



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. 1728—Vol. XXXIII.

FRIDAY, DECEMBER 24, 1920.

PRICE TWOPENCE.

Marylebone Spiritualist Association, Ltd.,

Hold **SUNDAY EVENING MEETINGS** at 6-30 p.m. at
STEINWAY HALL, Lower Seymour Street, LONDON, W.
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LONDON SPIRITUAL MISSION,

13, PEMBRIDGE PLACE, BAYSWATER, LONDON, W

SUNDAY, DECEMBER 26TH, at 11, Mr. P. E. BEARD.

At 6-30, Mr. ERNEST HUNT.

WEDNESDAY, DECEMBER 29TH, at 7-30, Mr. T. ELLA.

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At 6-30, Mr. A. VOUT PETERS.

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

SUNDAY, DECEMBER 26TH, at 11, Mrs. M. ROBERTSON.

WEDNESDAY, DEC. 29TH, at 7-30, Mrs. MAUNDERS.

N. L. S. A.

GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN.

XMAS DAY. HALL CLOSED.

SUNDAY, DEC. 26TH, at 11 and 7, Miss MARY MILLS,
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WEDNESDAY, DEC. 29TH, Our own Members will conduct
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THURSDAY, DEC. 30TH, Dr. W. J. VANSTONE.

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At 7, PUBLIC MEETING.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

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PRICE TWOPENCE.

Invocation.

Look upon us, O Father, in Thy tenderness, and in Thy compassion. Thou, who knowest and who rememberest that we are dust, give unto us a renewal of Thy solicitude for our spiritual good. Thou, who hast made us to be partakers with Thee of Thy Spirit, that we may become Thy Christs, help us so to live our life on earth that every day of our existence in the body may find us acquiring that spiritual attainment and unfoldment which alone can make us at one with Thee in spirit and in truth. Believing that Thou seekest such to worship Thee, we, as Thy children, pray Thee now to accept the adoration of our love and confidence in Thee, as our Father, for evermore.

AMEN.

The Existence of God.

W. Gregory.

I RENT allotment ground under our Corporation. Some few years back, when on the allotments, I was explaining to a child of some ten years or so about the earth being round. I pointed out to her that if we went on and on we should come to a position when we should stand at right angles to our present position. She remarked with a laugh, "We'd fall off." Now we, or some of us, know, or think we know, why we do not fall off; or, to put the matter more scientifically why we remain where we are. What I want to point out, however, is this: that the child's attitude of considering was the right attitude, and I would ask that those who read this article should adopt that attitude, and not fly off at tangents in relation to footle notions.

Now, let us get a definite concrete idea of what we mean by the existence of God. The paper on which this is printed (if the editor accepts my article) is, it exists; so precisely in the same way in relation to God. God is, God exists. Let us here and now adopt the child's attitude of considering, and let us apply that consideration to the phenomena of nature as they appear before us. Now, here is a scene: The sun "sinking" towards its setting, great masses of clouds ranging from almost black through varying greys to white, and a crescent moon and blue sky seen through an opening in the clouds. Now, without dogmatizing in relation to present-day astronomical views, let me take them as being correct for the purposes of this article. We get the earth some 8,000 miles in diameter revolving on its axis once every 24 hours. We get that moon, 2,160 miles in diameter, also revolving on its axis once every lunar month. We get that vast body, the sun, said to be 865,000 miles in diameter, also revolving on its axis. We get the earth, on the Copernican plan, moving round the sun, the moon moving round the earth, and at the same time moving round the sun with the earth, whilst the whole solar system is said to be moving in the direction of the constellation Hercules, and in addition to that we get the precessional movement of the earth taking 26,000 years to complete a revolution. Well, who made these things and arranged their movements? Poor man didn't!

Let me take another illustration, the construction of the human eye (one of Paley's illustrations). At the front of the eye we get that comparatively hard crystalline substance, the cornea; we get then the aqueous humour; then the iris with its automatic mechanism for enlarging or reducing the size of the pupil in accordance with the amount of light entering the eye; we get the transparent

lens behind the pupil, then the vitreous humour possessing a different refrangibility to the aqueous humour, and at the back of the eye the retina with its particular adaptations for the purposes for which it is used. But why labour these evidences of design? It is sufficient to say that design is evidenced on this earth alone in their duplications in many billions of instances.

But does God evidence His existence other than through the evidence of design in nature? He does, in special manifestations. I suggest that He evidences His existence in vast numbers of psychic (spiritual) manifestations, and that He is vastly more immanent in action than many of us think. I do not, however, propose to make more than that passing reference to those phenomena generally, but I do propose to refer to special manifestations of God to myself personally, manifestations that settled for me once and for all the question of His existence. One was a momentary consciousness of fear of God (something practically presented to the consciousness) and the other, in a "dream," when I "sensed" knowledge of God. There is no use in carping about these phenomena: they occurred, and they carried with them their own evidence. I might mention, too, a special "dream" I had. There was a rectangular opening in the clouds. Behind this rectangular opening there were moving clouds, and then a curtain of cloud came down in front of the opening (as a curtain at a theatre might) and shut off the scene behind.

I would also draw attention to the time at which the Armistice ended, i.e., the eleventh hour of the eleventh day of the eleventh month (1918), and I strongly suggest that it was a special manifestation of God. If we take it that there are two eleventh hours in the twenty-four, the chance of its being chance is 1 in 4,380, but, on the other hand, if we take it that there is but one eleventh hour in the twenty-four, and that of course the first eleventh hour, the chance of its being chance is 1 in 8,760. In connection with this I would draw attention to the following excerpt from "The Bristol Times and Echo" for November 13th, 1920. It is headed "Eleven": "At the Armistice service held at Holy Trinity, Clifton, at the 11th hour of the 11th day of the 11th month, there were four times 11 people present, of whom 22 stayed for the Communion service. The offertory was 11s. 11d."

I submit the foregoing in support of my suggestion that God is much more immanent in action than some of us think.

Might I suggest that my personal experiences of direct and indisputable special manifestations of God might be multiplied many times by the experiences of others, and that the detailed accounts of these experiences would form a very strong body of testimony to God's existence.

An interesting debate will take place on Friday, Jan 7th next, at the Central Y.M.C.A., Doncaster. Mr. W. G. Hibbins, B.Sc., of Sheffield, will debate the subject of Spiritualism with Rev. John Bretherton, Minister of Priory Place Wesleyan Church, at 7-30 p.m. Our case is in good hands, and there should be an interesting and dignified discussion.

The Leicester Society will be poorer for the loss of the physical form of Mr. Jos. Hurst. He was an enthusiast who laboured unceasingly to spread abroad the message of Spiritualism. The body was interred by Ald. Chaplin, ex-Mayor of the city, and President of the local Society. May the knowledge of his near presence bless and comfort those who remain.

Colour Clairvoyance.

A. G. Gamble.

It has been said that to be colour clairvoyant is to be beautifully clairvoyant, and so it is, for some of the colours I have seen were transcendently beautiful.

Take the sun colours for example. Just imagine how you would feel on waking in the morning when the sun is shining, providing you have no obstructive window blinds, and that your window faces the East. You find your bedroom filled with the softly glowing brilliant ultra-red light. When the atmosphere has been very clear this colour has been so dazzlingly vivid, notwithstanding that my eyelids were closed, that I have been obliged to shut it off. If I cannot adequately describe the beauty of the sun's red colour, I shall fail in giving a description of the intensive beauty of its ultra-violet. These colours are enhanced by their filtration through the window-glass. Also, I see a beautiful green thrown forward inside the window (the colour of the glass is green) together with sun spots which are either red-rimmed with a radiant centre, or more often deep blue. Sometimes the blue spots form a chain.

If you cannot see the sun colours with your eyelids closed, you should see with the eyelids open the colours of the curved sun rays which come into the room at the top of the window, and although somewhat dazzling and confusing, you should be able to pick out red, blue, green, yellow, orange, purple, and violet.

Some of the human auras are very beautiful. I was completely carried away by the radiant beauty of the red-purple aura of the late Mr. Olman Todd on the night when he gave his entrancing lecture, "Love's Pilgrimage to Paradise," and on another occasion I was charmed with the bright pale blue aura of a young woman who sang a solo. It is not uncommon to get a good aura with a vocalist. Reds are more common than blue, but vary in shade and radiance, which also applies in a lesser degree to the blue auras. I have only seen one green aura, and at the time when the lady gained an access of energy in her forcible speaking, a green auric emanation was thrown off and away from the upper part of her back. I have seen turquoise blue aura, also a white one. Some time ago I was fascinated with a strange red aura seen with a woman speaker (a medium). When she was speaking her aura kept expanding and contracting, and when contracted was in turmoil. I can only describe this one as volcanic.

Although it is 25 years since I saw my first spirit visitor, and that, strange to say, was outside my bedroom window (facing east) at dawn just before sunrise on a June morning, it is only in recent years I have developed what psychic gifts I possess (apart from psychic travelling), and that, I think, is due to my joining our local Society, my constant attendance at the circles, and the desire to get on. I saw my first aura at a circle soon after joining the Society. It was the red aura of a young woman which extended to the two sitters on her right and left. Her face seen through her own aura looked so refined and beautiful that the charm of it remained with me for some days after.

I had a delightful experience last year with a grandchild, a little girl 18 months old, who was shortly to go to South Africa. She had been lifted up, and when looking I saw that she had a pretty blue aura. Shortly after I was surprised to see another aura identical in colour and radiance on the floor close by her. Watching this second aura there presently emerged from the top part of it the face of a little Zulu girl child. The face was clearly defined with its smooth black skin and its little protecting jaw. The face was then withdrawn, but the aura remained, and when my grandchild was put down and toddled about and across the room, the second aura went with her keeping close company. I had been told that some little children are clairvoyant and when they play with spirit children they think they are real children, so I watched for recognition but observed none, and I do not think that my grandchild saw the spirit child.

With regard to the significance of human auras it is said that bright red symbolises love and affection. Certainly I have seen over the heads of sitters in circle the red

auras from which spirit faces have emerged of close relatives of the sitters. We were told by a control through a trance speaker that there were only two colours on his plane, which he stated was a love plane: white blue and blue. The white aura signified love and the blues stages of spiritual progression. The turquoise blue, it is recorded, stands for fidelity, which was true of the individual with whom I observed it. The green aura, intellectuality. This also is true of the individual, and if you knew the lady in question you would say there is not the slightest doubt about it.

Why are the spirit planes sometimes called spheres? Surely there is nothing globular in a plane. Just recently I was shewn a great plane in miniature. It was flat, and looked solid enough; was irregular in contour, and the length exceeded the breadth by a long way. It was without depth, a land without a subsoil, if I may exclude a finer, lighter and filmy matter beneath without cohesion.

The S.N.U. Constitution.

WE have received the following letter from Mr. Thos. Bogue (Secretary, Northern Counties Union), and in view of the importance of the subject, we think it wise to publish the same, with copy of the official reply:—

"SIR,—Would you help in settling dubious points in connection with the new constitution of our National Union by allowing correspondence re same through the pages of THE TWO WORLDS. I find in our area, the Northern Counties, much dubiety anent certain matters, and a disposition to magnify certain difficulties before bringing same to the test of experience.

"Will Societies, after once becoming members of Union under new constitution, be at liberty to resign such membership, either by due notice given or simply by lapsing through non-payment of subscriptions?

"There is a contention that once a Society becomes a member they cannot withdraw nor be expelled, because there is no method nor means laid down for same.

"If a Society does leave, or is expelled, does it take its effects, its assets in monies or goods with it, or has the Union any claim or lien upon its funds?

"It is said that through a Society sending up its 6d. per member per year, to the Union Secretary, and sending up a copy of Balance Sheet, and having its books open to an inspection by the Union auditors (if necessary), such occasions a disability as follows:—

"That Societies are no longer free agents. They cannot leave the Union, or if they did leave, their funds, etc., could be commandeered by the said Union.

"What is the opinion of the Unions' legal adviser upon these matters?

"If it be true that these disabilities exist, as opponents of new constitution contend, can the Union itself alter and amend to suit wishes and requirements of the majority, so that the part may be safeguarded against the whole?

"Now, Mr. Editor, would it be asking too much to ask you either to answer these questions yourself, or submit same to Mr. Yates or to the Union's solicitor? My reason for troubling you is that these matters may be ventilated, and, if possible, to counteract certain forces at work here which tend to bring about dis-union. Respectfully yours,
"THOS. BOGUE."

1. An affiliated Society may at any time resign its membership of the Union by resolution of the said Society duly passed at a properly convened meeting of the members. Any Society will cease its affiliation automatically if its contributions remain unpaid at a specified date (say March 30th).

2. If a Society leaves the Union it leaves AS IT IS with all its moneys, goods and chattels. The Union has no claim on any moneys or goods of the Society other than the affiliation fee of 6d. per year per member.

EXCEPTION. Trust properties vested by special resolution in National or Joint Trustees are subject to the same regulations as under the old constitution.

3. The opinion of the Union's solicitors is clearly and definitely that a Society's belongings are the Society's property, and the Union has no claim or lien on the same.

4. If such disabilities exist (which they certainly do not) they can be altered by a notice of motion and resolution passed at any annual Conference, and the present officers of the Union will be prepared to support such resolution.

5. The sending to the Union of the Balance Sheet of the Society duly audited is for the following purposes: (a) For statistical purposes. (b) As a guarantee that the Society is bona fide and not conducted for the personal gain of an individual or individuals. (c) As a guarantee that the members of a Society have control of its funds and activities.

6. Every Society will have complete local autonomy, provided it acts in accordance with the minimum requirements laid down in the "Rules for Societies."

A Fine Thought.

REV. CANON HUBBLE preaching at Leamington, stated that he was recently called to unveil a village war memorial. At the conclusion of the ceremony a bugler was to sound the "Last Post," so he suggested that the "Last Post" should not be sounded unless it was followed by the "Reveille." However, upon inquiring of the bugler if he knew the "Reveille," the man said he had been so accustomed to sounding the "Last Post" that he had got out of practice of sounding the "Reveille." "And so," continued the speaker, "we find so many people who can sound the 'Last Post'; so many people who sound the note of rationalism, materialism, pessimism and agnosticism, but there are not enough who can sound the 'Reveille.'"

There seemed difficulty in sounding the "Reveille" when they looked round and saw the degradation and sin; the mean lives of selfishness and pleasure; when they saw people wrapped up in themselves and not caring for others. There were people steeped in sin and drunkenness or vice. That was just the "Last Post." People who had lost their dear ones asked, "How are the dead raised?" It was Christ who could raise the dead, and so when people would not believe that the dead could be raised, he (the speaker) could say, "You can only sound the 'Last Post,' but Christ can sound the 'Reveille.'"

The Canon said much that we do not agree with, but he is evidently absorbing the new spirit.

Spiritualism: Its Dangers and Hostilities to Christianity.

At the Town Hall, Leamington on a recent Monday afternoon and evening, the Rev. Chas. H. Rouse lectured on "Spiritualism: Its Dangers and Hostility to Christianity." The Mayor (Coun. K. R. England, J.P.) presided in the afternoon and the Rev. F. B. Feist (Vicar of Leamington) in the evening. There were good attendances.

In the evening the Vicar said he felt it was a good sign that at the afternoon lecture on the platform there were representatives not only of the Established Church, but of the Roman Catholic Church and the leaders of the Nonconformist bodies in Leamington. It did one's heart good to feel that in this question of Spiritualism being opposed to true Christianity the leaders of the great Christian bodies meet together on a common platform in their anxious desire to give support to that which they believe will help to overthrow what has become a very dangerous cult in our country, to say nothing of countries abroad. At the afternoon lecture those on the platform agreed with everything that Mr. Rouse said with respect to the main principles of the danger from the cult and of its being anti-Christian, and were filled anew with determination to do all in their power to stem a very dangerous tide which seemed to be sweeping over this country and countries abroad. The lecturer had resigned his living in order to devote the remaining years of his life to exposing the awful and dangerous fallacy of Spiritualism—in order to throw himself into this work for God.—"LEAMINGTON CHRONICLE."

ASK your Music Dealer for the Great Song, "THERE ARE NO DEAD." The song the world has been waiting for.

Your Duty.

James T. Moore.

For a moment try to think of what your life would have been without Spiritualism. Then think of those people who are without its comfort and influence; those poor souls who still mourn the "death" of their dear ones, their husbands and sons passed on during the Great War. Is it not your duty as a Spiritualist to try to enlighten them a little? Pass your copy of THE TWO WORLDS to a friend each week instead of tossing it into the waste paper basket. It is all very well for you to read these truths, but how much better it is for us to bring hope to those who are in the dark.

The public in general appears not to be against spirit return, it is only frightened to leave its own particular Church. When very young, people were taught, or at least had the impression, that attending their own Church was the only possible means of being saved from eternal damnation, and accordingly have grown up with much the same idea fixed in their minds. Perhaps their views are not quite so narrow to-day, but very nearly. How many Christians are there who try to see the good points in other religions? How many realise that it was only an accident that made them a Christian? Suppose, with one's same character, one had been born in Burma, and was consequently a Buddhist, probably the teachings of Christ would be mocked as much as the teachings of Buddha are mocked by us. Remember only 20 per cent. of the population of the world are Christians, while 40 per cent. are Buddhists. How ridiculous, then, it is for us to condemn and jest about anything we do not fully understand.

Naturally, it is impossible for us all to regard a subject, least of all religion, from the same point of view, but why have these absurd and petty little quibbles amongst ourselves, amongst even our Churches? In everything there is good and bad, and it is left to you whether you see the good or not. Forget the bad, and last of all use it as a means to poke fun at your fellow men. Always listen to what people have to say, and keep an unbiased mind while doing so. After all, does it matter how we climb, so long as we do climb?

Spiritualism understands that, like everything else, religion has evolved, and it was only by having those various teachings and new beliefs that we have become what we are. By no means are we perfect; but we are climbing. Rome was not built in a day; neither is the faultless religion.

Religious Men's Short Weight.

AN example of the curious mental kinks which exist in some people was given by Mrs. Stackpool O'Dell in a recent lecture in London.

She said that very few people were without a contradiction in their character. A man might be very religious and have the faculty of veneration largely developed. He might attend every service at church, and yet in his everyday life, if he were a shop-keeper, he might adulterate the food he sold, give short weight, or even under-pay people who worked for him. This was because the faculty of knowing what was due to one's neighbour was not sufficiently developed, while the faculty of worship was almost over-developed.

MRS. A. JAMRACH, D.N.U., addressed a well-attended meeting of the Bedford Institute Debating Society, on Dec. 10th, on "Various Aspects of Spiritualism." At the conclusion of her address a great many questions were asked, and the replies of Mrs. Jamrach created much interest.

OUR obituary column records the passing of a fine old stalwart in the person of Mrs. Jane Simkin, at Enfield, in her 70th year. Her husband, Mr. Thos. Simkin, who still survives her, was one of the original directors of THE TWO WORLDS Company, and we extend our sympathetic thoughts to him.

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Editor and Secretary - ERNEST W. OATEN.

To whom all communications should be addressed:
Cheques and Drafts should be crossed "—& Co.," and made payable
to THE TWO WORLDS Publishing Company Limited.
Bankers: The Union Bank of Manchester Limited (Corn Exchange Branch).

"THE TWO WORLDS" CAN BE OBTAINED OF ALL NEWSAGENTS.

Editor will not undertake to be responsible for any rejected MS.,
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FRIDAY, DECEMBER 24, 1920.

Holiday Notice.

Will friends please note that "The Two Worlds"
Office will be closed from NOON on FRIDAY, DECEMBER 24th, till TUESDAY, DECEMBER 28th, for Christmas Holidays, and the following week from THURSDAY EVENING, DECEMBER 30th, until MONDAY, JANUARY 3rd, for stocktaking. No reports either week.

Peace on Earth?

"The time draws near the birth of Christ,
The moon is hid; the night is still;
The Christmas bells from hill to hill
Answer each other in the mist."—TENNYSON.

AGAIN the march of time brings round the festive season—the season of peace and goodwill. Again our thoughts travel the road of the past, and memory's tender chords vibrate with joyous life as recollection comes of old times and old friends. In the flicker of the friendly fire-light families gather and live again the incidents which had been gathered into the rest house of memory. Friends long forgotten or lost sight of are recalled, and unanswered questions as to their welfare are given expression. Absent friends are toasted, and as curiosity attempts to peer into the future the question is frequently asked, "Where shall we all be next year?"

Imagination fills the vacant chairs with loved ones who have been called behind the veil, and our thoughts go out to them as we think of the stake they once had in our lives. Yes! Christmas is the time of tender memories, goodwill and good fellowship. Even old Scrooge becomes genial, companionable and kindly disposed towards his fellows.

The austere round of puritanical sacerdotalism is gradually dying. We think less than ever of religious forms and ceremonies, yet if the spirit of love towards one's fellows is the embodiment of Divine purpose, the atmosphere of Yule is a truly sacred one. There is, we believe, no more sacred spot on God's broad earth than the homely home where peace, love, concord find true expression, where the members of the family dwell in according thought and send out the soft but penetrating vibrations which express "Goodwill to all the World." It was of just such conditions that Longfellow was able to say:—

"Then the forms of the departed
Enter at the open door;
The beloved ones, the true-hearted
Come to visit me once more."

And here is the very atmosphere which does give welcome to the host of the invisibles, who, profiting by our awakening memories, find entrance to our minds and hearts. Can we wonder that Christmas is associated with ghosts? 'Tis not that THEY are observers of times and seasons, but that we under such conditions throw ajar the gates of loving recollection, and give them entrance to our lives. Nor need their presence give us grief at our loss, but rather joy that they still live and love. We, too, who know these truths as facts rather than fancies, can join with Tennyson in the strain:—

"Our voices took a higher range;
Once more we sang, 'They do not die,
Nor lose their mortal sympathy,
Nor change to us, although they change.'"

Let us remember their presence, not with sad and solemn thoughts, but rather with the note of jubilation that death has lost his sting, and deprived us of their bodies that their souls and ours may be made alive with an abiding surety and optimism.

Let us, then, as we foregather this Yuletide, find an abiding joy in the fact that the Spiritual world does minister to us to-day, and that the hosts of angels are surrounding us with the old chorus, ever new, of "Peace on earth, goodwill to men." Yet do we prefer the rendering found, we believe, in the Douai Bible, "Peace on earth to men of goodwill." When all is said, these are they who deserve goodwill, and to deserve it is the first and surest preparation for its coming.

So much for the domestic side of the question—in this we can share if we will, and in sharing find blessedness. But there is a wider outlook, and the facts of life force upon us the recognition of present day discord. Peace may exist at the fireside, but what of the world at large? In almost every country strife abounds. The miserable skeleton of warfare stalks unabashed through every land. Rapine, murder, hunger and misery are everywhere apparent, and the world seems to be a jungle where every beast is fighting for himself. Men are attempting to obtain peace through power and force, yet even they defeat themselves. Love centres round the helpless babe, and all discord is hushed only as our love gushes out towards his helplessness. Peace can never be obtained by force. Contentment cannot be obtained by strife. Fighting never did and never will bring in the reign of justice. Call it sentiment if you will, but the only basis upon which peace can ever be established is that of mutual respect and confidence. Strife begets strife, and the man or nation who is vanquished by force is ever a potential enemy until respect and love find an abiding place within him.

Our own nation is in the throes of a struggle little less tragic than that of the late war. We were told of "a war which should abolish war," but we were not deceived. Peace can never come from strife. Love can never be brought about by hatred. "We do not gather figs from thistles." We have armies all over the East, we have unemployment and unrest at home, we have martial law declared in Ireland, where murder and hatred is stalking through one of the fairest lands under heaven. In every great cathedral, in hundreds of little conventicles, from thousands of little throats gathered round our doors will issue the song:—

"Hark, the herald angels sing,
Peace on earth, goodwill to men."

We reply with the words of an equally famous song:—

"O, hush the noise, ye men of strife,
And hear the angels sing."

We have said before, and we repeat, the trouble in Ireland is merely due to two Christian churches, each of whom is endeavouring to strangle the other. Statesmen and Labour men may bring all their panaceas to bear, but until the leaders of so-called religion put their backs into the task of living the example of the Christ, instead of drawing salaries to shout about it, the tragedy of Ireland will remain. If Pope and Prelate, Cardinals and Bishops would meet with the desire to staunch the bleeding wounds of the nation, we believe the whole matter could be speedily settled, but until some such effort is made, who is likely to believe in the sincerity of either? The man in the

street—two-thirds of the whole nation—is outside both communions, but he is judging both: not by what is said, but by what is done. He is satisfied that both parties are playing for place and power, and his disgust increases with delay. Meanwhile, true religion is dropping into disrepute because the recognised leaders of religion fail to do anything. We hail with delight the feeler of Father Flanagan, it is at least an opportunity which should be embraced.

Yet, could we lift the veil (as it has been lifted for us) the world would see the encompassing host gazing with tear-dimmed eyes upon the events of the day. Yet, behind the tears, prophetic vision points to a greater future, and still they chant as they did near 2,000 years ago,

"Peace on earth to men of good will."

We will still strive onwards cheered by such a wondrous presence, and with the growing influence of THE TWO WORLDS, endeavour to awaken the minds of our people to visualise and labour for a greater future, believing with Lowell that

"The dreams which nations dream come true,
And shape the world anew."

CURRENT TOPICS.

A New Move— As will be seen from our news columns, some of the more backward of the **Christian Unity?** Churches are even sinking their differences in order to unite in opposing the growth of Spiritualism. At Leamington recently the Rev. Chas. Rouse has been trying to "rouse" the public to the growing menace (?) and was supported by the representatives of the Roman Catholic, Anglican and Nonconformist Churches. Again we have done good work—we are helping to unite these quarrelling sects, and it will count to our credit. We shall do them good and teach them their duty, and they cannot harm us.

Rev. Chas. Rouse. THE Rev. Chas. Rouse is evidently a well-intentioned, if narrowminded gentleman. He has voluntarily given up his position as a vicar of the Anglican Church to act as the Saul who shall crush the new heresy, and is advancing exactly the same arguments against us as were hurled against the followers of the great Nazarene nearly 2,000 years ago. We wonder whether history will repeat itself, and his "threatenings and slaughter" be turned to apostleship. His chief assertion is that Spiritualism is devil worship, and the old world fairy story of the fallen Lucifer as the enemy of God and goodness is once again revived.

Is Science the Enemy of Christianity? REV. CHAS. ROUSE tells us that "Spiritualism is unchristian in its very object as it stands for scientific proof of life after death. But the whole attitude of the Christian must be one of faith, and faith that asks for scientific proof ceases to be faith." This is really good! Science is the observation and classification of facts with a view to the discovery of what is true. Mr. Rouse would have us exercise faith in certain things independent of what is true. We must take his word as to their truth. We should be glad to have some evidence, for instance, of the existence of the Devil. So great is our thirst for truth that personally speaking we would gladly go to hell itself (Rouse's brand) if we could thereby be satisfied of the existence of this gentleman.

The Devil the Church's Friend. INCIDENTALLY, it would be an excellent thing for this type of cleric if His Satanic Majesty's existence could be proved. It would give such a fillip to the Churches as they have never had. But no! it's far safer to ask men to BELIEVE in him, especially when you know (as Chas. Rouse must know) that at best he's a symbolic figure of speech, born out of human fear and ignorance, killed by ridicule and buried by common sense. We can understand well intentioned men who find in a Deified Christ a scapegoat for their little sins, and thereby content them

selves with the delusion that their dirty spiritual clothes have become white. It's a soporific sop to an uneasy conscience, even though it degrades a great soul to a mere convenience, but we find it difficult to understand the making of a similarly convenient figure to account for the failings of those we differ from.

It's All So Childish!

SUCH figures were probably useful in the childhood of the race. We would not deprive the children of the legendary Santa Claus—even though we would punish the parents who perpetuate the "bogey man." We think the time is not far distant when Rev. Chas. Rouse's "bogey man" will react on himself. He need only wake up. It is so easy to believe anything one likes, if only one refrains from thinking.

A Different Type.

THE rev. gentleman tells us that he called on Rev. Vale Owen to protest against his Spiritualism, and in the conversation retailed, we can observe the kindly spirit manifested by the man who knows by personal experience, in dealing with the one who merely believes what has been crammed into him in the susceptible days of infancy, and Rev. Chas. Rouse is evidently a "Peter Pan."

Begging the Question.

MR. ROUSE alludes to Raymond, who spent a lot of time in giving the evidences of his personality. He alludes to these as trivial, and goes on to say that the spirits "tell us nothing of God and the angels." It is all vapid silly conversation. Now, that is clever argument, but it savours of the quick witted debater out to make points, who, in doing so, deliberately ignores the truth. It is mean and unfair. It is not difficult to divide Spiritualistic communications into three sections: 1. The search for evidences of human survival in which the trivial details of personality form the most important material. 2. The inquiry into the nature of the after-life. 3. The body of spiritual teaching received from the advanced spirits, and to take the former alone, and pretend that the other doesn't exist may be a clever trick of political debate, but is unworthy of a gentleman whose calling should prompt him to be strictly truthful even in dealing with his opponents.

A House Divided Against Itself.

MEANWHILE, a friend has been telling us that the Manchester Cathedral has been crowded week after week at its public services. We elicited the fact that the organ and choir were fine, and a Manchester audience appreciates music. Another friend of ours, however, to whom we mentioned the fact, was able to say, "Oh yes! that's so. I've been on several occasions and the sermons are undiluted Spiritualism, except that there is no clairvoyance. I would think I was at a Spiritualist service." So that's why! Perhaps the Rev. Chas. Rouse could find some spring-cleaning at home instead of endeavouring to rub the mountains off the moon.

Another Critic.

REV. CANON MASTERMAN, speaking to a young men's class recently at Armley, asked himself (1) What is Spiritualism? (2) What are its doctrines? (3) How far can the Christian faith offer us anything which Spiritualism claims to offer? We should like to have answered the first two questions as follows: (1) Spiritualism is the science of spiritual life. (2) It hasn't any; since it has to deal with ascertainable truth which is continuously expanding. We cannot answer the third question until we have a definition of Christian faith, which seems to be a totally different thing to each of the forty odd million people of this country. Whatever the Christian faith has to offer, it has evidently failed to give us, or Spiritualism would not have satisfied so many dissatisfied people.

A Wide Choice.

THE Rev. Canon could not answer the first question, but suggested four possible explanations: (a) That it was all fraud, but he did not believe that anyone who looked into the evidence would be prepared to maintain that view.

(b) That it was connected with that rather obscure thing, the sub-conscious mind. The Rev. Vale Owen's script was capable of that perfectly simple explanation. He does not tell us how an "obscure thing" becomes "perfectly simple," but of course such problems may be easy to the mind of a Canon. (c) That there are veritable messages from the unseen. (d) The Roman Church's contention that the whole thing is diabolical.

THE Canon then, with meticulous care and many saving clauses, cast his vote for explanation (c). He believed there was possibly some kind of communication, vague—uncertain at best—between the living and the dead, and this might become in future more conspicuous than it was to-day. The Canon then went on to make some excellent admissions. The Church had omitted to teach some of the truths it should have taught. "Many of the so-called heresies of the Church were attempts to re-insert some aspects of truth that the Church had forgotten." "People are going to Spiritualistic seances to find something they could not find in the Churches." "We shall have to alter our views about death. Our language about death is frankly unchristian, and our customs associated with it are largely pagan." "There must be service in the unseen world because there is no gladness without it, and there must be progress." These are frank admissions which do credit to the Canon, and Spiritualism has evidently helped him.

But?

OF COURSE there are "buts." There are evil spirits, and it is unwise to open the door; we could not be certain who would come in. O these fears! It astonishes us that a believer in the goodness and providence of God can doubt Him so. Fear has always been man's worst enemy. "In quietness and CONFIDENCE shall be your strength." According to the Canon we must not open the door to Christ, lest our deceased next door neighbour should slip in through the chink. But we don't happen to be afraid of our neighbour. The Canon thought it was unwise to enter on the enquiry. We will be perfectly frank. The parsons by the hundred are attending seances—from bishops to curates and lay preachers—and many of them are uttering prohibitions lest their flock should become as wise as themselves. The training of a cleric by its very nature cannot make him as good a judge of evidence as does the training of a business man. The Canon tells us frankly that Spiritualism is not Christian. That doesn't bother us—we know it's true and helps us to God—that's the thing which matters.

CORRESPONDENCE.

It must be fully understood that the Editor does not necessarily endorse the views of correspondents whose letters are published from time to time in these columns. Correspondents must send name and address, not necessarily for publication, but as a guarantee of good faith. In order to avoid delay or the necessity for curtailment, it is requested that letters to the Editor be made as brief as possible.

WANTED, A SOUND PHILOSOPHY.

SIR,—Being one without a platform in the Spiritualist Movement, I crave space in THE TWO WORLDS for the following.

In the course of the deep-thinking period of my life I have endeavoured to find a sound, solid philosophy, one that is impossible of being knocked over by any hypothesis, an hypothesis incapable of being ousted by another. The old short, curt philosophy of the Atheist is undoubtedly unmovable. What is that? "What has been, has been; what is, is; and what will be, will be." No getting behind that. That statement will never be worn out. It includes the following assertion, which I received from an aged Atheist of this life, but now of the life hereafter. "Everything that is, is so because, under the circumstances, it could not be otherwise. Every philosophic thought I have has to be brought to that judgment bar and critically examined before it is finally passed as worthy of acceptance, or put as a conclusion that I have arrived at."

Religious Spiritualists base their belief on the Fatherhood of God and the brotherhood of man. The brotherhood of man I accept because it is a possibility, but the Fatherhood of God I cannot accept until I am convinced that God is. Then I am prepared to accept the Fatherhood of God with all the rights of Fatherhood as to chastisement, to correct, to lead or anything else that Fatherhood implies. My opinion is that God is not. No use talking to me in a sentimental way about God. I can think that way if I care to. Indeed, I can reach the seventh heaven of delight in this way if I want to, but when rational thoughts come again I realise that it is all mental or metaphysical philosophy. Rational as well as sentimental thoughts are of the same metaphysical character.

In whatever way the idea of a Godhead is examined—roundabout or otherwise—we are always faced with the solid fact that only things have consciousness and intelligence. Such-like expressions as "self-creative" and "the Cause" lead nowhere. They are purely mental, but are indicative that the originator of them has an imaginative brain. I think a God would have unmistakably declared Himself long before this day, and would do so to-day, and always do so, to mankind that have evolved to a state of consciousness. We know things. But what we know we have had to find out. We shall continually keep finding things out for ourselves until we get to the absolute ultimate basic principle.

It is much easier to go with the crowd and say sentimentally that there is "Something" that has brought all that has been, what is, and what will be, than to deliberately and of set purpose with a rational mind try to find out how things come, happen, and to anticipate what will follow certain circumstances. Our actions towards our kind are the most dire and important circumstances to ourselves. Therefore, it behoves us to see that they are right actions. Most people know that it is NOT right to live by the labour of those whom they get in their clutches.

Everyone knows we all come into the world in the self same way, and that we go out of the world likewise. What of the intermediate stage? I know it has been said that our estates have been "ordered" in this intermediate stage. I am afraid somebody has received a rude awakening about that saying, and that there are a very large number more who will receive a shock on the matter. I for one would not like it to be said of me that I had believed in a statement of that kind. Far better to have been unreligious. Fancy having to meet a God with a belief like that on one's conscience, or what amounts to the same thing: a realisation of all that it means, that kings, politicians, diplomats, parsons, capitalists, workers, idlers of every sort have had their estates either pre-ordered or "ordered" as we go on. What mockery! Is it not about time we had done with it? The human race is not worth regenerating if they cannot evolve a better ideal than that. Annihilation is far better. Complete annihilation, so that the planet could have a fresh start in evolving a race of beings worthy to inhabit so fair an earth. Beings with a full recognition that not one had any right of advantage over its fellows: if one happened to be more physically or mentally equipped he would recognise that it was his plain or simple duty to do his very best for his less fortunate brethren.

I have been repeatedly requested to do some work by my spiritual advisers, of this kind, but have hitherto refrained because some of my views clash with most Spiritualists' views. I am also asked to say that the "School of Thought" established by my spirit friends is open to criticism by any disembodied spirit that may read these words. For that purpose I ask the editor of this journal to publish my address. I can assure any discarnate spirit that the different chairs are filled by eminent principals.

23, Rothwell St., Rochdale.

THOMAS STOTT.

REV. C. H. ROUSE, who is touring the country denouncing Spiritualism, has been at Leamington, and Mr. John G. Wood has issued a challenge to him to debate the subject. The challenge appears in the "Morning News." We imagine Mr. Rouse will refuse in view of the exaggerated statements he frequently makes.

REPORTS OF SOCIETARY WORK.

1.—*Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.*

2.—*Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.*

3.—*Special Reports, to ensure insertion the same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.*

4.—*Important: No special or Ordinary Reports two Sundays old will be inserted.*

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

Special Reports.

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

MANCHESTER & DISTRICT UNION.

THE quarterly meeting was held in the Ashton-under-Lyne Spiritualist Church, Burlington-street, on Saturday, Dec. 11th, the President (Mr. J. Jackson) in the chair. A large number of delegates and associates attended. The minutes of the last quarterly meeting were read and confirmed. Letters of apology for non-attendance were read by the Secretary from several members. It was resolved that a letter of sympathy be sent to Mr. Wilson, with the hope of a speedy recovery from his indisposition. Heaton Norris (Baker-street) Society was accepted in membership. Two other Society applications were held over until the churches have been visited by members of the Executive and favourably reported upon. The following were accepted as associate members: Mr. and Mrs. Wilde (Royton), Mrs. Barlow (Patricroft), Mr. Billington (Oldham), and Mr. Marsh (Longsight). Mr. Morrison (Hon. Sec.) gave an interesting account of his visit to London to attend the farewell luncheon to Sir A. Conan Doyle. This was well received, and he was thanked for his services. It was unanimously resolved that we write Mr. C. G. Rickards to preside at the Good Friday Celebrations. The President reported upon the preliminary arrangements made, and another successful anniversary is assured. He also briefly reported upon the tours recently conducted by Mr. Rex Sowden and Mr. and Mrs. Taylor (Philadelphia). It was resolved that a special meeting be convened for the purpose of giving a clear definition of the new S.N.U. Bye-laws governing churches, and to arrange for Mr. R. H. Yates or Mr. E. W. Oaten to attend to give explanations. This meeting was fixed for Tuesday evening, Dec. 21st, at 7-30, in the hall of the Manchester Society of Spiritualists, 38, Maskell-street, Ardwick. It was unanimously resolved that future business meetings be opened with hymn and invocation. A hearty vote of thanks was accorded to the local friends on the motion of Mr. Turner (Bolton) and seconded by Mr. Platt (Oldham), for their courtesy and generosity in allowing the use of the hall and providing such an excellent tea. Mr. Mansfield suitably responded on behalf of the Ashton friends. In the evening a propaganda meeting was held, presided over by our newly-appointed Hon. Treasurer (Mr. Page). He delighted his hearers

with a few well-chosen remarks appropriate to the occasion. After the opening hymn, Mrs. Fitton gave an impressive invocation. Mr. James delivered a ne excellent address, and the audience were greatly impressed. Mrs. Wild and Miss Peterson gave clear clairvoyant descriptions, which were readily recognised. The meeting was a success in every way, and should be the means of bringing many to investigate the truths of our 'ism. The Union are indebted to the above-mentioned ladies and gentlemen for valuable services rendered, also to Mr. Herbert Buckley for his kindness in officiating at the organ.

BRITISH MEDIUMS' UNION.

A special meeting was held on Saturday, Dec. 11th, at Hollinwood (Byrom-street), re the position of the B.M.U. in the new Constitution of the Spiritualists' National Union. Mr. G. Lee (President) occupied the chair. Messrs. Knight and Lee, who met the S.N.U. deputation, gave a full and lengthy report. This was well discussed by Messrs. Rooke, Davies, Rae, Massey, and others, many questions being asked and answered, and it was resolved that our Secretary write Mr. Yates for a definite statement of our position with the S.N.U. It was further resolved that the B.M.U. affirm its knowledge and belief in the facts of phenomenal mediumship, and calls upon all mediums to join at once for mutual support, defence, and protection. The question of propaganda was well ventilated, and it was resolved that in future all Societies where meetings are conducted shall receive half collections. The next meeting will take place at Radcliffe on Jan. 22nd.

BRISTOL : UNITED.

A very successful sale of work was held on Dec. 10th and 11th. The sale was opened on Friday by Mr. R. L. Haywood, of Iron Acton, the first President of the church, and on Saturday by Mrs. Miles Ord. There were two large stalls, one for the General Committee, and the other for the Lyceum; also a fine refreshment stall and bookstall, where our literature found ready buyers. Numerous side shows amused both old and young, and great praise is due to all who worked so hard to make it such a success. As a result the church will benefit to the extent of £50, which exceeded all our expectations.

OLDHAM.

THE Spiritual Temple, Coronation-street, was on a recent Saturday evening taxed in accommodating the 200 patrons of the tea party preliminary to presenting a purse of money and an address to the President (Mrs. Birchall), in recognition of faithful service. She is taking up her duties anew in Long Beach, California, U.S.A. Mr. Massey opened the meeting, and a fine rendering of Tosti's "Good Bye" was given by Mrs. Sutcliffe. Mr. Norman Taylor at the piano. Mrs. Stafford, who organised the party, made the presentations for the officers and congregation, followed by Mrs. Fletcher, who, on behalf of the Developing Class, presented Mrs. Birchall with an elaborate address. Silver purses and notes were presented to the Misses Birchall. A happy gathering was interested in the remarks of Mrs. Thornton, Mrs. Hoyle, Mrs. Cochrane, Mrs. Irons and Mr. happy gathering was interested in the remarks of Mrs. Thornton, Mrs. Hoyle, Mrs. Cochrane, Mrs. Irons and Mr. Massey (Manchester). Mrs. Giggie and Mr. Bacon (Dukinfield), and Mrs. Walker (Hyde). Mr. Walter Everall expressed thanks to all the workers. Mr. Mellor, of Lees, presided at the organ. —OLDHAM CHRONICLE.

CHESTERFIELD.

On Saturday, Dec. 4th, a bazaar was held, organised by the Socials Committee. Mr. E. Cowell, President of the church, opened the bazaar, which was a gratifying success, nearly £40 being realised for the Building Fund. On Sunday, Dec. 5th, Mr. E. W. Oaten, at the conclusion of the evening service, explained the new Constitution of the S.N.U. to a number of members present, afterwards performing the necessary initiation ceremony.

COVENTRY : BROADGATE.

THE services on Dec. 12th and 13th at Broadgate Progressive Spiritualist Society, were conducted by Mrs. B. Petz, of Stoke-on-Trent, whose splendid addresses gave much food for thought. Her spirit paintings were remarkable, and all recognised. This was her first visit to Coventry, and we are looking forward with great pleasure to her next. Our Vice-President occupied the chair with much success. All services were well attended.

LOCHGELLY.

Spiritualism in Lochgelly is making very rapid strides, and I am happy to say that all our meetings are filled with appreciative audiences. Inquirers have the opportunity of seeing THE TWO WORLDS any week, also other Spiritualist papers. On Sunday, Dec. 12th, Mrs. Holroyd, of Rosyth, occupied the platform. Mr. J. N. Holman presided. The speaker gave an interesting address on "There is no death," and finished by giving some clairvoyance, most of which was recognised.—J. R. MUIR.

ROTHERHAM.

On Sunday, Dec. 12th, Mr. Gush, of Huddersfield, was our speaker. He gave two stirring addresses, and also answered questions. His subjects were dealt with in a masterly manner, showing great insight and keen knowledge of psychic powers and possibilities.

MOUNTAIN ASH.

SPECIAL week-night visits of Mr. and Mrs. Alexander, of Penarth, who have rendered us very valuable service in connection with our Building Fund, bearing their own expenses. Splendid meetings held at the Miskin School. Addresses by Mr. Alexander and convincing clairvoyance by Mrs. Alexander. A special appeal was made by the speaker to rally together to get a building of our own. Splendid collections. We hope to continue these propaganda meetings, and help to get a church of our own.

NORTHAMPTON.

On Saturday, Dec. 11th, we held our first sale of work at our rooms in Brunswick Place. The weather was exceedingly rough, and interfered largely with the attendance. Despite this we managed to sell a good amount of stuff, as those who did attend came with well-filled purses. The stalls were under the direction of Mesdames Rickard, Scott, Fox, Hartwell, Kirkton, Norris, and Martin. The refreshments were ably managed by Mesdames Adams and Short. Mr. Fox, assisted by other officers and members, organised various competitions. We were able, at the close of the day, to add a good sum to our Building Fund. Mrs. Bailey, of Wolverhampton, conducted our services throughout the week-end, and

although here again the snow affected the attendances, we had very good meetings, and those who came thought it well worth braving the weather. As we have not quite sold all we expected, we have decided to hold another sale of work early in the Spring, when we hope the present prevailing weather and state of trade in this town will have changed for the better.

BIRMINGHAM: SMALL HEATH.

A SPECIAL musical service was rendered to a very good audience. Our President, Mrs. Alice Sharpe, was the speaker, and the subject was "A message from the spheres." She also gave "Auric readings" and Xmas greetings. The choir rendered carols most sweetly. The service was a service of melodious harmony.

NUNEATON.

MR. WOOD was the speaker on Sunday last. His discourses were very interesting, and he explained to all strangers present the work and teachings of Spiritualism. His evening address on "Spiritualism is the peace maker" was especially good. Mr. Mason, President of the Society, took the chair at each service. Clear and convincing clairvoyance was given.

PONTYCYMMER: GARW.

ON Tuesday and Wednesday, Dec. 7th and 8th, Mr. Clayton, the blind boy medium, of Nottingham, delivered two splendid addresses and gave some wonderful clairvoyance. On Sunday, Dec. 12th, Mr. W. A. Thomas, of Nantymoll, delivered two inspiring addresses. Mr. Evans, of Nantymoll, gave some good clairvoyance.

PORTH.

MRS. BRABON recently delivered a very interesting lecture on the laying of the Kidwelly ghost. The hall was filled to overflowing, in spite of the inclemency of the weather. Mrs. Brabon proved herself a very able lecturer, punctuating the narration with effective humour and mingled with moments of pathos and indignation. The lecturer was able to adduce documentary proof that the statement given to the public by the press was false and misleading, but when the lecturer wrote to the press, stating the true facts, her letter was refused insertion, being returned with apologies. Spiritualist churches will do well to secure the delivery of this lecture, which is excellent propaganda material.

MARRIAGE AT HUDDERSFIELD.

A PRETTY wedding took place on Dec. 15th, by kind permission at Milton Church. The contracting parties were Lieut. J. C. Drain-Lowe, of Blackpool, and Miss Claudine Muriel Rastall, youngest daughter of Mr. and Mrs. S. Rastall, of Fernleigh, North-st., Lockwood. Mr. R. H. Yates, secretary of the S.N.U., of Thornton Lodge, Huddersfield, officiated. The bride, who was given away by her father, was attired in ivory satin charmeuse, trimmed with orange blossoms and silver beads, also a very old but beautifully embroidered silk net veil, and carried a sheaf of white chrysanthemums. She was attended by Miss K. Booth and Miss W. Bailey as bridesmaids, and Masters T. W. Berry and B. Neville acted as pages.

Mr. Alma Whitwam, of Birkby, was best man. Mr. Gladstone Battye at the organ played the "Bridal Chorus" and

Mendelssohn's "Wedding March." A good number of friends and well-wishers attended the service. The bridegroom joined His Majesty's service in 1914, and was demobilised in November, 1919, having risen from the ranks of seaman in the R.N.V.R. to First Lieutenant in the Royal Welsh Fusiliers. The bride belongs to a very well-known and respected family. Mr. S. Rastall is a well-known medical psychometrist in the Spiritualist Movement. Mr. Rastall has occupied several prominent offices.

WISBECH.

MR. HARRY METCALF, of Kettering, gave two eloquent discourses in the afternoon and evening. His subject was "What does Spiritualism give us." There was a crowded audience. He also gave clairvoyance, all descriptions being recognised. All present wished for a return visit. Mr. Stimson presided.

MEETINGS HELD ON SUNDAY, DECEMBER 19, 1920.

ABERTILLERY, Central. — Mr. Stark, of Barry, delivered interesting addresses and gave fine clairvoyance.

BARRY, Atlantic Hall. — Mrs. Bewick gave an address on "Spiritualism," followed by good clairvoyant descriptions. Mr. Millard presided.

BEDWORTH. — Afternoon, Mr. Rowe gave an address. Evening, Mrs. Rowe conducted the service and presented the Lyceum leaders with the "Manuals." Mr. Holland gave clairvoyance at both services.

BIRKENHEAD, Hamilton. — An address on "Watchman, what of the night" was given through the instrumentality of Mrs. Davies. Mr. R. G. Roberts presided.

BIRMINGHAM, Aston. — Miss Bartlam took the morning service and Miss McKenna took the evening one, both the speakers giving good addresses and clairvoyance.

BRISTOL, United. — Mrs. Eddy, of Dighton Hall, gave addresses and clairvoyance, morning and evening. Mr. Pritchard presided.

DIGHTON HALL: Mrs. Marion Piper, of Mountain Ash, gave thoughtful addresses and convincing clairvoyance. Mr. Brake presided.

EASINGTON LANE. — Mrs. Turner, of Darlington, gave an address on "Talents," followed by convincing clairvoyance. Mr. Jones presided.

EASTBOURNE. — Mrs. L. Harvey conducted both services, giving excellent addresses followed by convincing clairvoyance.

EXETER, Market Hall. — Mrs. G. Hillman gave trance addresses followed by clairvoyance.

HIRST. — Mr. Holland, one of the members, took the platform. He told us how, from being a local preacher, he became a Spiritualist. He gave a most graphic description of materialisations seances he had attended, and deeply impressed a good audience.

LONDON.—Brixton: Mr. Humphries spoke on "Man, the spirit: his endowments and his right to use them," and followed with clairvoyance.

BATTERSEA: Mr. Curnow, sub-Editor of "Light," gave an address to an appreciative audience, and Mrs. Bloodworth gave clairvoyance. — Pros.: New Year Eve, at 8, Social and Watch night Service.

CLAPHAM: A very enlightening trance address was given by Mrs. de Beaurepaire on "Awakening to consciousness in spirit life."

HOUNSLOW: Mr. Bolton, of Brentford, gave an interesting address and clairvoyance.

LITTLE HIFORD: Mr. Percy Smyth gave a thoughtful and uplifting address

on "What Spiritualism teaches us" to an appreciative audience.

LONDON Spiritual Mission: Morning, Mr. E. W. Beard spoke on "Thought." Evening, Dr. W. J. Vanstone gave an address on "Transcendental experience."

MANOR PARK: Morning, Mr. Mead conducted the healing service. Afternoon, Lyceum. Evening, Mr. H. Bodington gave an address on Spiritualism.

NEWPORT, MON. — Mr. and Mrs. Hayward, Penarth, addressed the Lyceum in the afternoon. In the evening Mr. Hayward gave the address and Mrs. Hayward followed with good clairvoyance.

NORTHAMPTON. — Good addresses and clairvoyance by Miss Randall, of Birmingham.

PETERBOROUGH. — Fourth anniversary. Mrs. Butcher, of Kettering, and our first president, Mr. Ben Carter, gave addresses and clairvoyance to good audiences. Mr. and Mrs. Last sang a duet. Mr. F. W. Rickett presided.

PLYMOUTH, Morley-st. — Mr. W. E. Jones, of Cardiff, gave very fine addresses and clairvoyance. Morning subject, "The stocktaking of the soul." Evening, "The reality of spirit communion."

STONEHOUSE: Meeting conducted by Mr. Sleeman. A carol service. Solos were sung by Mesdames Herd, Pearce and Colton and Mr. Prout. The choir sang carols. Address by Mrs. Joachim Dennis entitled "The crest child," also clairvoyance.

PORTSMOUTH, Temple. — Nurse Graham gave short addresses and clairvoyant descriptions at both services go good audiences.

RUGBY. — Mr. Humphries, Leicester, gave an address, followed by good clairvoyance, which was greatly appreciated by all.

SHEFFIELD, Centre. — Master A. Clayton, the blind boy medium, from Kettering, gave excellent addresses. Evening subject, "Life after death." His clairvoyance was good and delineations well recognised.

TREDEGAR. — Morning, Mr. A. Lewis gave an address, followed by discussion. Evening, Mr. W. G. Halestrap gave an address on "The coming of Christ." Clairvoyance by Mrs. Halestrap.

WEST MELTON. — Mrs. Wilby gave a good address on "Spiritualism: the true religion," followed by clairvoyance.

YORK, National. — Addresses by Mrs. Hirst. Evening subject, "The need of Spiritualism in our lives." Discarnate friends were described, and messages given at each service.

BIRTHS, MARRIAGES and TRANSITIONS.

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

MARRIAGES.

LOWE-RASTALL. — On December 15th, at Milton Church, Huddersfield (kindly-lent), by Mr. R. H. Yates, D.N.U., S.N.U., John Charles, eldest son of John Drain Lowe, Esq., of Blackpool, grandson of James Glass, surgeon, of Glasgow, to Claudine Muriel, youngest daughter of Samuel Rastall, Esq., Medical Psychometrist of Fernleigh, Lockwood, Huddersfield.

TRANSITION.

SIMKIN. — On the 19th inst., at Oaklands, Village-rd., Enfield, London, Jane, the beloved wife of Thomas Simkin, passed peacefully away in her 70th year. Interment, Friday, 12-30, at Southern Cemetery.

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