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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. 1742—Vol. XXXIV.

FRIDAY, APRIL 1, 1921.

PRICE TWOPENCE.

Marylebone Spiritualist Association, Ltd.,
Hold **SUNDAY EVENING MEETINGS** at 6-30 p.m. at
STEINWAY HALL, Lower Seymour Street, LONDON, W.
(Just off Oxford St., close to Portman Square).

SUNDAY, APRIL 3RD, MRS. M. H. WALLIS.

SUNDAY, APRIL 10TH, MR. ROBERT KING.

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SUNDAY, APRIL 3RD, at 11, DR. W. J. VANSTONE.

At 6-30, MR. G. PRIOR.

WEDNESDAY, APRIL 6TH, at 7-30, MR. A. PUNTER.

WIMBLEDON SPIRITUALIST MISSION.

BROADWAY HALL, (THRO' PASSAGE BETWEEN 4 & 5 THE
BROADWAY).

SUNDAY, APRIL 3RD, at 11, MRS. F. KINGSTONE.

At 6-30, MRS. WORTHINGTON.

WEDNESDAY, APRIL 6TH, 3 to 5, Healing, MR. & MRS.
LEWIS. At 7-30, MRS. M. Q. GORDON.

N. L. S. A.

GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN.

SATURDAY, APRIL 2ND, at 7-30, WHIST DRIVE.

SUNDAY, APRIL 3RD, at 11, MR. G. A. SHARPE.

At 7, MR. & MRS. BROWNJOHN.

WEDNESDAY, APRIL 6TH, at 8, MRS. L. HARVEY.

SATURDAY, APRIL 9TH, at 7-30, SOCIAL.

SUNDAY, APRIL 10TH, at 11, DR. W. J. VANSTONE.

At 7, LYCEUM.

WEDNESDAY, APRIL 13TH, at 8, MRS. E. NEVILLE.

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THURSDAY, APRIL 7TH, at 8-15, MRS. MARY GORDON,

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SUNDAY, APRIL 10TH, at 7, MR. G. TAYLER GWINN.

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OBJECTS.

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

PURPOSES.

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

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

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

BENEVOLENT WORK.

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

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

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1742—VOL. XXXIV.

FRIDAY, APRIL 1, 1921.

PRICE TWOPENCE.

Original Poetry.

Divine Immanence.

To speak with God,
Go to the open plain
And view the mountain peak!
Cry! To the jagged summit speak,
Call to its snows again, again,
And in the ringing echo's glad refrain,
He will answer you.

Let you who yearn
For waters from the Throne
Go to the arid sand,
Warm from the sun-child's kiss, and stand
Alone in the desert waste.
Raise the eye of faith to the vast
Expanse, and on your hot desire,
As Moses struck the rock, strike down,
And God will quench your fire.

Is it celestial hymns
Your love of music craves?
Run, scale with fierce embracing limbs
Those dark unyielding cliffs that hedge
The sea; upon their broody edge
List for the solemn murmur of the waves,
And taste contentment there.

—G. EUSTACE OWEN.

The Psychology of the Child.

W. George Wheeler, L.P.I.

THE child is a phrenological and psychological study. The relationship of body and brain, the question of temperaments and quality of organism, the general harmony and balance of the cerebral parts, physical health and inherited tendencies, demand and command study and attention. There are, however, counteracting influences. In the first place, whatever may be said for parental transmission and environment, the fact remains that each individual brings with it into the world a personality of its own; each is one by itself, possessing the personal ego. In the second place, whatever may be said as to inherited tendencies the child's faculties may be directed or re-directed, dormant powers awakened, the whole mind concentrated for noble ends and purposes. The child, therefore, with its ego, with its unfolding faculties, is not necessarily the victim of fate, environment, or parental folly. These two great facts not infrequently prove a counteracting influence.

But every point is worthy of consideration, and no essential factor should be thrust aside. For instance, if before matrimonial alliance there were greater preparation for the possible arrival of young life, might not parents introduce higher types into the world. While rejecting the idea that the child is purely what the mother makes it, we cannot ignore the fact that the infant born to her is, in a marked degree, a resultant of her mental and physical condition. Ruskin's mother, long years before John entered the earth-life, prepared herself by study and thought to become a fitting helpmate to the man she loved. How far her brilliant son was the result of her own preparation for her matrimonial life is worthy of consideration.

Then environment plays a part. The parents should not leave their child to the care of servants unless they

have a reasonable knowledge of the servants' moral characters. It is a fact that everything the child sees, hears and reads leaves an impression on the mind and brain for better or for worse. The vulgar song superficially forgotten by the parent has left a memory-mark; the vile story has cast an unhealthy shadow; the ugly picture perceived in childhood rises fifty years afterwards before the mental vision.

The individual child is then a psychological study. Think of some of the faculties separately and also in combination.

Imitation plays an important part in the young life. Most children imitate. They catch up parental actions, sayings, methods, idiosyncrasies; they caricature, copy and take off peculiarities of their elders.

The orderly, methodical parent consciously or unconsciously makes its child more orderly than it otherwise would be. In a degree this is a resultant of imitation.

The child needs a systematic mind. Even a small faculty of order may be cultivated. Princess Victoria learnt from her governess to finish her tasks. Prince Albert, who was naturally orderly, disliked interruption during his studies. A well-directed, methodical mind may make all the difference as to the child's ultimate accomplishments.

It is folly to leave a child's mental unfolding to chance. Indeed, it is the duty of the parent and the educationalist to seek to discover its bent and peculiarities. It would be unwise, for instance, to force the youthful education if the head be too large for the body; equally unwise to push recklessly on an over-active, finely organised child, with a cerebral activity far and away removed from the ordinary. There must be harmony of mental parts, as well as harmony between body and mind.

The child may have marked talent and special ability in some one direction. If it displays a tendency to music, art, oratory, science or constructive ingenuity, give it all possible encouragement. It is advisable to consult a Phrenological Specialist as to its cerebral possibilities. There is no harm in the parent giving the specialist the result of his or her observations; if the medical practitioner requires information, why not the scientific practitioner?

A little girl was brought to the consulting room, a beautiful child, fresh and fair and fragrant, with a well-balanced brain and satisfactory temperamental conditions. She had fine eyes, well formed and expressive, suggesting thoughts and ideas. Language and causality were large organs. Also, beautiful hands; indeed, she was finely organised, all round. In addition the faculties of ideality, tune, time and construction played a large part, although concentration was less active. "Should she go on with the violin?" "Certainly, but encourage her to practice regularly. Let her get through the mechanical side and success is assured." Thus special gifts sometimes require a kindly impetus.

A boy may be gifted, but too nervy to display his gifts. He may have small self-esteem, and although possessing fine frontal lobes, intellectual developments, with large language, yet crawl under the table at the approach of visitors. The child is a psychological study.

Parents should be careful not to arouse an abnormal fear in their child; over-active cautiousness is too often inherited. The child should be reproofed for wrong doing, but not unduly so, and whippings, if possible, avoided. There is much of the animal in most boys, and a false move may arouse the worst faculties rather than the best.

The child should have child companions. It is possible to put old heads on young shoulders; parents should give

their children the full benefit of babyhood. Afterwards, let there be a linking up of boyhood and manhood.

Finally, consider the question of mental conflicts, battles in the mind. For illustration, the faculties which give hope and fear may be in conflict. The child will be variable in its moods, up and down, hopeful for a period, depressed for a period without apparent cause. Two powers of the mind at war. It would be necessary to restrain the fear-giving faculty—an abnormal condition; it might be essential to awaken hope to a fuller manifestation. The child is an intensely important and great study, and most worthy of attention.

Is It a Raphael?

Remarkable Seance Prophecy.

MR. HARRY BREARLEY, of Barrow-in-Furness, sends us an account of a remarkable happening which he has recently experienced. Mr. Brearley, some months ago, went to Barrow from Rochdale district, to take up an engagement with Messrs. Vickers. From the age of seven he has been interested in art, and has executed a number of creditable pictures in oils. These are mostly of the landscape type, and have found a ready market. He has for some few years been interested in Spiritualism, and on settling in Barrow attended a number of meetings and seances. Some six or seven months ago Mr. Brearley attended a seance at which Mr. John Owen (well-known to our readers as one of the late members of the Council of the S.N.U.) was giving clairvoyance. The medium singled Mr. Brearley out, and began to describe spirit people to him.

First, he described sufficiently correctly for Mr. Brearley's recognition, his father, and then went on to tell him that the spirits of artists were about him. "They are showing me a picture," the medium went on, and entered into a description of the picture.

"The most comical part about it," says Mr. Brearley, "was that I had never seen the picture, and could not say whether the description was correct or otherwise. He asked me if I knew anything about it, and I replied, 'No.' He then told me that this picture was going to come into my possession, adding that when it did, my fortune would be made.

"About two months later I came across a picture in a Barrow sale room. It is a large canvas, 7ft. 6ins. by 5ft. 6ins. With the exception of one face, which could just be discerned peering out of the darkness, the entire canvas was as black as it could be. First of all I used 15 buckets of water on it to clean it, and then, by the use of unguents and special preparations, I restored it."

THE PICTURE.

Mr. Brearley exercised a convincing knowledge of the subject which he had been endeavouring to fathom. In the first place the frame, which is of a featureless gilt type, bears a date 1609, but it looks comparatively new compared with the age which unmistakably characterises the actual painting. In several places, no doubt through the stress of time and incautious handling, the canvas has been laid bare, but the context of the group in the subject is unimpaired.

The study is of a Bacchanalian type, and as Mr. Brearley says, it illustrates two satyrs, one on either side, endeavouring to arouse Silenus from intoxicated slumber in a grove. A female is introduced in the background, and reclining in a basket of grapes in the foreground is a childish figure, who, like Silenus, is crowned with a wreath of flowers and foliage. From mythological study Mr. Brearley suggests that the peculiar arrangement of the female's hair, after the fashion of tongues of flame, represented the Goddess of Night.

Following the line of reasoning that if Spiritualism could afford a description of the picture to him beforehand, it might also help him to identify the work, Mr. Brearley sought out a clairvoyant, taking with him a wedge belong-

ing to the back of the picture as an object from which to "psychometrise."

THE CLAIRVOYANT'S ADVICE.

The clairvoyant, Mrs. H. Butterworth, he pointed out, knew nothing whatever about the existence of this picture, and after taking the wedge and becoming "under control," she said, "The first feeling I get with this article is one of great age." A little later she added, "Now I feel I am in a room in Italy." Then, "I feel that this picture is genuine, and what you think it is. You are searching for a name, and you have not found it."

"I had to admit this was true," says Mr. Brearley. "She then said, 'There is a name on it, and it is a genuine name,' and she spelt out the letters as they now appear upon the picture. 'Now,' she went on, 'I can see the spirit form of the artist who painted this picture.' She described Raphael's features as I know them from reading to have been, and added that he died before he was 50, a statement which was also true."

To further substantiate the medium's communication, Mr. Brearley says that on examining the picture with a magnifying glass there appears the following sequence of letters, each separately and irregularly made, after the fashion of block printing:—R A H A and part of the letter E. The characters certainly admit of the inference that P was missing from between the first A and the H, and that a final L was missing. With those absent characters, of course, the name Raphael would be spelt. It was three months after he made the purchase that Mr. Brearley discovered this incomplete signature, as described by the clairvoyant, on the canvas.

RAPHAELITE FEATURES.

Mr. Brearley also pointed out that the face of the female in the picture, the face and forehead contour of the child, and the formation of the little toe of the recumbent Silenus were in the characteristic manner of Raphael. The fact that the picture was not one of those to be found in the record of the great master's works, Mr. Brearley says, favours the idea that it was an original, and not a copy. "But notwithstanding all these features," he observed, "I do not say it is a genuine Raphael, but that there is much evidence which points to the fact that it may be."

The case presents very interesting features. A fairly good description by Mr. Owen of a picture concerning which no one present knew anything, and which was in such a dirty state that the subject could not have been detailed by anyone if they had seen it. The subsequent discovery and purchase of the picture by Mr. Brearley for a mere song some months later.

Later, be it noted, after the picture had been cleaned and no signature found, another clairvoyant speaks of the signature of Raphael, and gives certain particulars of his life, presumably unknown to her. As we happen to know personally the two psychics in question, we have no doubt of the disinterestedness of both.

Whether the picture is or is not a Raphael is a matter for experts, but under any circumstances the clairvoyance is remarkable in its relation to the future, and it would be interesting to know where the picture was located at the time the first description was given.

GET knowledge, give it away, and more knowledge will be given to you. The giving is the begetting, for there is no vacuum in nature.

Do you appreciate the full significance of your actions at this moment. There was a time when even I would ridicule the possibility of communication with the departed. But I know differently now, whilst others are learning. May your efforts meet with unbounded success, and may you receive much joy therefrom.—From the Beyond, through A. H. WALTERS.

FOR those children of God whom it has been granted to see each other face to face, and to hold communion together, and to feel the same spirit working in both, can never more be sundered, though the hills may lie between. For their souls are enlarged for evermore by that union, and they bear one another in their thoughts continually as it were a new strength.—G. ELIOT.

"We Did But Sleep."

James McBlain.

"THOUGH we seemed dead we did but sleep." So said Mountjoy, the French envoy to King Henry V., in Shakespeare's play.

What a world of meaning there seems in almost every word of our immortal bard! They were the words of his dramatic person, but his own genius spoke through them. He wrote for time, and his thoughts are eternal. Most of us seemed spiritually dead to the present, to the past, to the future, to life; we, however, did but sleep. The dead past is spoken of, but there is no dead past; it is still alive—how alive!—in our thoughts, our present state and our hopes and purposes for the future. We have all slept and seemed dead, but, thank God, we are still alive and ready to do battle over again for our souls.

"Never mind," says the conqueror, "We march on! Asleep or awake, dead or alive, we are going on again!"

And so we must gird up our loins and make haste to show that we indeed live, that there is breath of fighting still in us, lusty life and desperate daring.

This is the battle of life we are in, all of us. It is not a little thing we are fighting for. Do you say it does not matter; whatever it is it is nothing worth while? Nonsense. Everything is worth while. There is nothing so little that we can afford to sleep over it. We must be up and truly alive, we must not seem dead any longer.

"March on! March on!" cries the enemy.

"Awake, awake, O sleepers!" we cry, and we ourselves rub our eyes, which have seemed glued together with stupid carelessness. "Up, up!"

There is a time for sleep and a time for death. Sleep resembles death, but it is not death, it is but sleep—rest, perhaps, recuperation, perhaps; growth, maybe; it is good in its place, but not good when we should be awake—when the enemy comes marching on!

The enemy of life is death, and yet death, the enemy, brings in a new life. Without death, without the enemy, we would still sleep on and on and on, and there would be no true life in us, nothing but heavy sleep. We would be as dead, and yet breathing, breathing our souls away in sleep.

Let us awake to the battle, for there is for all of us at all times a battle coming. The enemy of our sleep is coming marching on. He intends to kill us if we do not awake, and whether we sleep or wake he comes on with wonderfully magnificent power.

But that enemy is really a good one. He is truly good. He wants to awake us. Let us then awake at once and get ready to give him the battle he wants. He would not value our possessions if he got them too cheaply. No, he wants the fight. Let us give him what he wants. If he will awake us, let him see that we are truly awake to meet this great brilliant, overbearing, magnificent enemy who comes in the sunshine, in the dark hours of the morning, who comes glittering in all the panoply of war—magnificent enemy, death, so glorious! And yet death is not dead. Death rides triumphant over us, but gives renewed life.

For death is life, too. Death the enemy is the friend of man. Death, so glorious, so good, so great! He is not really our enemy at all, but our greatest friend on earth. Failure, doubt, pain, weariness, suffering of all kinds, they are death, but they are life also. Who shall say that God did not do right when he made death? Who shall charge the Almighty with a fault? Can God do wrong? Can He permit wrong-doing? Is it not wrong to permit wrong if you can prevent it? No, no, no, and again no, our God is good, utterly good, and "all that is, is right." Death is right; misfortune is right; bad luck, as we call it, is right; it is the enemy. Not the enemy of our souls, not the enemy of our good, but the enemy of our overmuch sleep that will awake us to activity, to life, to battle, and finally to conquest.

This is true in all the spheres of life. When we get lazy and would sleep our days out there is something stirs us up and we simply have to get up and be doing. It is

good. All is good. Let us not grumble so much; therefore, at what is going on, but just get up and fight it. There are many things political, religious, domestic, in our bodies and in our minds, that worry us and trouble us, but they are all for our good and are necessary, necessary to make us true men and women doing battle with the enemy—that is, with stagnation. As old Aeschylus said, "Things agitated endure; things at rest decay." Do not let us decay, but let us be agitated and endure forever, as we shall, for that is the decree. We shall endure, as we are thus compelled to be awake by the ever-encroaching host around us of the enemies of our deep oblivion.

Everything has its periods of rest and change, of sleep, sleep so deep at times that seems to be death, and would be death, the infinite change, were it not interrupted. The world of men and things, the universe, time, even eternity, must sleep, but none can die eternally. Your old habits are but asleep, your dreams remind you of them sometimes. Love never dies, hatred only sleeps, but love will have an infinite awakening, and life and love forever after only will be known. This is the hope, the eternal hope, of the human breast. And as the good God put it there, it cannot fail. We can but sleep, we cannot die. Thought we may seem dead, we do but sleep.

Spiritualists' National Union, Ltd.

Parliamentary Fund Witchcraft Act Amendment.

SIR,—I have pleasure in submitting list of subscriptions up to date:

Balance brought forward	£1,421	19	11
Manchester and District Union	19	4	10
Mr. G. H. Pretty	0	1	8
New Zealand Spiritualists	6	0	0
Bank Interest	36	4	5

£1,483 10 10

T. H. WRIGHT, Hon. Treasurer.

10, Victoria Avenue, Sowerby Bridge,
March 24th, 1921.

The Hanson G. Hey Testimonial.

SIR,—I have pleasure in submitting further list of subscribers:—

Balance brought forward	£871	12	8
Mr. Jack Owen, Barrow	0	5	0
Mr. F. J. Barlow	0	7	6
Mr. J. Stevens, Brierley Hill	1	0	0
Attercliffe Spiritualist Church, Sheffield	5	5	0
Manchester & District Union (Collection at tea)	0	12	0

£879 2 2

T. H. WRIGHT, Hon. Treasurer.

10, Victoria Avenue, Sowerby Bridge,
March 24th, 1921.

IN consequence of pressure on our space Mr. Wareham's article on "Soul Science" has had to be held over till next week.

OUR advertisers are our helpers, helping us to place a cheap paper in the hands of readers. Their claims should not be forgotten.

"A GOOD name is better than great riches." The former can be taken over the threshold of eternity, but the latter must be left behind.

THOSE who are gone, you have. Those who departed loving you, love you still; and you love them always. They are not really gone, those dear hearts and true, they are only gone into the next room, and you will presently get up and follow them, and yonder door will be closed upon you, and you will be no more seen.—THACKERAY.

The Path of Progress.

W. Rowe.

A PERSON who has psychic knowledge either by study or by actual experience of spirit communication cannot view progress with quite the degree of vision a rational politician does.

Psychic investigation reveals a more potent force, the true fundamental of progress, and that force is spirit. Spirit seems to be the impelling force of the universe, the cardinal power in the construction of and development of the lower organisms of creation. It brings them into life and remains the consciousness of the material form before death and after, when as spirit, it emerges from the material substance into the spirit value of its construction to continue its spirit development at the foot of bounds of unlimited power and distance.

So far as our limited ability of perception permits us to see we find spirit to be the base of consciousness. It is out of our present bounds to trace life or the consciousness of life to its source, but it appears to patient investigation to be a very gradual development from the basic power from which creation springs, which, almost an eternity away from our present state, is beyond our comprehension; the enormity of its varied development and the tremendousness of its power is not perceptible to our present state of intelligence and theorising on the subject, as the description of creation in the Old Testament shows, are local themes which generally add disaster to the religion that expounds them when scientific investigation discovers the error.

But God and His angels have perfect knowledge of the natural development of creation, and thereby influence our present desire of progress to follow the course which their knowledge of the surest natural development for producing the best results entitles them to be masters of.

We do not as yet know our exact purpose or place in the tremendous scheme of creation. But if we follow the guiding laws sent by God's influence for the extension of our development we shall probably learn the purpose of our creation, as we condition our spirits to the purified standard that can attain the life of the higher spheres. We should view our life as a raw creation bound by instincts, but subject to laws of natural development which the influence of conscious progress is impelling by progressive laws to a state of purified power. If we refuse this proffered advice for our progressive development we gradually fall out from the beautiful advance assigned to us by God, and to psychic appearance deteriorate to the lower organisms of lesser planes and lose the wonderful development that God's angels by progressive laws are encouraging us to succeed to.

That is why God has subjected us to the over-all government of His rule; we are on earth to learn the folly of too much having our own way. We must discover the uselessness of the misery, disease and vile conditions which confusions of violent contention, born of obstinate abhorrence and frivolous neglect of the higher rule, engulf life in. The experience should indelibly impress the minds with the hard-earned knowledge that it is best to accept the principles of law for our moral advance than to reject them. God directs His principles of conduct to our sphere to save life from destroying its highest instincts by unchecked indulgence in gross sensualities and manners of low conditioned excitement, which become vice when found to be detrimental to the beauty of our future development by sapping the vital forces of the senses necessary for the development of the spirit. And He gives us the law of the principles of peace to save us from the violence of the contentions of selfishness.

Soil we, by not making an individual effort to live by spirit guidance, drop out from the assigned line of our advance in the process of creation and fall back on low organisms, we shall know that it is through our own neglect of the principles that stimulate the senses which can create the power God requires of our organisms in the development of higher creation. We thus, when we understand that our spirit is the continuance of our conscious existence, realise the importance of cultivating those senses

that develop the life of our spirit for continuance in higher spheres. Our present knowledge teaches us that the birth of a child unites spirit with the physical, and that while with the physical the spirit is the growth and consciousness of physical life, which could not function in conscious existence without its union with spirit.

Most religions call the spirit mind the soul; the writer believes the soul to be central to the spirit, and to be the germ of the personality which material birth brings into existence for the physical form to nourish, that it may develop and mature the character by this earth experience for the foundation of a continuous spirit development.

My belief is inclined to the theory of the birth of an entire personality at each birth, as the natural result of the conjunction of spirit with the material organism, by the functions of physical birth through the medium of parents, as God's source of creation, than with the belief of the theosophists of their ideas of reincarnation. But we must put aside theories. The fact we have to consider is that our bodies are a possession of the spirit, that is the personality and character of our being, and that this spirit is as we make it by our conduct of life and will remain as we have made it, a spirit entity, when fate, by the blow called death, knocks our physical home from it.

We shall then find that we are spirit, and that the physical body was a shell only. And we shall also find that the soul is the mind of the spirit, a record of the life we lived, its experience and activities, its knowledge and its character. Just as we full well know what we are and the things we have done ere death changes our condition, so the spirit wakes conscious of its past, our book of life, irrefutable, true to every action of our experience and that only have we to present for judgment. Indeed we shall find that by the natural process of God's law we have already judged ourselves; that by our every life action we have moulded into our spirit the composition of our future. We shall learn that we have drawn the environment of our future from either side of the line of demarcation that divides evil forces from good forces, and we shall have built into our spirit—of unrighteous or of righteous conduct, of selfishly sensual actions or of morally good behaviour, of causing pain and suffering, or doing our best to alleviate these sources of misery—the power which creates us good or evil. And according to our knowledge of the law, will God be merciful to us whatsoever the spirit condition in which we find ourselves from death.

There is much discussion about the eternity of hell and the eternity of heaven at an instant judgment at an ending day for the earth. It is the old—the very old—idea of God, when seers used to think that God personally spake with them when they beheld a spirit. This severe idea of judgment may have been necessary to impress awe and respect on the violent-natured temperaments of that far-off age, but time has advanced by thousands of years and the intelligence and development of the majority of to-day is far advanced on those old times.

We know that there is neither justice nor love in a father who rules with such emphatic severity, the environments, germs of character, and stages of intelligence, and the knowledge of different units of humanity are so widely different that justice could not possibly be given on such a hard and fast rule as that of the severity of the old idea of judgment. Stages of judgment moderate according to stages of development, facts of temperament, and conditions of environment.

Modern revelation informs us that we face law and progress for personal development, and if we, according to our knowledge of moral law, strive against the tide of low instinct and advance along the path of progress, it is to our own benefit and to the benefit of society; if we never attempt it, it is to our own detriment and to the detriment of society; if we still further debase the gift of life and cause others to do the same, then we come under the penalty of God's severest judgment as being an obstruction to the advance of progress, and pass from the flesh to a grossly sensual state, with neither beauty nor love for an environment where remorse will be the chief factor of a disturbed conscience, all suffering convinces the mind that it is better to go God's way than to go our own. Then with a firmer mind the spirit may again face the path of progress, and, in persevering

may in time catch up with those who had gone the way of righteousness and found the love and beauty of all that is lovely and beautiful to them, intensified with the expression that God's great power gives.

We must realise what this path of progress is to our present and to our future state. We are pilgrims in the first sphere of advance, the birth stage. The dawn of paradise is in front of us, and the dark days of fuller life called evil are behind us. We are created to make a personal effort to go forward. We must not expect God to fight our battle of life, He has given us the power to create our own future of the forces He puts at our disposal, and we must build our future with our own personal efforts of free choice, of free will. The laws of progress are set, they diverge not from the law of advance, neither for individual nor principalities. The ideas of God may alter to suit the temperament of different stages of intelligence, but the laws of the march of progress remain ever the same.

It is important that we try to apply the light of spirit knowledge to our present state of progress. For when we are convinced that the spirit is the real life of us and the continuation of our conscious life, and that we are masters of our own destiny, we shall incline our path to the will of God and build our future into the creation He has planned for us.

What I should like to convince people of is that no condition of peace or happiness will remain permanent with the senses of the mind unless it is of the eternal laws awarded to the spirit for the moral endeavour of conduct which the law compels as necessary to attain the sphere of beauty desired. Peace will not be consistent to earth until the majority attain a state of peaceful character, which means that they will have developed control over those instincts that cause violence.

Somewhere in the great divide of spirit habitations there is a condition of life where light penetrates its further gleam into the darkness of the lower spirit planes where the fallen live in their sin. There the blackness of gross sensuality is brightened by the first faint glow of the spheres of selfless love, calling to the pilgrims on the lower planes, and there, when they seek redemption, they commence to feel the warm sunshine of purified love. Once the pilgrims are convinced that this hope of love is for the benefit of their own advance, he or she, as the unit may be, make their greatest efforts to throw from their lives the tyranny of evil which they have let, or have encouraged to obsess their existence. They then gradually advance through the brightening shades which quietly clear their intellects of prejudice and kindred evils, till full consciousness of mind brings the spirit into a sphere of pure spirit love. Once they feel the radiant joy of a clear conscience dwelling within the soul bliss of God's love, they seldom return to the grossness they have had to strenuously contend with to expel from the activity of their living conscience as they advance along the difficult path of progress. Who so well described this path of progress as John Bunyan?

When the pilgrim reaches the first sphere of the soul bliss of God's pure love it may rest from the probation of the attainment of its permanent state of happiness, which state is the award of God's law to every pilgrim who wins its advance against the tides of evil or low organisms of nature. It must be an individual victory for every soul, because the spirit can only obtain its power over evil by its own personal contention with evil, which it must learn to control, and which is a condition of existence for the development of moral strength to the individual soul. Spirit guides can and must help the pilgrims, but they must not take the burden of the individual's responsibility of its own development in conditions which are necessary for the development of such senses as only can give the pilgrim the soul strength which can understand and retain the peace and love of paradise against the encroachment of the instincts that founded plains of confusion.

Here above I have tried to describe something of the efforts necessary to every individual to improve its spirit life, which life, remember, is conjoined with, in fact is the life of the physical. This struggle for the progress of the spirit can and should take place in the flesh. The spirit while in the flesh may by its moral efforts become entitled to the permanent state of a sphere of pure spirit bliss, the difference being that while in the flesh it may have to suffer

by the environment the physical spheres compel it to remain in, which is the present condition of the earth sphere of life, which is ruled by majority. But at the spirit's release by death from its physical home, the call of the spirit sphere it has fitted itself to attain will compel it to bounds within which gross characters cannot advance and have no interference with. The suffering of the physical is at an end and the just radiance of the spiritual will be its future.

By this which is written it will easily be understood that a student of spirit conditions cannot exactly look on progress as the rational politician does. The knowledge of the all-important value of spirit law in the government of life compels a psychic student to see progress in the main as governed by spirit law. Those who give their minds to learn know that the only state of peace and content that will remain permanent must be obtained by the morality of conduct. Many writers will not admit of a line of demarcation in principles of conduct, but higher state of intelligence than ours have defined the principles of conduct, and thereby set the spiritual advance of character.

If I were to write much on the morals of conduct, of the grossness it is possible to descend to, or of the purity of state obtainable, I should become oppressive because people cannot much read on this subject. It is generally admitted to be dull reading, because the intellect cannot grasp it for these reasons: the majority of people dislike lectures on morals, hate to have their faults revealed, yet it must clearly be seen by all that a knowledge of the law of conduct as being the only path of permanent progress for our material, as well as our spirit environment, is absolutely necessary. This must be realised by every one of us before the world can make a social advance that will maintain a state of permanent peace and content. It is of the utmost importance that the permanency of peace and content concerns every individual on the earth, and each person must exert itself to the individual effort of attracting the influence of a sphere of spirit perfection towards earth that will maintain on the earth a social state cemented by spirit accession, that will be all-abiding with the benefits of the laws that radiate God's love within the soul. We must morally perfect ourselves before the law admits us to a permanent state of peace, because self-control is the main factor in all perfect states.

We all of us, more or less, circle in a narrow orbit of selfishness, riding high-notioned booby horses, bespangled with the regalia of our own importance, and we harshly forebear the moral tonic which says, "Son, know thyself as they which are with God know thee." We in our peevish impatience, when advice of this description is offered us, cry with blind indolence, "Away with this mirror that reflects truth, it is a lie. Leave me my own conception of life."

But truth will out and we must face it, for therein is the permanency of our peace and content and the paradise of heaven, and we must train ourselves for the effort that will overcome all the sensuality of gross behaviour that maintains evil on this earth to the detriment and suffering of abused life which thrives among us through the grossness of selfish immorality to the exclusion of the forces of light that would radiate God's sympathetic love within this sphere.

AN interested visitor at the Manchester Good Friday Celebrations was Mr. Bransby Williams, the eminent impersonator, who, we understand, has long been interested in the subject.

HOW TENNYSON WROTE "CROSSING THE BAR."—How Tennyson wrote two of the most famous of his shorter lyrics is recorded in Arthur Coleridge's "Reminiscences." The poet told Coleridge in 1890 that "Break, break, break" was "written by me at 5 a.m. one summer morning wandering about the lanes. 'Crossing the Bar' took me five minutes one day last November."

You have possibly studied the problem (so-called) of continuity after death, in which case you are more enlightened than the multitude. Why is that there are not more followers of this vitally important matter, important because it concerns each and all? I tell you, sir, that there is no death. What does take place is an awakening. — From the Beyond through A. H. WALTERS.

Christian Charity in Practice.

At Stourbridge, in the busy Midlands, a heated controversy has arisen. Our old friend, Mr. Walter Jones, who will be known to our readers as the writer of the pamphlet, "Is Spiritualism a Religion?" must feel amused at the turn events have taken.

The Stourbridge Brotherhood Council, which meets in the Town Hall, opened its platform on a recent Sunday to the Spiritualists, and are to be commended on their desire to hear all sides. This was followed by a lantern lecture the succeeding day by Mr. Jas. Coates, on "Spirit Photography." Both events aroused considerable interest and attracted large audiences, which has evidently roused the ire of the troglodytic Rev. Stephen Thomas, who found vent in a letter to the "County Express." We do not claim to be a comic journal, but we cannot refrain from placing on record in THE TWO WORLDS a display of bad taste and bad temper, which we are pleased to note is becoming rare. It has at least as much interest as an Egyptian mummy, and is quite as harmless.

Mr. Thomas writes:

"I am pained with the inexplicable conduct of the Stourbridge Brotherhood Council, of which I have been one of the vice-presidents, but from which I now wish publicly to withdraw unless some adequate explanation is speedily forthcoming. I refer to their action in opening the platform of the Town Hall at their Sunday evening service to the Spiritualists. This error is of so grave a nature that no man who values his reputation as a Christian and above all as a minister of the Gospel, can possibly remain associated with the Brotherhood Council without very serious protest.

The first three articles of the constitution of the Brotherhood movement are (a) To lead men and women into the Kingdom of God, (b) To unite men in brotherhoods of mutual help, (c) To win the people for Jesus Christ. But Spiritualism is a devil-inspired system which endeavours to overthrow the foundations of Christianity, of morality, of civilisation. When Spiritualism is established as the religion of the world, there will not be a vestige of Christian truth left. And then, what? Hell!

"The offence of the Brotherhood Council is of a dual character. They not only opened their platform to the Spiritualists, but gave Mr. Walter Jones and his colleagues liberty to circulate advertisements of the following Monday's meeting. The whole thing is a sham and a snare. If I have protested against the letting of the Town Hall for Labour and Socialistic purposes on Sundays, I do so ten-fold more against a society whose basis is biblical and whose programme professes to be truly and sincerely evangelical, when it gives access to men and doctrines whose utterances are totally subversive of the fundamental truths of the Christian faith. Spiritualism is diabolism. The whole atmosphere of it is steeped in fraud. Men and women are constantly going insane through dabbling with it. Hearts and homes are being broken, and something worse than physical death is proceeding in hundreds of lives to-day through the same dismal practice. By it thought is stultified, mental and spiritual faculties are paralysed, and the soul is shrouded in gloom.

"Let the Brotherhood Council think over what they have done. That they did not mean any such thing, I grant, but they have, in effect, denied their Divine Lord and Master. They have repudiated His teaching; they have compromised with the arch-enemy of the Christian faith. When men and women are called to a Gospel meeting, let them hear the Gospel, the whole Gospel, and nothing but the Gospel. Again I say there is such a thing as having to give an account of our stewardship."

"STEPHEN THOMAS.

"Cleveland Street, Stourbridge."

No one, of course, would take Mr. Thomas at his own valuation, but this is a fine specimen of how one may ruin his own case by over-statement. Mr. Thomas has our sympathy. We sincerely hope that he did not burst his collar on a blood-vessel.

IN reply to the denunciatory letter of Rev. Thomas, the same journal published a long and telling letter from Mr. Jas. Coates, which breathed the right spirit, in which

he expressed the opinion that "if sectarians devoted more time to uniting mankind by love and sympathy, rather than separating it by prejudices and sectarian squabbling, I think they would be more truly the followers of and co-workers with Christ than their works denote."

Mr. Walter Jones, too, contributes an excellent letter from which we make the following extract:—

"Mr. Thomas goes somewhat out of his sphere to make an unwarranted attack on Labour, Socialism, the Mayor, the Brotherhood Council, Spiritualism, on my guest (Mr. Coates), and on myself, which for sheer ignorance, bigotry, unbrotherly and un-Christian prejudice it would be hard to equal. Poor Mr. Thomas! We will extend to him our brotherly love and profound sympathy.

"I accept the sole responsibility of introducing a Christian gentleman to give an address to the gospel meeting (not the Brotherhood) on Sunday, February 27th, on 'What man wants and what God gives,' and will leave the audience to decide whether or not the address was approved.

"I also accept the sole responsibility for the distribution of circulars outside the Town Hall—not in the room—announcing a lecture for February 28th, on 'Spirit Photography.' The Brotherhood and their Council were in no way responsible. I leave the audience to judge the merits of this lecture also.

"For many centuries religious teachers have opposed reforms, but history demonstrated that the pioneers were in the right, and that blind belief inevitably yields to facts when these are scientifically substantiated.

"Fortunately for me I can afford to ignore his references to 'Mr. Walter Jones' confession of faith'—'the folly and devilry of this horrible cult—utterances totally subversive of the Christian Faith, and then, what? Hell.' He makes further direct charges as follows: 'Spiritualism is diabolism,' 'Steeped in fraud,' 'The cause of insanity,' 'Worse than physical death in hundreds of lives,' 'Hearts and homes broken,' 'Mental and spiritual faculties paralysed,' 'Souls shrouded in gloom.' Mr. Thomas may honestly hold these opinions, but his opinions or mine little matter. It is facts that count. If Mr. Thomas will produce facts or evidence that will afford any reasonable proof to satisfy the Brotherhood Council—and I don't know who they are—I will pay £10 for each charge he substantiates (£70 in all) to any charity Mr. Thomas may name.—Yours faithfully,

WALTER JONES.

"The Uplands, Stourbridge, March 15th, 1921."

WE are all beings, each of us possessed of that intangible thing called a soul. Some are seen, some are unseen. The unseen govern the others.—From the Beyond through A.H. WALTERS.

HE who has become spiritually illuminated has solved the riddle of the Sphinx. He knows from whence he came and how, and why he exists, and where he will go when he leaves the mortal body.

SOME day we may stumble across the natural means of communication with the dead, and, like all other great discoveries, it will seem simple. The difficulties are insuperable in the present state of knowledge among the living, and the dead have to recover from the shock of death, and to find readjustment to altered conditions of existence. But there is all time in which to work out the discovery.—BEATRICE HARRADAN.

As a result of the charge of blasphemy laid against Mr. J. W. Gott at Birmingham, we regret to hear that he has been sentenced to six months' imprisonment in the third division, and ordered to pay the costs of the prosecution at both trials. Whilst in no sense do we favour the holding up to ridicule of the sacred opinions of our fellow men, we are bound to express our disgust at proceedings on a charge of blasphemy. Religionists are saying far worse things about Spiritualistic conceptions than Mr. Gott has said about Christian ideals, and with all due deference to the general methods of the courts, we do not hesitate to characterise this sentence as a splenetic punishment which a bullying majority has imposed upon a weak minority. If we were the prisoner we would repeat the dose immediately on our release. Is it not time this child's play ceased?

Whither Are We Going? A Psychological Theorem.

Denby Chambers.

FROM time to time we have gazed into the vast infinities of the cosmos, and surging from the apparent void in waves of spiritual power, we have witnessed that which to our normal senses would have been considered as dreams unimaginable. This comes to us when in passive moments of our strenuous life we ponder on the infinite grandeur of the Eternal Spirit. How very minute each intellectual being is in the vast universe of differentiated matter, and how difficult for the mind to grasp the reason why, in this manifestation of ponderable substance, we must necessarily function through a physical temple. To soar away from this mundane plane and journey into the realms of the ether kingdom, is the yearning of the ego for a return to conditions with vague memories of a subtle happiness, in the far distant past of spiritual understanding.

Whither are we going? For countless centuries this cry rang out, and in dark days when the grave had closed and the departed failed to satisfy the anguish of those left in sorrow, the solution of life's continuity may be likened to an impenetrable barrier. With the advent of the glorious truths, the fanfare of the angel trumpeters sounded the death knell of creedal power, and in resonant music from the spheres we learnt that intelligence and personality survived the ordeal of transition. In another manifestation of consciousness where earth's language is apt to break down in our efforts to describe it, we would continue to live for all eternity. We were more than satisfied with the revelation of the angel world, for is it not a balm to know our loved ones wait for the time when we should cast this earthly rind? To our soul there came sweet music, and we felt that every desire of the ego had been achieved, and that eternity would hardly be long enough to enjoy such conditions, free from the earthly conception of an impossible heaven and impassable hell. In passing time there came a thought that eternal life as a distinctive personality was most appalling, and our troubled soul was restless. As aspirants to the goal wherein each ego ultimately trends, we sought for comfort when gazing onward through the varying mists which concealed that destiny, the destiny which we sought. Whither are we going? Again our cry rings out, and with the inherent aspiration of the ego we probe and delve into the innermost secrets of the cosmos, in the hope to find a reasonable solution to our complex problem; that which would satisfy the yearning of a progressive mind.

We have been accustomed during the past decade to understand that in the passing of ourselves into that other state of consciousness the pathway of our future life would be progressive. True, this is the natural instinct of the spirit, and if a discarnate entity be content with results achieved, and presents to us a happy and contented disposition we accordingly conclude that progression has ceased, stagnation is asserting and retarding the inherent quality of the ego.

So with ourselves we still aspire, happy we are, but not contented with our lot. Ahead of us there is a shining hope, which in our lives becomes truer every day. From the depths of the subliminal self we endeavour to unfold the records of our ego in the innumerable manifestations of the incomprehensible past. That we have existed before we have no doubt. Whatever is, is, has been and will be.

The perpetual drama of metamorphosis rolls on in endless continuity, and in each recurring cycle the forces of nature under the directive power of the creative lords raise each manifestation of life towards that transcendent being of perfection. We must realise that in the midst of this universe of seething movements is our destiny, and we cannot assume, even if we be a factor towards that sublime being, that our destiny should be a continuity of one personality, which is our lot in this cycle of transformation. We can on the material side trace our origin through the mammal, the reptile, the amphibian, the fish, the invertebrate, and the mineral. Our difficulty is to trace the origin of the spirit in the mighty process of psychic evolution, and the actual period when we evolved to that state

of personality, whereby we retain all our faculties on transition from a physical organism.

If we have been and will be, we cannot assume a beginning to ourselves. In the process of cosmical evolution we may trace the origin of a solar system, its subsequent dispersal into apparently chaotic elements, and the birth again of the fire mist; the matrix of creation for the future processes of matter and spirit. We gaze into the distant past and endeavour to visualise the actual period when man, the masterpiece of the lords of creation, stood uncultured, but with the germ of immortality planted therein. We cannot help thinking that we were in that shadowy period the man of whom we speak, and as early spirits on the road of cyclic evolution we have occasionally from the depths of our subconsciousness perceived the gigantic struggle through time immeasurable of the ego in the ever upward trend. We cannot assume for one moment that we have reached that progressive state wherein the lords of creation should consider their masterpiece complete. There is no doubt that in aeons to come man will present as great a contrast to his present condition as his present stage of evolution contrasts with the protoplasmic speck which ushered consciousness in that lowly vehicle.

In the solar system wherein we function, life as we know it is assumed to exist only on our planet. Is it reasonable to suppose that the ponderable mass which gives to us our physical organism is the only world inhabited by intelligences? If so we would consider that the creative power of our planetary chain had erred. We cannot admit this statement, and consider that there are other planets in our solar system which have life thereon, albeit in vehicles adapted to the conditions of those worlds.

Further, in our system, there are planets in a state of incandescent matter, and which in aeons to pass will evolve humanities on the same plan as our world. When this transcendent era comes to pass, mankind on this plane will have progressed on the eternal path which we are all treading, and the race of beings thereon will be so spiritual that in our opinion they will rank with those we now look to for guidance. If we have been and always will be, and are, actually evolved in this system which rolls on in ever recurring cycles, we naturally conclude that our present immersion in ponderable substance is only one of the innumerable which have taken place through immeasurable cycles. Consequently the probability of other planets evolving humanities strengthens our opinion that for the further enriching of the ego through physical manifestations, we incarnate at an actual moment under the inexorable divine law into a vehicle suitable for the ego, always upward to a higher spiritual realisation. It is impossible to consider that a manifestation through matter on this planet is sufficient for the ego. Indeed we cannot think so, when we consider the inequalities of the human race at the present stage of evolution, and in our opinion each incarnation will be in accordance with the aspiration of the ego to a more spiritual and noble condition.

We arrive, therefore, at the conclusion that in our process of evolution through the varying conditions, from mineral to invertebrates, through the fish, amphibian and reptilian, from the lower mammal to that species whereby we have developed personality, we have always been.

From incarnation to incarnation we have traversed many highways of worldly experiences, and if we could only read those ineffaceable records which are impressed on the higher self, we could follow where dark days had been, and where the silvery rays had percolated the shadowy trials in our ever upward path. We cannot assume that our manifestations through matter are complete. True, from the ministrations of the discarnate, we learn of our mediate condition in the spirit world. The many duties we will perform under the guidance of those who watched our earthly progress.

Still, we will find in the centuries to come active occupations, which will be congenial and in harmony with the desires of the soul, and when earthly remembrances are but a vague shadow of the misty path, and the etheric body which was so essential to our early life in spirit is gradually refined, till we present a brilliant luminance, then in those spheres of infinite beauty and harmony we shall reap that which we have earned by our present incarnation of spirit and matter.

What is our destiny? Perchance an incarnation to this sphere of ours when humanities have reached that stage, when all forms of earthly sins have been eliminated, or, if we have ultimately attained to those sublime heights of spirituality before the usual number of incarnations have been completed, a Master of that exalted condition, with the welfare of a race as our responsibility. Meanwhile we ponder, and like the "Wandering Jew" of Jesuitical mythology, our cry is "Onward, ever Onward."

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.

LYCEUM TRAINING FOR CHILDREN.

SIR,—Can any of your readers explain why so many people who claim to be Spiritualists, and testify to the help and comfort they receive from the teachings of Spiritualism, fail to give their children the benefit of the Lyceum training? Why do they send them to the orthodox Sunday Schools, when we have a Sunday School of our own, and such grand teachings to inculcate? Let every Spiritualist study the "Lyceum Manual" and give their children the same opportunity.

A LYCEUMIST.

Chcetham Hill.

THE S.N.U. FUND OF BENEVOLENCE.

SIR,—I have pleasure in reporting the income for February, which is as follows: Dewsbury Society, £1 11s.; Mrs. Pickles (Photos), £2; Mr. J. W. Hanson, 5s.; South Elmsall Lyceum, 10s.; F. A. Cranston, Tasmania, £1. Total, £5 6s. 0d. Grants disbursed, £32. Societies in arranging year's work DON'T FORGET the F.O.B. Sunday is always third Sunday in October. I would, in thanking Societies and friends for February's income, remind them that expenses are £27 more than the income for that month. Times are just as hard and difficult for old folks as young. He who gives quickly gives twice. With sincere thanks to all Societies and friends,

MARY A. STAIR.

14, North Street, Keighley, Yorks.

THE BRITTEN MEMORIAL.

SIR,—Permit me on behalf of the trustees to acknowledge with many thanks a donation of £1 to the Memorial Fund, and also to make known as publicly as possible the generous promise of the donor, Mr. Hervey Carter, President, F.E.S.B., of Saddleworth, to give £500 to that Fund if the sum of £1,000 be raised by the general body of Spiritualists, and an additional £500 if the sum of £2,000 be raised.

It is not necessary to point out the magnificence of Mr. Carter's offer, it speaks for itself. The important matter is to fulfil the conditions, and this can be easily done if every reader of this, "Our Paper," will determine to help by giving SOMETHING, 6d. or 1s. a week, or more if it can be spared. Many persons could and would give 10s. or £1 (or more) each month, if they understood that by so doing they will be so greatly furthering the objects of the Memorial scheme, viz., to establish a Spiritualist Institute and permanent centre for all Spiritualist purposes and activities.

Just think that it only needs five thousand persons to give 4s. each for the £1,000 to be raised right away, and if it is can be done in the space of one month (which should be easily possible) a similar sum could be easily raised a month or two later. It only requires that each individual shall feel that his particular help is NECESSARY, and the thing is done. May I beg every reader to send me 4s. either now or by the end of April? Those who can give more will do so of their own free will in order to take advantage of Mr. Carter's most liberal promise.

A. W. ORR, Hon. Sec.

2, Wilmington Gardens, Eastbourne.

THE INFINITE GODS AND THE FINITE GOD.

SIR,—Having perused Mr. Gregory's letter, I have nothing to say in reply except that I have, on many occasions, given reasons based upon the observation of various phenomena for my belief in the existence of God. If Mr. Gregory is a thinker he will see some of these in the articles he criticises, which was a follow-on of my article "The God Idea." Life is too short and my time too much taken up to be reiterating reasons and proofs which have already been given.

W. H. EVANS.

THE EXISTENCE OF GOD.

SIR,—The above article published in THE TWO WORLDS recently, arrested my attention, and after careful reading I dismissed it from my mind with a brief thought on the shallowness of your correspondent's conception.

To comprehend such evidence as to prove the existence of a higher power involves profound thought, and I fail to see an object to such infusion of concrete ideas into a transcendent philosophy which the angel ministry present free from the antiquated idea of anthropomorphism.

I would suggest to friend Mermenson, who rushes to the aid of Mr. Gregory with his automatic script, to study the action of the subliminal self, and to make sure that the revelation of anthropomorphism which he endeavours to present may be an avenue of subconsciousness developed through his contact with the spirit kingdom, and the latent records of his conception are pouring forth, and in such process may acquire broader views on some higher truths. I do not wish to infer that his views are purely automatic; there are many on that other side who understand less of the God idea than those still embodied, who are aspiring after truth.

If the existence of God has to be accepted as a criterion then Spiritualism is simply Christianity plus phenomena, therefore retrogression is the keynote, not progression. I fail to conceive how we can be termed as His children when we are not special creations, but the direct result of the mighty process of evolution, and to think that God will demonstrate some material event is absurd; also the idea of Christ's return to earth, and I presume that friend Mermenson refers to this probable event as recorded in the New Testament, is also another case of assimilated Christian teachings, and a reflection on those pioneers who strenuously fought against the infiltration of new wine into old bottles.

Let us get out of the rut! Let our dispensation be towards the upliftment of humanity from the chains of creedal power. Only by a bold face with the hall mark of truth stamped thereon can we expect to carry the flag which bears the scars of many battles.

In conclusion, I tender my appreciation to Mr. W. H. Evans for his broadminded views, and sincerely wish that thousands more would push forward the truths of Spiritualism as revealed to us by the higher ranks of the disembodied.

ALBERT J. RIGGER.

Spirit Poems Dictated to Girl by a "Vision."

A BOOK of verse which it is stated was dictated by a poetess several months after her death is the latest contribution to psychic studies.

About three years ago Judith Gautier, the daughter of the French author, Théophile Gautier, died, leaving remarkable but exotic books which were never popular.

One of her dearest friends, a girl who had lived with her since they had been children, had a vision in her sleep on Christmas Day, 1918, exactly a year after Judith's death. She dreamed that Judith was speaking to her. She got out of bed, and, seizing a pencil and paper, wrote at the dictation of the spectre. This happened every night for some time, and finally the vision came no more.

By that time the devoted friend had written hundreds of pages of verse. These poems have now been published under the name of "The Glory of Illusion," by Mlle. S. Meyer Gaudel.

Mlle. Gaudel declares that the verses are in reality the word of the spirit Judith Gautier. Until she published this big book of verse Mlle. Gaudel had never written a line of poetry. — "DAILY MAIL."

More Eastern Teachings on Development.

Allen J. Hercombe.

ONE of the things that puzzles the students of so-called Modern Spiritualism is the difficulty experienced by many who sit to develop their spiritual gifts, for we find that very few develop to any degree; in fact, most people who sit in developing circles only obtain a smattering of psychic knowledge, and advance in some phase of phenomena more than in another, yet never realise the heights of their ambition.

Why is this? Is it because the psychic forces are at fault, or is it because we ourselves simply play at development, which to my mind is simply playing with fire? Now, it will be admitted that in many cases sitters in circles sit with an object in view, generally to develop some special gift they are told they possess. These are the people to whom I write in particular.

The Eastern mystic, be he fakir or yogee, finds no need to sit in circle (pow-wow) for development, for they have a method of development that should appeal to every thinking man or woman of the Occident. This method I shall endeavour to lay before you, for no nation or people possesses the truth, yet all have a portion, and by the combination of truths we shall arrive at a conclusion that should show to us the line of least resistance, and enable us to realise our relationship with the psychical world as well as the physical.

Tao Teh Ching says:—

“Always without desire we must be found,
If its deep mysteries we would sound;
But if desire within us always be,
Its outer fringe is all that we shall see.”

Now, if we think carefully over Tao Teh Ching's quotation we shall find a wealth of truth hidden there, for it must be admitted that we do only see the outer fringe of the spiritual realms, etc., because the desire on our part hampers our development, and it should be remembered that when developing we are trying to enter abstract realms of nature, and the greatest of care should be exercised for fear we jar our psychic natures. If we do, we spoil our

chances of becoming master men and women (i.e. developed). Hence the very first thing to do is to endeavour to understand the intricate machinery of our make-up as the Easterns do, and to send forth no strong thought or desire unless it meets with the approval of our higher selves (the God within).

Those who have studied the dynamics of thought are aware of the wonderful possibilities and also the dangers of indiscriminate thinking. Unexpressed thought must find an outlet, and is easily drawn to the mind that will express it in action; so, it behoves all sensitives to keep a strong hold upon themselves, for, they being sensitive to thought vibration, become channels for much unexpressed thought. However, the Eastern peoples realise that the finest and, in fact, the only way to develop is by learning to know themselves, and so, instead of sitting in circle (pow-wow) they go about the country striving to know themselves, and fighting their animal nature, learning all the time by experience. They purposely suffer all sorts of hardships so that they may be able to feel for and assist other sufferers, for they then know the feeling by personal experience.

While undergoing all these hardships they realise that they are becoming masters of their lower selves, and learning all the time the laws of Bhram (God). Hence, they become naturally spiritually developed, for they have become conscious of the divinity within, and of the “oneness of all things.” No need is found for them to sit in circle. They are able to work physically and psychically without any trouble at all.

It seems, then, that we of the West, instead of developing naturally, have a good try, and force our spiritual growth, giving our time to intellectuality and forgetting the Divinity within. No come, let us reason together, and instead of thinking that

“The rustle of our rustic bough
Is the murmur of the world,”

let us get back and seek the Divine within us. For if we abided by the principles of Spiritualism we should automatically develop our psychic nature in the same manner that the Easterns do, becoming nature's plants instead of sickly flowers forced in the hot houses of developing circles for developing sake.

A Remarkable Book by a Baptist Minister.

“TRY THE SPIRITS.”

BY THE

Rev. W. BICKLE HAYNES, of Chudleigh, Devon.

With Forewords by Rev. T. E. RUTH, of Melbourne, and ROBERT JAMES LEES.

This Book should be read by every Baptist and all Free Churchmen throughout the country. It is an astonishing and bewilderingly interesting comment on Modern Spiritualism.

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Kingsley Press Ltd., 31 Temple House, Tallis Street, London, E.C.4.

MOSS SIDE PROGRESSIVE LYCEUM CHURCH, 66, RABY STREET, MANCHESTER.

Sunday, Apl. 3rd, at 2-30, Shakespearean Birthday Celebrations

Plays chosen: "HENRY VIII," "KING LEAR," "HAMLET" and "ANTONY AND CLEOPATRA."
Vocalists include Miss PEGGY DAVIES and Mr. VICTOR FURNISH, etc. Mrs. LEO GRINDON in the Chair.
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IN AID OF THE CHURCH BUILDING FUND.

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SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church,
PRINCESS HALL, MOSS SIDE.

SUNDAY, APRIL 3RD, at 2-30, LYCEUM.
At 6-30 & 8-15, Mr. GILLING.
MONDAY, at 8-15, Members' Develop-
ing Class, Mrs. EASTWOOD.
TUESDAY, at 8, Public Developing
Circle, Mrs. FORREST.
THURSDAY, at 3 & 8-15, Mrs. MARCROFT.

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

SUNDAY, at 6-30.
April 3—Mr. W. G. GUSH.
10—Circle for Members Only.
17—Mr. E. W. OATEN.
24—Circle for Members Only.

Manchester Society of Spiritualists,
38, MASKELL STREET, ARDWICK.

SUNDAY, APRIL 3RD, at 10-30, LYCEUM.
At 3, PUBLIC CIRCLE. Doors closed at
10 minutes past.
At 6-30 and 8, Mr. RUSSEL PENNEY.
MONDAY, at 8, Mrs. CLAYTON.
WEDNESDAY, at 3 and 8, Mrs. SPENCER.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, APRIL 3RD, at 10-30, LYCEUM.
At 3, 6-30 and 8, Mrs. IRONS.
MONDAY, at 3 and 8, Miss LOMAS.
WEDNESDAY, at 8, Mr. TONGE.
SUNDAY, APRIL 10TH, Mrs. GRIMES.

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

SUNDAY, APRIL 3RD, at 6-45,
Mr. W. J. GRINDLEY.
Questions invited.

At 8-15, Mr. J. BRENNAN.
Silver Collection.

TUESDAY, at 8-15, Mrs. ROBERTS.
THURSDAY, at 8-15, Mr. A. LAPPIN.
Open Circles on Saturday at 7-30.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, APRIL 3RD, at 2-30, LYCEUM.
At 6-30 and 8, Mr. C. E. TIMMS.
WEDNESDAY, at 3, Mrs. TAYLOR.
THURSDAY, at 3, Mrs. GRADALL.
SUNDAY, APRIL 10TH, at 2-30 & 6-30,
LYCEUM DAY.

SOCIETY ADVERTISEMENTS.

**The New Manchester Progressive
Lyceum Church,**
377, OXFORD ROAD.

The LYCEUM SESSIONS are held every
SUNDAY MORNING at 10-30.
All are most heartily invited.

**Moss Side Progressive Lyceum
Church,**
66, RABY STREET.

SUNDAY, APRIL 3RD, at 2-30,
SHAKESPEAREAN BIRTHDAY CELEBRATIONS,
Mrs. LEO GRINDON in the Chair. See Special Notice.

Bristol Spiritualist Temple,
47, OAKFIELD RD., CLIFTON.

SUNDAY, APRIL 10TH, at 6-30,
Miss MARY MILLS, B.T.Sc.,
Speaker and Clairvoyant.

Bangor Spiritualist Church,
HIRAEL, BANGOR, NORTH WALES.

SUNDAY, MONDAY and TUESDAY, at 7,
TUESDAY AFTERNOON, at 3.
APRIL 3RD, 4TH & 5TH, Special Services
by G. A. MORLEY WRIGHT.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL ST.,
SUTTON.

SUNDAY, APRIL 3RD, at 6-30,
MR. AND MRS. MUSPRATT,
Address and Clairvoyance.
FRIDAY, at 8, Mrs. M. CROWDER,
Address and Clairvoyance.

Brighton Spiritualist Brotherhood,
OLD STEINE HALL, 52A, OLD STEINE.
Attributed to S. H. U.

SERVICES:

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Mondays and Thursdays at 7-15.
Tuesdays at 3.
Healing meetings, First Wednesday in
every month at 3.

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Miss G. BUTCHER, of Northampton
Speaker and Demonstrator.

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ATHENÆUM HALL, NORTH ST.
Attributed to the S.A.C.

SUNDAY, APRIL 3RD, at 11-15 and
and throughout the week,
Mr. WALTER HOWELL,
LYCEUM at 3.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, APRIL 3RD, at 7,
Mr. G. R. SYMONS.
APRIL 10TH, Mrs. N. BLOODWORTH.
APRIL 17TH, Mrs. CLARE O. HADLEY.

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

SUNDAY, APRIL 3RD, at 11-30, CIRCLE.
At 6-30, Mr. HICKSON.
THURSDAY, at 8-15, Mrs. CLARK.
Silver Collection taken at door at all
Meetings.

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

SUNDAY, APRIL 3RD, at 11,
CHURCH SERVICE.
At 6-30, Rev. GEORGE WARD.
WEDNESDAYS at 7-30.

Church of the Spirit, Croydon,
HAREWOOD HALL, 96, HIGH STREET.

SUNDAY, APRIL 3RD, at 11,
Mr. PERCY SCHOLEY.
At 6-30, Mr. T. W. ELLA.

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

SUNDAY, APRIL 3RD, at 11, Questions
answered by a SPIRIT CONTROL
At 3, LYCEUM.
At 7, Mr. TAYLER GWINN.
FRIDAY, at 8, Meeting for Enquirers.
SUNDAY, APRIL 10TH, Dr. LEON M.
ILLD, F.S.P.

LONDON, FULHAM, 12, LEWIS ST.
MUNSTER RD. Sunday, April 3rd, at
Mrs. POMEROY. Thursday, April
7th, at 8, Mrs. JAMES.