in this spot, her memory was sacred. Here, scorning the vanities of Court life, enduring hardness, cold and silence, healing by the power that was given her those who sought her aid, a soul had lived—nay, her body had lived, while her soul already mingled with the Great Essence that persuades the Universe.

What had she to fear from the storms of night, or the waves that essayed to leap the height of her dwelling? "My brother, the wind, and my sister, the rain," were as much hers as St. Francis', and his companions, hunger and cold, were hers also. For her the riches of the golden sunbeams, the perfume of the thousand blossoms that enclustered the hill-side, and at night the "floor of heaven" spread out its patens of "bright gold," and the moon sailed queen-like over all. All this was hers, and that communion and commingling with the Divine Nature of Whom these outward beauties were a manifestation.

And like the hovering of great wings there stole over me a sense of a Presence as if something of the great love of the universe had been concentrated, and was expressed by one particular Being. It spoke to me, not in words, telling me things which I, on my part, can never render into words, and it made me look from the finite of the waves, skies, hills and sunset into the Infinite of Eternity that is beyond time. And just as with other eyes I gazed into that realm and sought to pierce its very heights, a voice gentle as the evening breeze, said, "Not yet, brother!" And the spirit stood apart, it seemed to me.

But still I did not feel that I was alone. From the sombre cave came forth great streams of love, and the waves had a new meaning in their low murmuring, the flowery bank held other sweetnesses than those discoursed by the bee, and the afterglow turned more things into gold and orange and rosy pink than the dull green sea or the grey clouds.

I lingered till the last vestage of colour had faded from the sky, then reluctantly turned, and, saying a prayer to the cave as if it had been an altar, I clambered up the bank and set out on the long walk that was before me.

To-morrow would bring the noise and bustle of the great city, and I would be tired after all this. But what matter? I had met, in the realms of subconsciousness, St. Enid herself, and away in some mysterious storehouse of my nature were things more wonderful than the gold of the city could buy, or the books of her libraries teach. I looked up, and in the summer twilight there already shone out a few stars.

Invocation.

O, Thou Infinite and All-wise Father! We would draw near to lay before Thee our petitions, knowing that Thou dost hear and answer prayer. Wilt Thou remove from our path the stumbling blocks that hamper and hinder us, and shed beams of light into our doubting minds to illumine the dark corners, and to drive out the lurking foe. Almighty Father! Great the labour, great the love. Great is the work, great must be the power. Grant us the love, the power and the consolation that we so sorely need, and to thee will we render our grateful thanks. Before Thee we will testify our grateful adoration, and to Thee will we bring the freewill offering of our loving homage. Glory, blessing, honour and praise be unto Thee from all the angels and spirits throughout the Universe.—Amen.

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 send name and address, not necessarily for publication, as a guarantee of good faith. In order to avoid delay and the necessity for curtailment, it is requested that letters to the Editor be made as brief as possible.

S.N.U. FUND OF BENEVOLENCE.

SIR.—Enclosed, please find November income, which is fairly good, but not up to expectations. Societies and friends must be more generous if we are to realise £300. That is only the amount already sent out this year. If any Society have not got their poster and circular, do not hesitate to send your collection. The usual number were sent out, but secretaries' addresses are often changed. I thank all Societies and friends for money already received, and hope others will do their best that the desired amount may be realised.

PRIVATE DONATIONS: M. A. Severn, 5s.; Mr. Venables, £1 1s.; Mrs. Ward, 10s.; M. L. Copping, 10s.; A Well-wisher, Battersea, £2; J. E. Ball, 5s.; J. P. B., 5s.; Grateful, 10s.; Mrs. Entwistle, 10s.; Mrs. Coates' Circle, 3s.

SOCIETY DONATIONS: Clapham Society, £2 12s.; Leicester Foresters' Institute, £1 5s.; Preston, Lancaster Society and Lyceum, £2 8s. 8d.; E.L.S.A., £1; Swansea Society, £1 1s.; Barrow, Ramsden-st., £3 10s.; Burnley, North-st., £1; Nottingham Spiritual Evidence, £1 8s. 9d.; Manor Park Society, £3 16s.; Walsall Reunion, £2 12s. 9d.; Humcorm Lyceum, 6s. 0½d.; Hackney Society, £1 10s.; Huddersfield, Peter-st., £1; Sowerby Bridge Lyceum Circle, 5s.; Slaithwaite Society, 10s.; Earby Society, 12s.; West Hartlepool, £1; South Shields, Fowler-st., £2 5s.; Middlesbrough, £1 5s. 6d.; Birmingham, Saltley Society, £3 15s.; Sixton Church, £3 3s.; Brighouse, Martin st., £1 1s.; West Vale, 12s.; Chesterfield Society, £1 11s.; Foleshill Society, £3; Dalton-in-Furness, £1 2s. 6d.; Abertillery, Six Bells, 10s.; Hadfield, £1 3s.; Doncaster, Wood-st., £1 1s. 6d.; Newcastle Centre, £1 10s.; Lewisham Society, £1 8s.; North Shields Society, £3 4s.; Whitley Bay Society, £2 4s. 8d.; Keighley Society, £4; Sunderland, United, £1 3s. 7d.; Straycoates, £1 1s.; Little Ilford, £1; Clitheroe, 16s.; Chesterfield Lyceum, £1; Hull, Holborn Hall, £1 1s.; Belper, £1; Whitley Bay, National Church, £2; Paignton Society, £1 1s.; Glasgow Association, £3 12s.; Coventry Society, £2 2s.; Shipley Society, £1 5s.; Colne Society, 10s.; Southampton Church and Lyceum, £17; Halifax, Raven-st., 10s.; Armley Society, £1 17s.—With sincerest thanks and gratitude,

MARY A. STAIR, Hon. Sec.,

14, North St., Keighley, Yorkshire.

IN SUPPORT OF W. GREGORY.

SIR.—Two correspondents in your issue of December are rather severe on Mr. W. Gregory. What that gentleman has said, and to which these gentlemen have taken exception, merely proves that as individuals, and as an organisation, we have the defects of our virtues. Criticism, of individual values, and a disposition to weigh in the balance all that may be brought before us—these we are led to accustom ourselves to. This has at times when carried to excess something of a doubtful quality about it, and then comes a Richmond who denounces these things wholeheartedly when views are expressed of a somewhat extreme character from those he has himself hitherto held. Still, it is true the rushing turbulent waters are frequently the fresher and sweeter as contrasted with the stagnant pool, and we are sometimes told that "movement is life!"

I hope, however, your correspondents will steer clear away from the fault of ingratitude. It is probably true that in their youthful days a "Gregory's Powder" was of real benefit to them, now they are objecting to a little powder and shot from one of that ilk. Having had the pleasure of the personal acquaintance of Mr. W. Gregory, of Bristol, I am perfectly certain he is earnestly desirous of searching for truth for the sake of its own primary value and usefulness. It should be clear to both sides that the finite cannot possibly comprehend the Infinite. We cannot

possibly know God fully and completely, happy are we if we have learnt something of Him. JOHN G. WOOD.
49, Gerrard St., Birmingham.

SEXUAL RELATIONSHIP IN THE SPIRIT WORLD.

SIR.—In reply to your correspondent, J.W., who requests information relating to the above subject, I herewith present my views on the matter, and I have no wish to assume that my remarks are final, owing to the wide field this subject covers. In the first place, let it be understood that sexual relationship as we know it on this plane does not exist in the spirit world for the propagation of the species in any form whatsoever, therefore the existence of child-birth is unknown.

Male and female exist on this plane as a direct fulfilment of divine law. The function of procreation being an essential factor in the process of evolution. By the procreation of species the inherent instinct of progress is carried through the various incarnations, so essential to the ego, whereby he or she may return at the ultimate destiny, in every way perfect as ordained by natural law, under the guidance of those Masters, brothers of a senior humanity. I do not wish to infer that the various theories of re-incarnation are to be accepted. There is no doubt that we have functioned in other forms of matter, and will manifest again, albeit in a more refined vehicle, than our present physical temple. Whatever is, is, and will be through all eternity. Spirit and matter are absolutely indestructible.

There exists in each sex characteristics distinct in themselves, therefore we assume that in the various incarnations we are not necessarily born in the same sex, as in our progress through the numerous lives we acquire the subtle characteristics of the dual sex, thereby enriching the ego, that in the final phase of manifestation through matter, when we have earned that which will by evolutionary law admit us into the spheres of the great Masters, we will be perfect.

On transition from this vehicle of consciousness a spirit is immediately in tune with the new environment, and functions through an etheric body which, during earth life, was evolved from the physical organism. In the course of time and with the inherent ability to acquire all that is necessary for the education of the spirit, the affections draw the entity to the earth-plane, to be in constant touch with those in whom is centred the affection and love which are the origin of all happiness. Perhaps a husband was left to mourn an affectionate and loyal wife, a sister, brother or parent, and no matter whether of our colour of caste, the cosmic law of affinity manifests through all, and each soul finds its attunement (if not in earth with all its trials and vicissitudes) in a higher state of consciousness, where affinity, whether it be from similar or dissimilar sex, is a direct attunement with the divine principle.

The entity watches the course of the loved one, during the path of earthly progress, and on the passing of that partner two souls are united. Through the spheres they travel, and in the passing of the centuries, with the shedding of the etheric body which was so essential to their early life in spirit, they face each other as a divine and shining luminance. One great thought, earthly remembrances but a vague shadow of the misty past, sex entirely forgotten, an atonement with all souls.

"Somewhere there waiteth in this world of ours for one lone soul, another lonely soul,
Each chasing each, through all the weary hours,
and meeting strangely at one sudden goal,
Then blend they like green leaves with golden flowers,
into one beautiful and perfect whole,
Life's long night is ended, and the way lies open
onward to Eternal Day."

DENBY CHAMBERS.

THE S.N.U. has issued a very useful account book for the use of Societies, so arranged that the work of a secretary or treasurer is easy and simple, and a balance is struck automatically. The various items of income are arranged under separate heads. This should be very welcome to Society secretaries. They may be obtained from the offices of the Union, 25, Thornton Lodge Road, Huddersfield.

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.*

MEETINGS HELD ON SUNDAY, DECEMBER 12, 1920.

ABERDEEN, Bon Accord. — Mr. A. M. Duncan, President, occupied the platform at both services, with much appreciation. Mr. Hill presided.

BARRY, Atlantic Hall. — Mrs. Timms, of Cardiff, gave a most inspiring address on "Things old and new," giving the beautiful truths of our grand philosophy from the highest and best standpoint. She also gave clairvoyance. Mr. Stark presided.

BEDWORTH. — Mr. Rowe gave an address in the afternoon on "What am I seeking?" Mr. Holland gave clairvoyance. Evening, Mr. Hutton gave an address on "Mediumship," also giving clairvoyance. Mr. Rowe presided.

BRIGHTON, Athenæum Hall. — Mr. H. Boddington gave addresses. Clairvoyance by Mrs. Cuggy. Good and appreciative audiences.

BRISTOL, United. — Morning, open circle. Evening, Mr. Pritchard gave a very impressive address on "The rich man and Lazarus." Mr. Huggins presided.

Dighton Hall: Mr. Hick gave splendid thoughtful address, which was well appreciated. Mr. J. M. Eddy presided and also gave clairvoyance.

Clifton: Miss Mary Mills gave an excellent address followed by clairvoyance.

CARDIFF, Central. — Mr. and Mrs. Hayward, Penarth, gave addresses and clairvoyance. After circle was conducted by Mrs. Marshall, the president. Clairvoyance was given by several mediums to a very sympathetic and attentive gathering.

EASINGTON LANE. — Mrs. Huntly, of Chester-le-Street, gave an uplifting address, and Mr. Hay, of Grangtown, together with Mr. Abbott, also gave short addresses. Mr. Jones presided.

EASTBOURNE. — Mrs. S. G. Heath's controls gave addresses followed by good clairvoyance. Mrs. M. A. Mansell presided.

EXETER, Market Hall. — Discourses were given by Mr. W. H. Watkins, of Plymouth, on "Body, mind, spirit" and "Spiritual freedom." Clairvoyance by Mr. S. Squire.

HIRST. — "Mediumship: its sacredness and great power to help humanity" was very vividly demonstrated by J. R. Bell, Bedlington. Very successful clairvoyance.

KIRKCALDY. — Mrs. Manson, of Glasgow, gave intellectual and spiritual addresses and clairvoyance. Mr. Hendry presided at the morning service, and Mr. Seath at the evening service.

LIVERPOOL, Daulby Hall. — Mrs. Jessie Greenwood gave trance addresses

and clairvoyance. Afternoon, "Ideals." Evening, "The need of the vision: Does Spiritualism supply that?" Both addresses were listened to with rapt attention by appreciative congregations.

LONDON. — Battersea: Mr. Maskell gave address and excellent clairvoyance.

Brixton: The Lyceum supplied the speakers in the form of Mrs. Staten and Mrs. Clements, who gave fine addresses. Mrs. Clements also gave some well recognised clairvoyant descriptions.

Clapham: Dr. Léon, M.A., F.S.P., F.P.C. gave a splendid address on "The Mevlevi Dervish," which was appreciated by all present.

Hounslow: Mr. Pulham gave an uplifting address and Mrs. Pulham gave well recognised clairvoyance.

Lewisham: Mr. Percy Beard's control gave an eloquent and uplifting address, and emphasised the necessity of the dedication of self to the service of God.

Little Ilford: Mr. G. Prior gave an excellent address on "The advent of the real."

S.L.S.M.: Morning circle conducted by Mr. S. Clarkson. Evening, Mrs. M. Gordon gave an address, afterwards giving clairvoyance.

LOUTHBOROUGH. — Mrs. G. Hall gave addresses on "Duty" and "The wonderful mechanism of man: body, soul and spirit." She also gave clairvoyance.

MEXBOROUGH. — Miss Brewer, of Wakefield, gave addresses followed by clairvoyance.

NEWPORT, MON. — Mrs. Gordon Thomas gave good address on the poem, "The dream," also clairvoyance.

NUNEATON. — Mr. Winsor, of Blackheath, gave addresses which were constructive and homely. He also gave clairvoyance. Mr. Mason occupied the chair.

PETERBOROUGH. — Excellent discourses by Nurse Woollerton, of Peterborough. Mr. Rickett gave clairvoyance.

PLYMOUTH, Morley-st. — Mr. Chas. Osborne gave an address on "The path of duty and the path of desire." Mrs. Pollard gave clairvoyant descriptions which were well recognised.

Stonehouse: Meetings conducted by Mr. C. Arnold. Soloist, Mrs. Mary Sampson, "Into Thy Hands." Address by Mr. H. Pearce, on "The God in man." Clairvoyance by Mr. John Dennis.

YORK, National. — Mr. L. Firth delivered addresses, his evening subject being, "Faith, hope and charity." Clairvoyance and messages were also given.

BIRTHS, MARRIAGES and TRANSITIONS.

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

TRANSITION.

CLARK. — In loving memory of James Thomas, the beloved husband of Eliza Clark, and second son of Mrs. S. Clark, of Camberwell, S.E., who passed to the better life on December 6th, 1920, in his 59th year.

FIRTH. — In loving and affectionate memory of my dear husband, James Mawdesley Firth, who passed to his heavenly home December 7th, 1920. "We shall meet beyond the river." — LOUIE M. FIRTH.

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.

RUNCORN. — MR. G. ATTACK, 15, Clarence-street, Runcorn.

Society Advertisements.

South Manchester Spiritualist Church

PRINCESS HALL, MOSS SIDE.

SUNDAY, DEC. 19TH, at 2-30, LYCEUM
At 6-30 and 8-15, Mrs. SHEARSMITH
MONDAY, at 8-15, Members' Develop-
ing Class, Mrs. EASTWOOD
TUESDAY, at 8, Public Develop-
ing Class, Mrs. FORREST.
THURSDAY, at 3 and 8-15, Mrs.
APPLEBY.

Manchester Central Spiritualist Church

ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30.
DEC. 19.—CIRCLE.
" 26.—MRS. OATEN.
JAN 2.—Circle for Members Only.

Manchester Society of Spiritualists

38, MASKELL STREET, ARDWICK.

OPEN CIRCLES
will be held in the Rooms of the above
Society every Sunday Afternoon at
o'clock prompt.
Doors closed at ten past. All invited.

MASKELL ST. LYCEUM, ARDWICK

SUNDAY, DEC. 19TH, at 10-30 and 6-30
OPEN SESSION.
At 6-30, MR. LAPPIN.
All are welcome.

Collyhurst Spiritual Church,

COLLYHURST STREET,

SUNDAY, DEC. 19TH, 10-30, 2-30, 6-30
LYCEUM OPEN SESSION.
MONDAY, at 3 and 8, Mrs. B. BUXTON
WEDNESDAY, at 8, Mrs. LARNER
SUNDAY, DEC. 26TH, Mrs. ROBERTS

Longsight Spiritualist Society,

SHEPLEY ST., OPPOSITE PIT ENTRANCE
KING'S THEATRE.

SUNDAY, DEC. 19TH, at 6-45 and 8-15
Mrs. LANGFORD.
TUESDAY, at 8-15, Mrs. APPLEBY.
THURSDAY, at 8-15, Mrs. RICHARDS

Moss Side Progressive Lyceum Church,

66, RABY STREET.

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

WEDNESDAY, DECEMBER 29TH.
CHRISTMAS PARTY.
Tea at 5. Dancing at 8.
TICKETS: Adults, 1/6. Children, 1/3.
Admission by Ticket Only.

Pendleton Spiritualist Church,

FORD LANE.

SUNDAY, DEC. 19TH, at 2-30, LYCEUM
At 6-30, MR. W. ROOKE.
WEDNESDAY AND THURSDAY
NO MEETING.
SUNDAY, DEC. 26TH, OPEN CIRCLE

Milton Spiritualist Church,

BOOTH STREET, ECCLES CROSS.

SATURDAY, DEC. 18TH, at 7-30,
Mrs. HOPE.
In Aid of Building Fund.
SUNDAY, DEC. 19TH at 3 and 6-30,
Mrs. IRONS.
MONDAY, at 3 & 7-45, Miss SANDIFORD
WEDNESDAY, at 7-45, OPEN CIRCLE

Bristol Spiritualist Temple,

16, BERKELEY SQUARE, CLIFTON.

SUNDAY, DECEMBER 26TH,
MR. PRITCHARD,
Clairvoyance.