



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. 1748—Vol. XXXIV.

FRIDAY, MAY 13, 1921.

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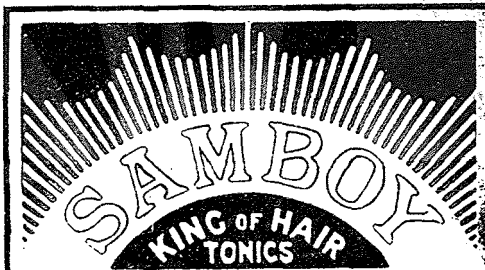
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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1748—Vol. XXXIV.

FRIDAY, MAY 13, 1921

PRICE TWOPENCE.

Original Poetry.

The Cross.

"Behold, and see if there is any sorrow like unto my sorrow."—BIBLE.

MY cross shall not oppress me,
I will gild it. It is heaven-sent,
For a wise purpose, and brief chastisement,
Yea, only lent.

The cross shall not oppress me,
I will carry it, Christ-like, and bear
It on to Calvary, smiling and unafraid,
Because one greater carried His
Without a tear.

—E. P. PRENTICE.

God—The Old Conception and the New.

Harvey Metcalf.

THE recent correspondence in THE TWO WORLDS has led me to believe there is prevailing at the present time a more scientific attitude towards the eternal question—God. It is not my intention to deal with this belief or unbelief in this essay, for man may ever provoke controversy regarding this important question, but usually finds a more fuller expression and conception in the heavens and earth while he is labouring to find solutions to his little differences and preconceptions.

When we consider God in the light and beliefs of our forefathers we get anything but an inspiring ideal. Taking present facts and knowledge with us in our examination of these beliefs, we may leave the subject with disgust, failing to discover an Omnipotent and Omniscient Being at work at all in these ancient beliefs. God, the true essence, has been hidden by priestly authority just as much as priesthood has blocked the source and birth of ancient religious doctrines. The brain of man has been fogged by theological ideas. All denouncing creeds presented have been termed "heretics," a most serious crime in those days; and honest doubt brought severe punishment. Let us try, however, to find God in many of the works attributed to Him in the Bible.

In the first place we will take the Biblical version of man's creation, fall, and dismissal from the Garden of Eden, which, however absurd it may appear to be to-day, has been sincerely believed. "God created man in His own image," but without His perfection; in consequence man fell, and thus it appears that God expected more perfection from two of His children than He had endowed them with, and by dismissing them from the Garden of Eden seems to show less sympathy than the least of His children would to an unhappy man and woman of to-day.

Consider the cruel method of dealing with King Pharaoh, the manner in which he tormented the Egyptians. And finally, the slaying of the first born in the land while his chosen people were feasting, stands on equal grounds with the man or men who brought about the terrible crisis through which we have just passed—the Egyptian mothers would suffer the same bitter sorrow as the 4,000,000 mothers have done in the past war.

And again, "I, thy God, am a jealous God, visiting the iniquities of the fathers upon the children until the third and fourth generation" (Exodus xx. 5). How often does God remind His chosen people that He is a jealous God? Yet, surely jealousy is believed to be one of the worst of sins. Surely we cannot believe the following passage to be the words of God, "Thy God is a consuming fire, even a jealous God" (Deuteronomy iv. 24). And again, "The children of Israel did evil again in the sight of God, and served Balim and Ashtaroth, and the gods of Moab, and the gods of the Philistines, and the gods of the children of Ammon, and forsook their God and served Him not. And the anger of God was hot against Israel and He sold them into the hands of the Philistines, and into the hands of the children of Ammon" (Judges x. 6-7). We may pass lightly over the acts of some of the "chosen men of God" who have exterminated their fellow creatures, such as Jehu, who put to death at the edge of the sword the worshippers of the god Baal. By treachery we read he collected them together, then heartlessly killed them. Then, how often do we read of God sending down fire from heaven, and destroying others by earthquake? In fact, if readers care to search the Scriptures he or she will find acts attributed to "the God of Love" that would disgrace the devil, who also, in the past belief, has been a figure of the Church.

Who, if history is an authority, shows far more love and consideration than the God of our forefathers. I need not dwell upon these various works of God (?) but will pass on to the doctrine and belief in heaven and hell.

The doctrines of heaven and hell are pernicious. In the first place they are not true, and belong entirely to an almost worn out and discredited theology. Bishop Burnet, in his book written in Latin for the use of the clergy only, tells them "to seriously preach and maintain the doctrine of eternal punishment for the sake of the 'morals' of the people at large, even though they believe in nothing of the sort themselves." Heaven, according to theological ideas, is a place queerly constructed. Well we know it is symbolically expressed, but has been literally believed; but to the mind developed according to the laws of logic, it is as erroneous as "the abode of the damned." Heaven would not be heaven if love was absent; love could not remain there with a knowledge that our less fortunate brothers were for ever condemned to punishment. But hell, in the sense we have been taught, we know does not exist in any realm or sphere, but only in the fertile and the disordered minds of theologians.

The belief in Jesus as God and Saviour does not seem to have helped our forefathers much, and I venture to assert that a belief in him as "man and medium," with a knowledge of the production of his wonderful phenomena would have been better, and more valuable. As to the plan of salvation, I can only reply as I have done many times from the Spiritualists' platforms, "I would not care to be known as a miserable and cowardly wretch who would at the eleventh hour repent and creep into heaven."

Passing lightly over other ancient doctrines, we find that coming to times more modern, it is estimated that 3,000,000 true or false psychics have been condemned to death: some roasted alive, others losing "the muddy vesture of decay" in such cruel ways that the details cannot be printed here. And all this in the name of a pure and loving God! O, religion! what crimes have been committed in thy name? Far better that no religion (?) belief, creed or imperfect knowledge of God had ever been known.

But is this the God of the Spiritualist, the God who has been responsible for the works of which I write? We

repudiate the idea. Owing to the cupidity of man the force of love has not been felt, and the man with his passion for revenge and lust has made religion his cloak, the name of God a password for evil. The same would exist to-day, the same punishment might be meted out to the offender of a pet creed, or an honest unbeliever, had we not reached our present state of "civilisation."

Whatever else Spiritualism has done, it has brought a purer conception of God to us. It has made God a God of simplicity, not of word, but of spirit and of truth. This God exists, we believe, on account of the continuity of revelation attributed to Him, and expresses Himself from the sands to the stars, to the suns that dot the immensities. God, we believe, is everywhere, and every breath we inhale is a holy communion with Him.

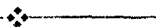
I notice W. Gregory says in the current issue of Feb. 11th, "If God is all, then Mr. Evans, in common with myself and, say, the earth-worm, are parts of God." Surely each one has a mission for God. One can hardly say the earth-worm has a mission of love. But rightly understood it has, for by worming its way through the soil it assists plant life to express (or grow) again. Who has not heard of the philosopher who would step out of his way to avoid planting his foot upon the worm?

"All are parts of one stupendous whole,
Whose body Nature is, and God the soul."

This is my answer to the letter of Mr. Berry and his question, "Why I should work for the Spiritualist Movement." I answer on behalf of some of my young fellow mediums, many, I know, like myself, yet in their teens, but anxious to do all possible for our beloved Movement. It has given us a truer light, a greater knowledge of God, a glimpse of a future, and all that life holds dear is contained in the word, which is next to God in the dictionary—Spiritualism!

I can only conclude by bringing to the reader's mind the words and faith of Mr. Andrew Jackson Davis: "On the summit of this exalted faith I rest secure, which is certainty. Nothing can move me more. . . . I am son and heir of a universal empire. I have found God, Who owneth all. The vessel in which I have embarked may drift whithersoever it will on the immeasurable sea of being. Impenetrable clouds may hide the stars of heaven, but God guides the storm. Lightning may rend my sails, but on whatsoever shore the wreck of my barque is strewn, He is sure to be there with all my love and all my hopes around Him. There where He is it is an open gate of heaven, for there is the everlasting love, and love is heaven."

O, Thou Great Eternal One, Whose presence bright
All space doth occupy, all motion guide,
Unchanged through all time's devastating flight,
Thou only God, there is no God beside;
Being, above all beings, might—one
Whom none can comprehend, and none explore;
Who fills existence with Thy Self alone,
Embracing all, supporting, ruling all,
Being Whom we call God, and know no more."



IMMUNITY FROM DISAGREEABLE.—Everything that happens to you is something you have earned. Stop earning disagreeable things and so be immune to them.—**HARPER B. HENRY.**

SEANCES IN AUSTRALIA.—Just before leaving Perth for home after his last meeting in Australia, Sir A. Conan Doyle was interviewed by a representative of the Perth "Daily News," and referring to a recent prosecution in the city, said, "Judges, as a rule, know nothing of psychic matters and, as in the past, generally take a wrong view of the matter."

"Have you attended any seances in this country?"

"Oh, yes, quite a number," he replied, "and I must admit that I have come across a great deal of psychic power in this country. This greatly pleased me."

"Were you able to communicate with any of the spirits that you knew?"

"Yes, I did that also. In fact, I got into touch with some of my own who have gone over the divide, which was indeed a consolation to me."

Soul Science.

A. L. Wareham.

XIII.—THOUGHT.

MAN is distinguished from the lower animals by his power of thought. He is not alone in possessing this power, as it is shared in a limited measure by the higher animals. Thinking consists not only in recalling some image as we have perceived it, but in our power of analysing and reconstructing. Our memories of things we have seen frequently are revivals of composite images more or less imperfect. If we look again at a thing that we have not seen for a time it usually appears to be different in some respects. The appearance of people we see every day does not seem to change, but if we are away from them for a time, on our return we notice a greater change than has actually taken place during our absence, because our memories are not only of them as last seen, but as seen for a considerable time previously. The composite picture thus formed differs more than the actual last percept.

A young child in its observations gets a composite image that answers in a general way. Men appear much the same, and are given the name of "Dada"; a black dog might not be distinguished from a black sheep.

Different persons have their bents in different directions, and are, accordingly, likely to observe certain points that go unnoticed by other persons of a different bent. A striking feature seen once or twice may be more deeply impressed on the mind than something of less remark seen scores of times. If we try to picture an animal like the dog, we find ourselves unable to visualise a satisfactory image, as dogs vary so much in appearance; we, therefore, recall the images of several different kinds of dogs. We cannot get a generic image of every sort of object; we begin to construct, and then stop, and have to make the incomplete picture suffice. We may, however, if we choose, picture a particular individual, bearing in mind that it is only a picture of an individual, and not of a class. Some people have great powers of visualising; others are assisted in memorising and thinking by motor or auditory images.

Prof. Ribot says, "There are persons who always have a visual picture in their minds, complete or incomplete; either a fully developed visual image of the thing thought about, or a partially developed and diagrammatic one. Such persons belong to what is called the visual concrete type. A more limited group have a motor concrete image, in which the image of the thing is not mainly visual (though there may be visual elements) but is made up of muscular feelings and other sensations aroused by movement. To this group belong such of the blind as belong to the concrete group of thinkers. To one or other of the concrete types (principally the visual) the great majority of people belong. Others belong to the visual typographic type, who see a visual image of the printed word. Some see mentally in print every word that they hear. Others have before the mind only the spoken word, which is something more than a revived sensation of hearing; these are called the auditory motor type of mind. It seems, however, that most people, whether realising it or not, form some sort of concrete visual image where it is possible."

These different types of memorising and thinking are often present in the same person, perhaps usually; but one type may be dominant in one person and another type dominant in another person. The same person may also use one means at one time and another means at another time; or may use them in combination. Some kinds of thinking must proceed with very little aid from concrete images.

There is a great difference between an image and a notion or concept. An image does not imply any knowledge outside itself. A concept has an image as its centre round which are vaguely represented facts implied but not pictured. Our notion of a dog includes some kind of picture, together with such facts as we include in a "definition": it is a quadruped, allied to the wolf and fox, with certain habits, ways of living, structure, etc. It is these facts that are the important part of a notion or concept, and distinguish it from a mere image. A child's notion of an animal is much less complete than a naturalist's.

In thinking, we use the image to centre our thoughts, while examining the relationship of the associated facts. Round the more or less clearly defined image is a "fringe" of imperfectly realised facts, some of which might be brought into full consciousness, while others cannot be. We do not keep the image in the full focus of attention the whole time, but always near at hand. If the image were the thing solely attended to, we should not be able to think; we have to give our attention to the facts surrounding and their relationship. It is the grasping of these relationships that constitutes thought, as opposed to the power of visualising, which is imagination usually strong in children and artists. The thinker is not the person who merely remembers or pictures, he grasps the relations which connect the objects which occupy his mind with other objects. He seeks to know the ways in which they resemble one another, or differ from one another; how they are related in time and space, in cause and effect.

All thinkers may not fix their attention on the same relations of a thing, the choice depends on their mode of outlook. The mathematician, the physicist, the artist and the practical man each has his individual way of looking at things, and their thoughts on the same subject are likely to run on quite different lines. In thinking we split up or analyse the object, examine each part or abstraction and reconstruct. We keep comparing with other facts or aspects those we single out, in order to discover likenesses or differences. Sometimes we find the likeness or the difference we are in search of, and sometimes we discover something we were not in search of, but which might be of great importance. Fresh ideas continually come before our notice, and from these we make our selection, shutting out those we do not require. We must keep to our subject, and not be diverted. Thinking implies a constant effort to suppress misleading percepts and images. It is a condition of delicate balance; outside sights and sounds are distracting; as are also the disturbing images and emotions that often persist and tend to overcome our power of attending to the matter to be thought about.

Language helps to fix and retain our thoughts in a fairly definite form. It is a system of signs of ideas, and of the relations between them. The signs may be spoken words, written or printed words, hieroglyphics, or such signs as are made with the hands by deaf mutes. The link between the sign and the idea or relationship is quite arbitrary, and has to be learnt by continued repetition. A spoken word is a rather elaborate affair; we not only hear it but the sound calls up faint memories of sensations associated with the movements of the vocal organs used in speaking the word. These are movements of the chest, larynx, pharynx, tongue, palate, lips, teeth, etc., and there are sensations in the nasal chambers. All these are faintly recalled when we hear a familiar word, and even when we think of it. Some people are given to uttering their thoughts even when alone, and this illustrates the close connection there is between the thought, the word, and the mechanism used in its utterance.

When a child is learning the name of an animal he has to link the sound with the motor sensations of the vocal organs, and then connect all with the percept of the animal. He then gives the same name to other animals that resemble the one whose name he first learnt. In this way he is liable to such mistakes as calling a rabbit pussy; with more experience, however, he distinguishes the differences and is ready to learn another name for the different animal. As the child becomes better acquainted with an animal he acquires fresh knowledge of it, he learns its habits, etc., and gets a notion or conception of it; whenever he sees it or has a percept, he also has other facts associated with that percept, and this is a concept, and the hearing of the name of the animal will recall to his mind the concept. Words assist us in thinking, because they revive the image or notion of the thing named, they give us a means of producing the same ideas in the minds of others; they also help us to concentrate our attention.

We are able by means of words to hold together groups of images and concepts, and to use those complex groups as simple unities. When a thing has a name we are more likely to know its attributes as well as its name; the name binds the whole conception together in one. Without

language we could convey but little from one mind to another and mental progress would be very limited. Highly abstract ideas which are not the names of things, but of complex relations of things, we could not express. Abstract names are absolutely necessary for advanced thinking.

Bosanquet says, "The word is the symbol that enables us to hold together in a coherent system, though not in a single image, the relations which make up the contents of our thought." We are able to use the whole set of relations as if we were using a single relation. When the object of thought is a great collection of relations which can be understood, though not seen, heard or felt, a word is the only thing that can represent it. While the whole group of relations or attributes cannot at the same time be in full focus of the attention, the word is easily retained in consciousness. It is also readily joined with other words to form a series, and so express fresh relations.

But thinking involves much more than the mere use of words. We have to be careful to know the meaning of each word, and not to use it ambiguously. This is by no means easy, for the same word is often used with many shades of meaning, and so difficulties arise in our thinking, and still more when we are discussing with others. We should endeavour to decide what meaning we ourselves attach to the words in use, and then what meaning is given them by our opponent. Even when this is done slips are likely to be made.

Some have denied the possibility of thinking without language. The term "think" is itself ambiguous. In a general or dictionary sense it has a more comprehensive range than when used by many psychologists, who are inclined to use it in the sense of reasoning. Used, however, with this more limited meaning, it can be shown to be possible to think without the use of words. Patients who have lost all memory for language can still play chess and cards, which requires considerable reasoning powers. It is also an unwarranted thing to say that deaf mutes are without reasoning powers. It is a much contested point whether the most intelligent of the lower animals ever reason. The probability seems to be that in the course of evolution there has been no great dividing line, but that the lower mental powers have developed gradually into the higher, and that they merge insensibly. It is certain, however, that the reasoning powers of the lower animals, if they exist at all, must be very limited. On the other hand there can be little doubt that in the broader sense of the term they think, i.e., they have thoughts, ideas, images, notions. They also have very rudimentary languages.

Man's mind has been assisted in its evolution, not only by language but by his various industries, which, of course, also owe much in their turn to language. A loose or indecent use of language reacts injuriously on the minds of the speaker and hearer. On the other hand beautiful language conveying pure and lofty thought is refining and elevating.

[TO BE CONTINUED.]

Honest Mediums.

BETWEEN the class of honest investigations to whom the public is indebted for exposing bogus and pretending mediums, vampires preying upon the credulous, and that class of bigots, frenzied victims of superstition, who proclaim without logic that all Spiritualists' phenomena is a fraud, that all mediums are crooks, there is a rapidly growing body of people fair enough and courageous enough to declare these wholesale charges brought against all mediums are monstrous and untenable. It requires something more than assertion to convince sane and disinterested thinkers that mediums whose lives have been an open book, whose purity of character has been established through years of trial, and whose gift from an infinite source have enabled them to bring balm to the bereaved, and to verify the faith that our loved ones who have passed on may reach us with tidings of intelligent certitude and cheer—that these are anything but what they seem to be—psychics fulfilling an instinctive and imperative duty to voice the messages sent through them to mortals dwelling in the incomplete. —R.M.E. in "THE BANNER OF LIFE."

Scientific Pioneers of Spiritualism.

A Blind Man's Experience of Psychic Guidance.

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

"The truth can always be had by those who desire it, but each one must seek it for himself. God acts through all souls, and no one is the measure of his truth. . . . That only which we have within can we see without. If we meet no gods, it is because we harbour none."—EMERSON.

"THE discovery of truth," says Dr. Rabindranath Tagore, is pure joy to man, it is a liberation of his mind. A truth opens a whole horizon, it leads to the Infinite. Our soul must soar to the Infinite, and she must feel every moment that in the sense of not being able to come to the end of her attainment is her supreme joy, her final freedom. Man's existence is miserable and sordid, till he finds some great idea which can truly claim his all, which can release him from all attachment to his belongings. Buddha and Jesus and all our great prophets represent such great ideas. They hold before us opportunities for surrendering our all. When they bring forth their divine alms-bowl we feel we cannot help giving, and we find that in giving is our truest joy and liberation, for it is uniting ourselves to that extent with the Infinite."

Truth is the revelation of the ideal, it is also an inspiration to realise that ideal—a constant impulse to live it. A great truth that is not absorbed by our whole mind and life, and has not become an inseparable part of our living, is not a real truth to us. Truth has well been defined as "the parallel harmonies of principles and manifestations." Principles flow out of the Divine Fountain through the mediumship of individual INWARD man, and reflect themselves in physical forms. The mind is the medium for UNIVERSAL truth, for the inspiration of the inmost spirit—the light of God within the soul. A lower form of inspiration is that of mesmeric control by individual spirits. This may not always attempt to impart universal truth, but may descend to utter petty sectarianisms and dogmas. A case in point is that of Mrs. Nichols, wife of Dr. Nichols, who, in trance, uttered Romanist stuff that took possession of the worthy doctor and led him over to Roman Catholicism. This case will be referred to later on. What we know is that truth describes a power entirely independent of us. We cannot fathom or alter it. Being unalterable, we can only accept and regulate our life accordingly.

The pioneers of the Spiritualist Movement in London, some sixty years ago, not only intensely loved the truth and lived the truth, but what is perhaps of more spiritual value, made immense sacrifices for the truth. Among the luminous band of workers the names of Dr. Elliotson, Dr. Ashburner, Dr. Garth Wilkinson, William Howitt and James Burns stand out prominent. All possessed superior literary genius, and were ardent reformers. Elliotson's "Physiology" and other works were, in his day, text books in the medical schools; Ashburner's "Mesmerism and Defence of Spiritualism" was a classic, while Wilkinson converted the catalogue type of philosophy into actual living poetry. Here is an example of his unique touch taken from his "Human Body and Its Connection with Man":—

"For though we have already shown that the inner man is the vital principle of the outer, yet a new vitality is demanded for him again; tortoise and elephant by themselves, though they seem to support, only increase the weight to be supported; in short, the inner man drops into metaphysical dust as the outer man into physical, unless his parts are coherent through some life-sustaining life. That latter is evidently the living God, the end of problems and the font of certainties, who makes us not of cells and molecules, but of humanities, because He is human. Therefore, the last office of science is to cease to make and to accept a Maker."

Here we see the true harmonial philosopher, the ideal Spiritualist, not one obsessed by physical phenomena, but one balanced spiritually and intellectually. Experience and culture give an individual poise, balance and steadiness. Some speakers on our platforms are untiring in reiterating that "the spirits do come back," and while all of us believe

in the inestimable value of this affirmation, it should be fortified by parallel sound knowledge, appealing not only to the intellect and superior spiritual consciousness. Every one needs to be saved by wider knowledge and clearer vision. It is a matter of indifference where one is born, it is a matter of supreme importance how one educates oneself.

Dr. Elliotson and his friends, while primarily concerned with mesmeric healing, investigated with great care Spiritualistic phenomena. A most interesting case of "spirit control" was brought before them by Dr. Moore at the then Society's rooms in Panton Square. It appears that a blind man, Mr. Davis, was able, without visible guide or stick, to go on foot from one extreme part of London to the other without knocking himself against a lamp-post or corner. The object of his journey was to visit Dr. Moore, who entertained him and conversed with him on the peculiar experiences, for Mr. Davis claimed that he walked through all the intricate streets guided by a "power higher than himself." What constituted that power he could not determine, but he was sure of its presence. "Within a certain distance," said Mr. Davis, "of Dr. Moore's house, I found the grip of sensation or guidance relaxing, and when brought in front of the actual dwelling the power entirely left me." The question discussed at the meeting was whether vital magnetism—the radiation of the influence of "Fraternal Love" from the genial and benevolent Dr. Moore—could be of sufficient potency to guide the blind man. Some thought this hypothesis feasible, while the majority rightly held that this influence of an actuality would be unequal to constitute a controlling agent. The case I deem of great evidential value, and I am not a little astonished it has not been made use of. It shows that there is a great field of usefulness for the lower form of inspiration.

The late Dr. Nichols did a great work for food reform, vegetarianism, rational methods of healing, etc. He was a firm believer in Spiritism, and accompanied the Davenport Bros. on their visit from America to this country. The other week I read the following paragraph, which appeared in the "Tablet," the organ of the Roman Church:—

"The death of Mrs. Letchworth at Weybridge in her eighty-ninth year recalls the far distant days when her parents, Dr. and Mrs. Nichols, came from America to settle in England. Mrs. Nichols was the author of 'A Woman's Work in Water-Cure,' and Dr. Nichols was editor of 'The Herald of Health,' and a voluminous writer. They were pioneers in the drink-and-food reforms which are now among the accepted common-places of daily diet. In Ohio they had also been 'Spiritualists.' Their daughter, who died the other day, came to the faith from the ministry of her parents, to whom it had come very unexpectedly. Dr. Nichols once told the story in print: 'In the midst of our earnest efforts to do all we could for human happiness, there came to us through Mrs. Nichols a series of instructions purporting to be given by spirits, on the Roman Catholic Church, of which we were both as ignorant as most New England Protestants were at that period. We had no Catholic books, no Catholic acquaintances; yet she gave, day by day, speaking in a kind of trance, so clear a statement of Catholic theology that a Jesuit Father, on seeing it, said, 'I offer no opinion as to the mode in which this has been received, but I can assure you it is, in every item, of Catholic faith.' The result was that, under the auspices of the Archbishop of Cincinnati, who had a full knowledge of all the circumstances, we were received into the Roman Catholic Church. That was in 1856. Later, when they came to England, Dr. Nichols adds, 'Cardinal Wiseman, who received us very kindly, said he had known several similar cases.'"

Protestants say severe things about those who join the Roman community, and generally attribute their apostasy to "softening of the brain." As Spiritualists we demurely such uncharitable expressions, and, knowing that man acts from impulses either from within himself or impulses thrown upon him from without—angels or ignorant spirits—we would seek to discover the cause of the "fall" in this instance, and guard others against being entrapped. Dr. Nichols, who was a strict vegetarian, was of a highly refined temperament, and consequently sensitive to external influences. It is quite probable that he became a hypnotic subject for these Jesuit spirits who controlled his wife to

give off an effete theology. In the "Intermediate State"—the "threshold" as it is termed—Swedenborg holds that there are spirits who have not thrown off the obsessions of the earth, and who still believe that Romanism is "God's exclusive religion." "Such spirits hover over their congenial earthly congregations." It will be remembered that the wife of William Howitt, the eminent literary man, and author of "The History of Priestcraft in all Ages," fell a victim, after Mr. Howitt's death, to one of these Jesuits. He came to her and declared that he had "received a revelation from heaven that she should join the Church of Rome." He successfully hypnotised Mrs. Howitt, who was in her eightieth year, and she was received into the Catholic Church. While, I believe, that Dr. Nichols was a victim of Jesuit magnetism, I must admit that his critical faculties must have been very dormant. And I must further acknowledge that to get into the whirl of low influences evinces a lack of Spirituality of mind or intuition.

The mind, I believe, is constituted as a medium for truth, for the reception of the inspiration of the inmost spirit—the light of God in the soul. True religion is perfect thought, the "inner light" shining unobstructed through all the windows or avenues of the soul. All honour to George Fox, who did justice to the idea of divine inspiration; who re-affirmed the spiritual instinct and vindicated the "inward light." Instead of relying on the "still small voice," the Romish Church is founded on tradition, the debris of thought, when men were intellectually undeveloped and consequently superstitious. We all know the history of the Catholic Church. It has always run counter to the highest interests of humanity; it sanctioned the deaths of Joan of Arc, Bruno and multitudes of reformers. Has it ever had any light from above? The history of the Pope is the history of evil. Reason has vindicated her divinity by the creation of sciences, by wireless telegraphy, by healing arts, and by thousands of truly great things. It is established that the knowledge evolved by progressive minds partakes more or less of inspiration. Our mental faculties are thus not the absolute sources of truth, they are but channels, mediums, secondary agents. As the soundest eye conveys no image to the mind until the light from without has touched its nerve, so keenest intellect can never comprehend the simplest truth, until moved to action by a vibration from within the soul. To those who seek the truth in sincerity, the aid of the inmost spirit will not be wanting. Let the eye be open, the heart free, and the understanding will be full of light. "All things," says Emerson, "are known to the soul. It is not to be surprised by any communication. Nothing can be greater than it. Let those fear and fawn who will, the soul is in her native realm, and it is wider than space, older than time, wide as hope, rich as love. Pusillanimity and fear she refuses with a beautiful scorn. They are not for her who putteth on her coronation robe and goes out through universal love to universal power."

The Musicians.

W. George Wheeler, L.P.I.

MR. EDWARD BARNETT was a musical conductor of no mean order. He had not only great musical gifts and constructive genius, but a powerful personality, a fine physical organism, a strong face and a massive brain. In Mr. Barnett the mental temperament predominated, but there was plenty of vitality, and the body was warm-blooded.

Barnett was full of life and thought and movement. Ruddy and bright, his merry eyes gleamed with genial warmth, and his mouth, although firm, was peculiarly humorous. He had a big head, and masses of grey hair, somewhat curly and abundant. When conducting he used his eyes and head as well as his hands and arms. His health and vigour inspired his musical company. He was sound, yet psychic, commanding, yet pleasing; ruling, yet apparently not making effort to rule.

Barnett's wife was a violinist, and a member of his band. Her nature was refined and artistic. Her forehead was beautifully filled out and moulded. She had all the phrenological organs required for a musician—extremely large: time, tune, ideality, constructiveness and language.

Angela Barnett's violin solos were always an immense attraction, and she often received an ovation. She was, however, not one who lived and worked merely to gain the plaudits of earth, she was an artist in the highest and divinest sense, and considered her profession a divine calling.

Angela's first child had left this world when only seven years old, much to the sorrow of her devoted parents. Her name was Dora. Dora was one of four children. When yet an infant her musical gifts were apparent. Her eyes danced with delight as her mother played, her little fingers, beautifully formed, were full of movement, her shapely brow as finely rounded as her parents. At five she remembered the tunes of all the songs she heard, and played the piano after her own pretty fashion. When she left this world, on that very day she was engaged in musical studies, which seemed to certainly tend in the direction of greater success.

Dora's departure was due to an accident. She had been thrown from a horse when riding, away from home, and picked up terribly injured. Her last hour on earth was remarkable, and her parents never forgot it. Her mother knelt by the bedside, her father was well nigh heart broken. The child asked to be raised in her bed. She had, as a baby, had a psychic tendency.

"Don't cry, mama, dear," she said. "Papa, come close to me. I am going, but not far away. I see the pathway. It is fresh and sweet and fragrant. You told me there was no death, mama, only change, then why should you cry? I shall be very near. I shall come to you. When you are conducting the band, papa, I shall inspire your soul with my love. When mamma plays she will feel a presence near to gladden her—my presence. All the love that is in my soul will come to you both. You will never, never need to weep for me." Shortly after the lovely soul of Dora passed beyond.

* * * * *

Edward Barnett, like many professional men, lived well up to his income. What reserve money he had was all invested in a single enterprise. The concern failed, and he lost everything. About the same time his professional engagements as well as his wife's slackened. He was then offered a fine appointment abroad for a year, and though greatly reluctant to leave his beloved wife and family, thought it best to accept. Angela continued her art alone, superintending the education of her children, and composing poetic pieces of a high order.

A failure to dispose of her compositions brought on a depression, her trials had been exceptionally great. Angela's eldest remaining child, Harold, had a literary tendency. The boy came one day and kissed his mamma.

"You are sad, mother dear."

"I shall be better presently," she said, caressing him. "I am just going out."

When Angela returned the old joy light was in her eyes. Her face was, as it were, the face of an angel. A new life seemed to have entered into her.

"How lovely you look, mama," cried the children. "You have been to the Cathedral and you have seen someone who dearly loves you."

"I have seen darling Dora," she said.

◆

WELLS of living water are in the midst of the desert, but only the honest seeker ever finds them. He that denies their existence has no share in their divine refreshment. Onward passes the weary caravan with its gaudy trappings, parched with thirst, while on either side lie the eternal springs of truth.

HOW THEY DO IT IN THE UNITED STATES.—The Western Passenger Bureau persistently adheres to its reform policy in the granting of special rates of railway transportation to religious workers. Applications for that courtesy last year reached 145,000 in number, 6,000 of which were not granted, the allowances amounting to a heavy burden for the consolidated public carriers in the matter of depleted revenues. Spiritualist ministers and missionaries who only preach and teach are granted the same favours as Protestants and Catholic workers, while concessions are withheld from those who do healing, hold seances and circles, or give private readings for their own personal gain.

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FRIDAY, MAY 13th, 1921.

SPECIAL ANNOUNCEMENT.

The Two Worlds Office will be closed on Whit Monday, and also from Mid-day on Wednesday, 18th, until Monday, 23rd, for the Manchester Holidays. NO REPORTS NEXT WEEK.

Autoscopes as Aids to Development.

ARISING out of our last week's talk concerning "the altar in the home" come thoughts of the difficulties involved in establishing the same. Not everyone will find it convenient to form a Home Circle. In many families a sharp divergence of opinion exists concerning the investigation of our Spiritualism. Some members of the family oppose any efforts to enquire into the subject, whilst a certain composed state of mind and harmonious environment is essential to the best results. And again, in the generality of cases the production of phenomenal evidences through mediumship is a matter of slow growth. The first few circles produce little or nothing, and investigators find such sittings monotonous, whilst their patience soon becomes exhausted.

Either of these causes drives the beginner into a position where he may have to sit alone, or at least with one or two congenial souls. The mediumistic power or psychic force is, we think, possessed by everyone (and even in some degree by animals), but in some people it exists in abundant quantity; these develop mediumship because the superfluous power, directed generally by spirit people, is used either to stimulate human faculty or to alter the equilibrium of physical objects. Even, however, in the case of the mediumistic person, one finds by experience that in the early stages the power is at its minimum, and that by regular and systematic sitting it increases in volume, whilst the ability of the invisibles to direct is increased by practice.

The value of autoscopes, "planchette," "ouija," "communicator," or other appliance consists in the fact that such can be moved or controlled with the minimum of psychic power, and this makes such instruments of value to the beginner. At the same time, it must be remembered that resulting phenomena may be directed by individuals with very little knowledge of the various methods of communication, and in consequence the greatest care must be taken to carefully weigh and analyse all such communications. We are not amongst the number of people who imagine that the threshold of the other world abounds with masses of perverse and wilful individuals who are bent on luring men to destruction. Human nature is human nature wherever found, and we are persuaded that

the major portion of what is called evil is due to ignorance, thoughtlessness, and lack of self-control, rather than to wicked perversity.

We must bear in mind in our dealings with autoscopes that the accuracy of the messages depends on the good intent of the communicator, on the measure of knowledge he possesses, on the amount of power placed at his disposal on his ability to protect himself from the interference of other equally well-intentioned spirits who are also endeavouring to express themselves, and upon the measure of psychic blending or harmonious relationship existing between the communicator and the recipient.

Since the production of results means a corresponding expenditure of the psychic energy available, it is unwise to indulge in prolonged sittings. Just as an electric bell runs down with continual use, so the continued expenditure of psychic energy tends to exhaust the reserve of available force which the normal life processes rebuild by rest and recuperation. We are satisfied that the major portion of failures with autoscopes is due far more to lack of a steady flow of psychic power than to wrong intent on the part of the communicator. When the "power" is strong and the current steady, the proportion of reliability attachable to the message is increased. On the other hand, when the "power" is weak and approaching exhaustion, the current is intermittent, and, therefore, difficult to direct, thereby rendering it liable to interference and disturbance from both sides of life.

By a course of regular sittings the amount of psychic force generated by a medium tends to slowly increase. The beginner may exhaust his power in 20 minutes, whilst after twelve months of regular sittings the power would steadily flow for an hour if he possesses the mediumistic temperament. Sitting at a regular time and always under the same conditions is advisable, whilst too lengthy and too frequent sittings should be avoided like the plague.

The inquirer will soon begin to "feel" when the power weakens, and should instantly cease his sitting, since its prolongation may open the door to many troublesome elements. One person sitting alone may fail after repeated attempts to secure definite results, and the introduction of a companion should be tried.

Once, however, results have been obtained, and a fair degree of reliability established, attempts should be made to still further extend the mediumistic results. In the case, say, of planchette, unnoticeable muscular actions, and the tapping of the consciousness of the medium may be a reasonable explanation of the results obtained. In the general run of experience it will be found that these theories cover some part, but not all, of the ground. Some effort should be made to attain to movement without physical contact. We have said before that it was once our experience to sit with planchette which rested on a large sheet of paper; our hands (several sitters) were placed upon the table, and planchette wrote its own messages without direct contact with the body of any sitter. The degree of reliability (except, perhaps, in the case of foretelling the future) was over 90 per cent., and where mediumship of a physical type exists this phase of phenomena ought not to be unattainable to-day.

Where this phase is not attainable, however, Ouija or Communicator in time should give way to writing by the hand more or less automatically, and whilst in this phase the danger of the emergence of the latent memories of the medium is, in our opinion, increased, nevertheless there are advantages which outweigh it.

All such helps to development, however, should be used as a means to a larger end, viz., the development of psychic faculty to such a pitch that a realisation of a peaceful and helpful spiritual companionship is attained independent of any physical aid.

In the broad sense, the use of the crystal may help the development of clairvoyance, just as planchette or any other instrument may lead up to writing or physical phenomena. The folk who are the drag on the wheel of progress are those who regard these helps as an end in themselves rather than as a means to greater things. Let us be progressively ambitious. There is no need to over-shoot our target, but Spiritualism is still in its infantile and initial stages. Wisely and sanely used, all such helps may be stepping-stones to better things.

CURRENT TOPICS.

An Awkward Misstatement.

APROPOS the recent judgment given in the King's Bench Division, Mr. Sidney Mellor, writing in the "Sunday Pictorial," asks "Why punish fortune-tellers?"

Incidentally, he drops into error, however, in comparing fortune-tellers with mediums, and says the claims of the former to predict the future are just as well substantiated as those of the latter to evoke the spirits of our dead friends, and the services of both have to be remunerated. And then he goes on to add, "Yet the medium is in the eye of the law a respectable, if misguided person, and even a medium who is detected in fraud, as many have been, is in no danger of being sent to prison." Why people rush into print and make definite statements without knowledge of the actual facts, we do not know, but it would be difficult to MIS-STATE the facts more clearly than Mr. Mellor has done. We could provide the writer with cases in which fraudulent mediums have been sent to prison, from Dr. Monck downwards.

The Actual Truth.

FURTHER, if the statutory laws are put into operation a medium could be put into prison to-day for GENUINELY producing some forms of psychical phenomena. Mr. Mellor might profitably read Dr. Ellis Powell's little pamphlet, "Psychic Phenomena and Barbaric Legislation." Mr. Mellor, however, goes on to make a good point, viz., that education is better than prosecution, and suggests that schoolmasters should be urged to teach children the facts concerning such matters under the head of general knowledge, and thus bring such practices into contempt. He even suggests that some authority be invited to write a text-book for the instruction of teachers, and this is a really good idea. Knowing as we do that psychical phenomena rest on the base of solid fact, it might stimulate teachers and pupils to personal investigation.

The Waste of the Police Force.

THE effect is clear—there would be a large accretion to the number of Spiritualists, for the facts are overwhelming, whilst the attitude of well-balanced criticism adopted by the enquirers would be an excellent one for the production of the best results. We agree, however, with the writer on his main point. The present system of police prosecution is a clumsy, wasteful and silly form of persecution. At a time when there is a volume of crime, including murder, arson and robbery, the country is wasting the time and energy of the police force in laying traps for fortune-tellers and telling lies to mediums in order to lure them into violating the letter of ancient laws which should long ago have given place to better. We cannot think that the police enjoy their puerile occupation.

Pilgrim Peebles.

THE "International Psychic Gazette" publishes the address delivered by Dr. J. M. Peebles at a reception recently given him in celebration of his 99th birthday. It teems with youthful enthusiasm. The young veteran is able to say, "The snows of winter are upon my head, but eternal springtime is in my heart." "I am too busy to think about death." Oh, what a terrible thing is this Spiritualism, and what wrecks it makes of men. Ninety-nine, and still growing strong. The good doctor is still in active medical practice, and frequently addresses public meetings. How we should like to see him in England once more.

A Recurrence of Physical Phenomena.

QUITE a number of accounts are reaching us of recent phenomena of a "physical" and "semi-physical" type. In many cases they are badly written, and contain ambiguities which prevent them being corrected with accuracy. We are always glad to use accounts of well-verified phenomena, but correspondents should learn to distinguish between the bare statement of the facts as they occur, and the opinions of observers concerning the facts. It is a pity that accounts of remarkable phenomena should be spoiled by gushing adjectives which merely express the delight of the observers and are therefore not germane to the record. A cool, dignified,

plain statement of fact carries tremendous weight, and needs no fulsome garnishing.

Have a Care.

WE are glad, however, to note the tendency to the revival of the physical phenomena which characterised the Spiritualism of forty years ago, but let us be careful. Our forerunners made many mistakes. They often drained their mediums to the last drop, only subsequently to throw them away like a sucked orange. The phenomena were flaunted in the faces of the unfit, and any fool or knave could gain admittance to a circle where the most delicate phenomena were in evidence. Three-fourths of the so-called exposures of mediums were merely exposures of the ignorance and folly of overbearing so-called investigators. This must not occur again.

The Medium and the Investigator.

WE demand guarantees of the genuineness and ability of our mediums, let us also demand some guarantee of the sincerity and genuineness and moral cleanliness of the investigator. We have found that the sitter plays as important a part in the seance room as the medium, and is quite as likely to practise "tricks" where he has a theory to bolster up. These phenomena were withdrawn in the past times largely because of their abuse. If they recur, as they appear to be doing, let us use them wisely. Take care of our mediums, and keep our circles for the sincere and fit. Then we shall deserve and surely obtain the best which the spirit people are capable of giving us.

Spiritualists' National Union, Ltd.

RESOLUTION PASSED BY THE COUNCIL OF THE S.N.U.

To the Editor, THE TWO WORLDS.

The following has been sent to "Light":—

"DEAR SIR,—Our attention has been called to an article written by the Rev. Walter Wynn and published in 'Light' of April 9th. We wish to affirm that such statements as appear in the article do not accord with the teaching of the spirit people given through thousands of mediums during the past seventy years. We accept the teaching of the spirit people, who are likely to know the measure and means of their salvation and progress far better than does Mr. Wynn.

"The Council of the Union instruct me to state very emphatically that Mr. Wynn does not and cannot speak for organised Spiritualism in this country, and we desire in the most pronounced way, not to merely disassociate ourselves with such statements, but to utterly condemn them as being misleading and unjustifiable.

"Yours faithfully,

"On behalf of the Council,

"R. H. YATES.

"General Secretary."

IN all things throughout the world the men who look for the crooked will see the crooked, and the men who look for the straight will see the straight.—RUSKIN.

WE regret to hear that Mr. Holdsworth, secretary of the Dewsbury Spiritualist Church, recently had a sudden seizure, and had to be carried home from his work. He is a life-long Spiritualist, and has been an active worker in the Church and Lyceum over a long period. We can only hold hopes for a speedy recovery, and solicit the fraternal thoughts of his many friends.

A thought for your writing. Greenest grows the bush when the ground is well and carefully prepared, the plant lovingly tended, and the sun and rain contribute their efficacy and power. Lovelier grows the soul when mortal man gives it reverent attention, and over all the sun of God's love shines, warming, strengthening, purifying. From the Beyond through A. H. WATERS.

"No Conjuring."

Conan Doyle's Reply to His Clerical Critics.

A SPIRITED reply to the Rev. J. C. Carlile is given by Sir A. Conan Doyle in a recent issue of the "Daily Telegraph." He writes:—

I observe that the Rev. J. C. Carlile has been making free with my name, and condoning his own ignorance by accusing others of credulity. If I be credulous, then I share the failing with Charles Richet, Camille Flammarion, Cæsar Lombroso, Zollner, of Leipzig, and a cloud of other scientific witnesses.

On the other hand, I defy the Rev. J. C. Carlile to mention the name of a single scientific man of high repute who has examined these matters and has come to an entirely negative conclusion. It is an old story, this opposition of backward ecclesiastics to the onflow of human knowledge, but it becomes particularly strange when this opposition is directed to a clear proof of immortality in an age of sceptic materialism.

The three particular instances of my "credulity" given by the Rev. J. C. Carlile are:—

"1. That I do not believe the Crewe photographs to be faked. This conclusion rests upon several personal experiments, where I allowed no hand but my own to touch the plates which I provided myself.

"2. That I can find no natural explanation for certain phenomena observed at Cheriton some years ago. The Rev. J. C. Carlile explains them by the emission of natural gas. I carefully examined the grotto in question, and was in it for an hour. There was no smell, no reaction to light, and no toxic effect.

"3.—That I fail to perceive that physical phenomena such as table-turning, are conjurers' tricks. As I and thousands more have had these phenomena within their own households, one would ask Mr. J. C. Carlile whether he imagines that we each keep a domestic conjurer.

"Finally, I would ask Mr. Carlile why it is culpable credulity to believe in phenomenal happenings now, and culpable incredulity to fail to believe in them as having occurred two thousand years ago? These ecclesiastics never seem to understand that when they attack the Modern Spiritualist Movement they are equally attacking the very foundations of their own creed, which have become so overgrown by human error that they have now to be cleared and exposed once more."

The Formation of Circles.

THE "Weekly Dispatch" is publishing a series of Automatic Writings purporting to come from the late W. T. Stead. We have pleasure in quoting the following extract, which contains useful advice to beginners; and might well be taken to heart by all.

"I want to give you some advice about the forming of a group. You must get together sensible, well-balanced people, who wish to experiment in a scientific way, and neither to indulge in sentimentalism nor treat exchange of communications as a sort of game. Try to have as many men as women in the group; women in general are too fond of the marvellous and the romantic or of small talk.

"Keep away excitable enthusiasts, they have not the calmness necessary for useful experiments. Keep away also the egoists who are concerned about nothing but their own affairs and are discontented if they do not get direct personal messages. These people spoil seances.

"Your group should be composed of people of disinterested character, who see only in the experiments that which is of value to the whole community and not that which gives them little personal satisfaction.

"Having formed a group, you must fix place and days of meeting. As far as is possible the place ought to be in quite healthy surroundings and the sittings should take place regularly. No one should be allowed to enter the room once a sitting is begun. Before going to a sitting, you must put aside your personal preoccupations. If your mind is troubled you will disturb the proceedings.

You must maintain silence. Have as little as possible of private conversation; that hampers spirits and medium.

"Above all, be patient. Contact between the dead and the living is abnormal. The phenomena are unstable, almost always impossible to regulate in advance. Of ten seances you will perhaps have one that is good and two that are passable, and the others will be without result. Be prepared for that in advance. Discontentment and enervation in those present have a deplorable effect on the spirits and the medium.

"In France your seances are often spoiled through the defects of your temperament. We others, Anglo-Saxons, obtain good results by undertaking the work seriously, whereas you go to sittings lightly and are easily discouraged, and then either treat the affair as a joke or abandon your efforts. In this way the best mediums are rendered useless.

"Respect the authority of the leader of the group, and observe the regulations drawn up in common agreement. Do not spend in discussion the time that would be better given to regular and careful experiments."

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.

WHITHER WENDING.

SIR,—Your wonderful and able article in the issue for April 29th is the finest article you have written in defence of our great Cause. It will be long remembered by the bulk of faithful workers in our Cause. Your reply to this soul-destroying teaching which is being foisted on the whole of the Spiritualists in this country by the Rev. Walter Wynn is a very timely defence of our principles. Is this what the old pioneers fought for? When we look back and call to mind the great work of our beloved Mrs. Emma Hardinge Britten, Caroline Groome, brave James Robertson, of Glasgow, Mr. and Mrs. Wallis, Mr. J. J. Morse, those great warriors, James Swindlehurst, J. B. Tetlow, Mr. W. Phillips, Joe Armitage, Mrs. Stair, Mrs. Jessie Greenwood, Annie Bentley and Wolstenholme, of Blackburn, James Coates, George Ormerod, of Rishton, who, along with Alfred Ketson, worked for nearly 50 years to kill this terrible superstition. Is this to be the end of our great workers on the present-day platform and our great writers in THE TWO WORLDS, "Light," and "Psychic Gazette," and its wonderful editor, John Lewis? Wake up, Spiritualists, and put a stop to this campaign.

We have nothing against Mr. Wynn personally, but we do object, and very strongly, to his endeavour to cram down our throats what we have been fighting against for nearly forty years. Is this what our champion, Sir Arthur Conan Doyle, has been fighting for in this country and down under—nay, Heaven forbid!

Now, you great writers: W. H. Evans, the Merthyr scribe, James Lawrence, John G. Wood, Will Carlos, Thomas M. May, and others too numerous to mention, you brave pioneers who have given so much pleasure and enlightenment to your thousands of readers, are you going to stand this onslaught on your liberties, which you and others have so dearly won, through the misstatements of the Father Vaughans and the thousands of the class of Walter Wynns? Let us see your mighty pens going in a united protest against this driving of the thin edge of Christian theology in our pure and beautiful Spiritualism.

I trust the noble band of workers for the young will sound a vigorous protest at the Burnley conference on May 15th. You noble men and women, who have struggled year in and year out to free our young children in the Lyceums from these dreadful shackles of bigotry and superstition, we beg of you to offer a strong protest. Our editor asks whither we are wending. Let Walter Wynn keep this teaching in his church if he needs it, but hands off our noble Cause. Good luck to you, friend Oaten, and a thousand thanks.

TOM TYRRELL

SIR,—It was with feelings of pleasure that I read your remarks under the above heading as a result of letters of protest against the Rev. Walter Wynn's article in "Light." I am glad that Spiritualists are awake to the dangers that may arise as the result of new converts to Spiritualism (?). It seems to me that Rev. Walter Wynn is not a whit more advanced than he was except that he publicly acknowledges certain facts. I fear he has yet a long way to go before Spiritualists will look up to him as an authority on Spiritualism, much less even accept his brand of Christian (?) teaching. I hope you will open your columns for a full and free discussion of this article, as it affects Spiritualism. It is just as well we examine our position now and again, and thus help to keep our glorious Spiritualism undiluted.

R. G. EVANS.

SIR,—I note your leader in the issue of April 29th featuring, if I may so express it, the Rev. Walter Wynn.

Now, we who are Spiritualists are faced with this position, and those who come into touch with our phenomena are faced with the same position, that phenomena occur with us in which the symbol of the cross appears, as, for instance, a Spiritualist who has passed over being seen clairvoyantly kneeling at the foot of a cross, a vision of a pierced hand, appearances of the cross seen clairvoyantly or in dreams. Well, surely there is an implication at the back of these phenomena. What is the implication? Is it that we should take Jesus Christ as an example, either wholly or, shall we say, in the main? Then, if that is so, we who are Spiritualists have indeed a wide work before us. Not only have we to confirm ourselves, but we have to proselytise the Rev. Walter Wynn, the Bishop of Bristol, and a vast host of others who profess and call themselves Christians. As one case in point, I would refer to the 39th article as opposed to the ideal position, as advocated by Jesus Christ according to what is written: that a man's word should be his bond.

The Rev. Walter Wynn, however, may say that the implication at the back of the phenomena to which I have referred is the doctrine of the atonement. Well, it is up to him to prove it. I suggest to you that you should invite him to prove it through the columns of THE TWO WORLDS, and I would suggest to him that there is no necessity for him to be verbose in the matter. Let him work on the same lines as in "Rupert Lives"—that is to say, let there be clear statement of evidence without unnecessary verbiage.

W. GREGORY.

SIR,—I was very pleased with your leading article in THE TWO WORLDS of April 29th. As it stands out so forcibly against the degrading of Spiritualism by the methods so frequently adopted by Spiritualists themselves to mix Christianity and Spiritualism. I know it is very difficult for anyone just coming out of the Churches to adopt Spiritualism without admixture, but surely this should not apply to Spiritualists of several years standing. Yet we sometimes find this so. I hope your article will be the means of opening their eyes to such a pernicious double-dealing system. "Choose ye this day whom ye will serve," common sense Spiritualism or decadent, effete Christianity.

While on this topic I would like to ask if it is not possible to frame some word that would be applicable to all our places of worship (large or small) as some are called "churches," some "chapels," some "halls," some "rooms," "meeting places," and various other idiotic names. Can you open up your columns so that an attempt can be made to coin some suitable word appropriate to all our meeting places. For example, "church" supplies a very suitable word for Christianity, "synagogue," I believe, is applicable to all Jewish places of worship. Then why not a suitable word for Spiritualism? Surely some word can be found that would be suitable to designate our places of worship. Trusting you will give this matter publicity so that at least an attempt can be made in this matter. C. PARSONS.

NOTE.—Some years ago we advocated the word "Temple" as a distinguishing word. The new S.N.U. constitution, however, plumps for "National Spiritualist Church," or "Society." The word "church" carries with it certain advantages under the law and custom of the land, and Societies should fall into line.—EDITOR.

SIR,—Thanks very much for your "Leader" of April 29th. It should stiffen the back of every Spiritualist.

The Rev. Walter Wynn would prefer to hook the fine Divine religion of Spiritualism on to the theological articles of Christian faith as a rule of life, but Spiritualism needs no such props or prefixes to its good name. Spiritualism pure and simple is all sufficient in these strenuous times of temporal and spiritual unrest. Spiritualism wants no distinctions between one Deity and another.

Just think of it, God, our loving Father, in whom we believe, we live and move and have our being, being so far below the merits of Jesus in love and compassion to humanity that we should have been lost souls but for his timely aid and rescue from the avenging hand of an aggrieved and wrathful God! That God is love is a misnomer if the doctrine of the "fall" and vicarious atonement is true, for the insufficiency of the love of God towards the human race is made very palpable.

It is plainly seen that of the two Deities, God and Jesus Christ, Jesus Christ is the most loving one, according to the tone of Christian profession. God being their Shylock contending, as it were, for the pound of flesh, and Jesus as the arbitrator for the settlement of accounts between God and man. Spiritualists, look to your laurels! Let no man take your crown that has been hard won, but rather hold up the hands of your valiant Editor's "Leader" in this obnoxious attempt to besmear the glorious religion of Spiritualism with the mixture of Christian theological doctrines.

S. GORST.

DEAR EDITOR,—My congratulations and thanks for your "Leader" of April 29th. It expressed exactly my opinion in far better phraseology than my pen could, and I thank you for your courage and outspokenness.

FRANK K. ANDREWS.

DEAR EDITOR,—Let me heartily congratulate you for your "Leader" in the issue of THE TWO WORLDS dated April 29th. It hit the spot plumb in the centre, and should do a lot of good. I feel more and more that THE TWO WORLDS reflects the thoughts of the rank and file and am glad that it is so.

W. H. EVANS.

THE GOTT SENTENCE.

SIR,—Though a secularist, I am a regular reader of your paper. The Gott sentence enunciated by "Viator" shows to me his Christian bigotry. He certainly outs Herod's Torquemada's exterminating the heretic. If this be the Spiritism of "Brotherly love," good Lord deliver us. I would impress upon "Viator" that any religion that cannot defend itself without the aid of a policeman (law) must be in a state of inanition. "Viator," as a Christian, is certainly worthy of his creed. His materialisation must be from medieval period, for certainly he cannot be body and soul at the present time. Many of the romances of the Bible are of a more disgusting and contemptible nature than that for which Mr. Gott is suffering.

SAMUEL DEANE.

SIR,—I notice that "Viator" is concerned about the Gott sentence. I have seen the copy of the "Rib Tickler" which was the subject and cause of the action, and I certainly do not rejoice at the sentence.

Ridicule is looked upon as a legitimate form of controversy, and as long as personalities are avoided a good deal of latitude can be allowed. If the truths contained in the Bible cannot be made to appeal to men by their own intrinsic value, if they cannot rise superior to a little ridicule, then there is not much to be said for them. "Viator" welcomes the action of the police; a slight extension of the same methods will incorporate the military and all the hosts of the inquisition. What a bitter weed "Viator" must be. It seems to me that there is little difference between "Viator" and Gott. One's as great an extremist as the other, but the latter has at least the saving grace of humour.

E. MONTGOMERY.

What the wise man says is heard and respected, but that which he does proves best the extent of his wisdom.

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 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.

BRADFORD DISTRICT COMMITTEE.

THE monthly conference of the Bradford District Committee was held at the National Spiritualist Church, Cleckheaton, on Sunday, April 17th. Although owing to the inclement weather one thought the day would be a disappointment, but the number of delegates and friends and associates who had faced the snow was an agreeable surprise. Only two officers were present: Mr. Roberts (President) and Mr. Claughton (secretary).

The conference was opened with a hymn, followed by invocation by Mr. Pike, of Bradford. Ten minutes' spirit communion was then held, during which proof was given of the presence of the arisen ones. Mr. Medley extended a hearty welcome to all, and trusted the day would be a red letter day to all. Mr. Pike was elected as teller.

The President drew the attention of all to the fact that Mr. H. Holdsworth, the secretary of the Dewsbury Spiritualist Church, and the treasurer of the Bradford District Committee, was ill, having been carried home from his work, and was suffering from a seizure. He asked that each one should concentrate their thoughts in silent prayer for his recovery. One who was such an earnest worker in the Lyceum and church could not well be spared. The whole conference stood in silent prayer, and the secretary was instructed to send a letter of sympathy to Mr. Holdsworth.

The minutes of the last conference and the financial statement were confirmed as a correct record. Correspondence was read, and questions were asked by Mr. Waddington, Cleckheaton Church desiring to know were they entitled to use the word National in connection with the name of their church. The necessity was quoted of each individual when referring to their place of worship using the word church, and showing due reverence to their churches as places of worship. The President stated that it was their right when affiliated under the new Constitution to use the word National, and very strongly pointed out that if we show reverence strangers will give it.

Mrs. England and Mrs. Popplewell, of Bankfoot Spiritualist Church, and Mr. Evans, of Saltaire Spiritualist Church, were confirmed as associate members. Mr. J. H. Taylor, of Heckmondwike Spiritualist Church, and Mrs. Norton, of Batley Spiritualist Church, were nominated as associate members.

The delegates' reports of the decisions arrived at by their various committees in reference to the Fund of Benevolence for the associate members and church members of the Bradford District Committee showed that the answers were entirely in favour of the scheme.

Birstall, Batley, Saltaire and Cleckheaton were each willing to give a Sunday's collections towards the fund.

Bankfoot are having a service of song on May 22nd, which is to be given by the members of the church. There will be no expenses, and the whole proceeds will be handed to such a worthy fund. Heckmondwike Spiritualist Church gave 10s. towards it, and a member of that church gave another 5s. Harker-st. Spiritualist Church offered to give a day's proceedings, so long as a speaker would give his services free. Mr. Pike offered to give a day's service to any church for such a cause.

Various questions were asked in connection with the New Constitution, which were answered satisfactorily, and which concluded a very interesting business meeting.

A propaganda meeting was held in the afternoon, before a good sized audience. Invocation was given by Mr. Claughton. The platform was occupied by Mrs. Bromham, Mr. Clark and Mr. Pike, all of Bradford. Short addresses were given by each, which were listened to with great interest. Mr. Roberts (President) closed with prayer.

At the evening service Mr. Roberts again presided. Invocation was given by Mr. Claughton. The President, in his remarks, expressed his pleasure in presiding at the conference at the Cleckheaton National Spiritualist Church. Mrs. Bromham and Mr. Yates, both

A NEW PAMPHLET.

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of Bradford, gave very eloquent addresses to a packed audience. The subject of the former was "Personal experiences in Spiritualism," and the subject of the latter was "The mystery of life and death," after which Mr. Claughton gave descriptions of the arisen ones and conditions connected with them. Mr. Yates described the spirit friends, and handed out drawings of the ones he had described. All were recognised.

The President then thanked the workers of the local church for a splendid day in every way, as contrary to the expectations. Judging by the weather, the day, from all points of view, had been a very successful one. Thanks were tendered to the President and associates by the local representative.

DEDICATION SERVICE AT THE POTTERIES.

THE Tunstall Spiritualist Church have honoured the memory of their members and friends who fell in the war by the erection of a handsome and massive rostrum and reading desk in their church at Market Place. Mr. E. W. Oaten conducted the service, and dedicated the new rostrum to the service of God, the propagation of the truth revealed by the spirit world, and the betterment of humanity. In an excellent address the speaker alluded to the history of dedication, and the invoking of protective power from the spirit world.

Mr. A. Whyman gave a number of convincing descriptions which closed a distinctly impressive service.

SHEFFIELD DISTRICT COMMITTEE.

THE monthly conference of the above Committee was held on Sunday, May 1st, at Scunthorpe. The day was a red-letter day. This is another Society in our area which has bought their building, and this Committee performed the opening functions, they can be described as such. In the afternoon a Lyceum was also formed and a goodly number of members enrolled.

Our business meeting in the morning was fairly well attended. I believe we are going for a purer Spiritualism. The secretary was instructed to write all Societies asking them only to engage workers who are Society members. It was also hoped that no Society would engage any speaker who gave private home readings. New associate members were made. Lyceum and Society demonstrations were further discussed.

The room for the evening meeting was packed, and a goodly number were obliged to sit up the aisle. Very enthusiastic speeches were delivered by Mr. Webster and Mr. Rawlinson. It was truly a very successful May day, and speaks well for Scunthorpe as they all pull together. Our welfare was also well considered. Collections were good, despite the fact that there are a great many out of work.

DARWEN.

THE anniversary services of the National Spiritualist Church, Darwen, were held on Sunday, May 1st, and were conducted by Mrs. M. E. Pickles, Pres. of the B.S.L.U. In the afternoon she dealt with the subject, "The old days and the new." In the evening she lectured on the phrase, "Judge not lest ye be judged, for in such a measure as ye mete out, such a measure shall be meted out to you." Audiences were good, and subjects seemed to be appreciated. Miss M. A. Webster was the demonstrator, and gave some very convincing psychic delineations. Special music was rendered by the choir. Mr. M. Harwood presided. The collections were good.

EXETER.

SPIRITUALISM in Exeter, by gaining the support of Major R. Marriott, D.S.O., Governor of Exeter Prison, has found a champion of outstanding scientific attainments.

On Wednesday, April 27th, the Major gave a scientific lecture illustrated by beautiful lantern slides in the large Barnfield Hall, before a large and appreciative audience, in aid of the Society's building fund. This lecture proved to be a success.

On the following Sunday, another D.S.O., in the person of Lieut.-Col. B. Arthur, took the services. In the afternoon he delivered a truly inspiring address on "Spiritual progress," which was thoroughly enjoyed by a large audience. In the evening our hall was packed to its utmost capacity, many people being unable to gain admittance. Col. Arthur took for his subject "My psychic experiences on the Somme," and kept the audience in rapt attention throughout while he related his marvellous clairaudient experiences in the midst of warfare. Again and again during his most terrible ordeals in the war he and his men were saved from death by obeying the commands of his spirit guides. The wonderful narration revealed to the congregation that the power which inspired early Christianity is still with us to-day, and that to those who have faith in the Divine powers great things are vouchsafed. After the address the speaker was heartily thanked, and we hope to hear him again in the near future.

KIRKCALDY.

ON Sunday, May 1st, the services of the above Society were conducted by Mr. Hendry (President) and Mrs. Turpie, who gave her first open trance address. The subject was "Impressions." This lady is the first product of our developing circle, and her eloquent address left a very deep impression on those present, and a future benefit will be attained in our meetings. The chair was taken by Mrs. E. Lindsay Milroy, vice-president of the Edinburgh Society who acted as reader.

The previous afternoon, April 30th, a sale of work was held, Mrs. Milroy performing the opening service. Considering the present labour unrest remarkable success was achieved. During the afternoon and evening a very able supply of instrumental music was given by the Red Orchestra. These young men give up their time to assist Madam Margurete, of Edinburgh, gave many readings. Everything went well.

NORTHAMPTON.

THE opening services in our new church at 65, Colwyn-rd. were held on Saturday, Sunday and Monday, April 30th, May 1st and 2nd. A tea was provided on Saturday afternoon, about 80 sitting down. Mrs. Bloodworth gave short a address in the evening, followed by clairvoyance. Later, the company adjourned to our smaller hall for a whist drive, the prizes being presented by members. Unfortunately Mrs. Bloodworth was taken ill, and could not address further meetings during her stay, but several of our local friends, including Mrs. Adams, senr, Mrs. Elmer, Mr. Fox, Mr. F. Adams and Mr. Tyler came splendidly, to the rescue. The week-end has been very successful. Reporters from both local papers were present, and we received many messages of congratulation and good wishes from all over the country.

SALE.

ON Sunday, May 1st, we had an open session day for the Lyceum, when a large number of Lyceumists from Collyhurst and Raby-st., Moss Side, and other Lyceums were ably conducted by Mrs. Shearsmith. In the afternoon Mrs. Shearsmith named the son of Mr. and Mrs. Dale, and gave it the spiritual name "Conqueror." A very pleasing ceremony. After this we had solos, recitations and pearls. In the evening another successful session was held, when solos, recitations and pearls were again a great feature. The marching and calisthenics were gone through in a most orderly manner, and were much appreciated. Both sessions were a grand success, and I wish, on behalf of the church and Lyceum, to extend our sincere thanks and good wishes to Mrs. Shearsmith and all Lyceumists who helped to make our session such a great success.

SOUTH SHIELDS.

ON Sunday, May 1st, we had the pleasure of having Mrs. Jessie Greenwood, of Hebden Bridge, a member of the E.C. of the Spiritualists' National Union. During the course of her inspiring address she dealt with eloquence on three of the most important principles of Spiritualism: The Fatherhood of God, the brotherhood of man and personal responsibility, and those who were fortunate enough to gain a seat were well rewarded for their attendance. Her address appealed for a united effort to find a solution for the difficulties of mankind in the brotherhood of man as shown in the

revelation given by Spiritualism. Man, not only here but in the eternal reaches of life, was accompanied by his fellows, and when that was borne in upon all, they would realise the necessity for living in companionship. Some very clear delineations were given. Our chairman, Mr. J. Ridley, remarked at the close of the meeting that he hoped that Mrs. Greenwood would be long spared to spread the glorious truths of our beloved Spiritualism. A duet was rendered by Mr. N. Ainley and Mrs. M. Wood, entitled "Sweet Hour of Prayer," which brought a very pleasant evening to a close.

GREENOCK AND DISTRICT ASSOCIATION.

OUR association is much indebted to Mr. H. Robinson, President of Edinburgh Association, for his two addresses from our platform, these being of an instructive and intellectual standard too seldom reached by speakers undertaking platform work.

Following on Mr. Robinson's visit Mr. Arthur Clayton finished his Scottish tour here by conducting four public services. Descriptions averaging 14 per service were given, those unrecognised numbering 7.

BIRMINGHAM.

ON Saturday, April 30th, we concluded a very successful social season. By means of whist drives, concerts and socials £60 has been added to the building fund, and a few pounds left in hand to start next season's activities.

The efforts of the Socials Committee have been the means of bringing the members of the church into closer social intercourse, thereby creating the goodwill and harmony so necessary for the well-being of the church. Many strangers, through the socials, etc., have continued their interest, and have inquired into the truths of our Cause, and have been added to our probationary members. The catering of Mesdames Trykle and Clarke has been very successful, profitable, and much appreciated. The musical parts of the concerts and socials were well provided for by the efforts of Mrs. Galloway, Miss De-Main, Mr. Trykle, Mr. Croshaw, and many others.

Many thanks are due to the numerous strangers to Spiritualism who came forward to help us in our endeavours.—J. R. CLARKE.

BIRMINGHAM: SMALL HEATH.

MRS. A. SHARPE, the President, gave a stirring and intellectual address on "Light," which she in her able-bodied manner expounded to a full audience. Many were converted to our Cause. The simplicity and earnestness of her guides brought the light to many investigating Spiritualism, which was made so clear that even a little child might learn the truth. Her guides gave us some food for thought. She also gave some convincing and accurate proofs of spirit return, and mental questions were answered in an astounding manner. Many will carry with them a memorable evening well spent.

Small Heath Society is closing for the Summer months, and re-opening in the month of September on account of high rentage, etc. We much regret this, and hope that our President and her son will gain the strength and the much-needed rest they so deserve. We hope for a good rally of our friends on the re-opening in September. See THE TWO WORLDS on that date.

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MOSS SIDE.

ON Sunday, May 8th, we held the Dante Sex Centenary celebrations, Mr. Ralph A. Gilbert supervising. The play given was "Dante and Beatrice," by Emily Underdown, which described the wonderful romance of the divine love between Dante Alighieri and Beatrice, and was mounted in the Gordon Craig idea of a setting of black curtains. Dante was played with firmness and grace by Douglas Burgess, who is the youngest Dante on record. Mabel E. Baker's "Beatrice" was a clever study, also the gossiping "Primavera" of Gertrude Hyland. The remaining characters were well played by George Griffiths, Roy Morgan, Arthur Moulson, Gertrude Bell, Florence Foster, Lilian Moulson, Edna Bell, and Doris Wilde. Miss Peggy Davis contributed a pretty solo, and Master Cyril Donkin played the incidental music to the play. Mr. Gilbert and Mr. Kelsall produced the play.

WALSALL

At the May Day services, the children were daintily attired, and those who attended were very pleased with what proved to be a nice anniversary. Though away from home owing to illness, the President, Coun. Venables, sent along his message of encouragement. At the morning service Miss Ethel Whittaker and Mrs. Simmons, two lady leaders of the Lyceum, read papers, which were greatly appreciated, and in the evening Messrs. Lawton, Allen and A. Whittaker provided the addresses, the remarks of the latter being relative to the value of Spiritualism to him while he was serving in the war, and being of particular interest to those who also had been through adventurous events. To Mr. S. Wiggin, who directed the evening service, and to the members of the Lyceum and choir, who gave their help in rendering "The Celestial Choir," thanks must also be expressed.

MEETINGS HELD ON SUNDAY, MARCH 8th, 1921.

BARNESLEY. — Mrs. Steele (local medium) took our services.

BARROW-IN-FURNESS. — Master Arthur Clayton paid a visit to the Psychological Hall, Dalkeith-st., on May 4th and 5th, and attracted large audiences, and was much appreciated. Mr. Daniel Griffiths, of Barrow-in-Furness, took our meetings on Sunday, May 8th. Subject was "The narrow and breadth of view," and also gave clairvoyance.

BEDWORTH. — Mr. G. L. Passant gave addresses on "It is better on before" and "Death, the gateway to progression." Also clairvoyance. Mr. Rowe presided.

BIRKENHEAD. — Address through Mrs. Amy Williams. Subject, "The voice of my God speaks to me through the songs of the birds, the babbling brook, etc." Mr. R. G. Roberts presided.

BIRMINGHAM, Aston. — Mr. T. Atkinson gave an address and clairvoyance. BRIGHTON, Athenæum Hall. — Good addresses by Mr. H. Boddington on "How evil spirits can attack" and "Holy Ghost: power or person." Clairvoyance by Mrs. Curry.

BRISTOL, United. — Morning, open circle led by the President. Evening, Mrs. Miles Ord gave a very fine address and clairvoyance. Mr. Pritchard presided.

Dighton Hall. — Addresses by Mr. Eddy. Clairvoyance by Mr. Oaten. Mr. Vicary presided.

Clifton. — Miss Mary Mills delivered an address and clairvoyance.

CAERAU. — Mr. E. Jones, of Caerau, gave an address on "The bearings of Spiritualism upon humanity."

CARDIFF, Central. — Mrs. Tims gave an address and clairvoyance.

EASINGTON LANE. — Mr. Palmer gave an address on "The resurrection." Clairvoyance also by Mr. Oalmer. Mr. Jones presided.

EXETER, Market Hall. — Mrs. S. Trueman, of Plymouth, discoursed in the afternoon and evening. She also gave clairvoyance.

HIRST. — Mr. Hollard, of Hirst, gave an address. Mrs. Arrowsmith, of Hirst, performed the ceremony of naming a child, after which she gave clairvoyance.

LIVERPOOL, Daulby Hall. — Mr. Berry, of Worcester, gave addresses on "What the Church can learn from Spiritualism" and "Has Spiritualism a creed?" Mr. E. A. Keeling presided.

LONDON. — Battersea: Morning, circle. Evening, Mrs. C. O. Hadley gave an address and clairvoyance.

Brixton: Mr. H. W. Nuthall gave an address on "Man: what is he?" and Mrs. Maunder followed with clairvoyant descriptions.

Clapham: Madam de Beaurepaire gave an address on "The awakening to consciousness in spirit life."

Fulham: Morning, circle. Evening, Mrs. George gave an address and clairvoyance. — Pros.: Sunday next, at 7, Mr. HORACE LEAF.

Hounslow: Address on "Selfishness" and clairvoyance by Mrs. Oulham.

London Spiritual Mission: Morning, Mr. Ernest Meads gave an address on "Evolution of man and spiritual progress." Miss F. Morse gave a trance address in the evening.

S.E.S.M.: Morning, circle conducted by Mrs. Still. Evening, Mrs. A. Jamrach gave an address followed by clairvoyance.

LOUGHBOROUGH. — Meetings conducted by members, Mrs. G. Hall giving an address in the evening on "Hope and the realisation."

MEXBOROUGH. — Mr. Wilmot, of Conisborough, conducted the evening service and took for his discourse, "Is prayer essential?"

NORTHAMPTON, Colwyn-rd. — Welcome return of Mrs. Bailey, of Wolverhampton, who gave a trance address and good clairvoyance. Good audience.

RAIGTON. — Mrs. Watson, of Torquay, spoke on "Saintly womanhood."

PETERBOROUGH. — Addresses and clairvoyance by C. Neil Porter, of Shetfield.

PLYMOUTH, Morley-st. — Mr. W. B. James gave an address on "The joys of Spiritualism." Solo by Miss Farley. Clairvoyance by Mr. H. Pearce.

Stonehouse: Meeting conducted by Mr. Loomer. Spiritual visions by Mrs. J. Dennis. Soloist, Mrs. Roberts. Address by W. H. Watkins, on "Man and the spirit of the universe."

PORTSMOUTH, Temple. — Mrs. Boddington, of London, conducted both meetings, giving addresses and clairvoyance.

SHREVELEY, Gifford-rd. — Mrs. Seed, of Brighouse, gave an address on "Do Spiritualists recognise Christ as brother or saviour," which was followed by clairvoyance.

SOUTH SHIELDS. — An address by Mr. King on "The use of religion for the people."

THREDGATE. — Morning, Mr. R. T. Price gave an address on "Whither wending," followed by discussion. Evening, Mrs. Rawle gave an address on "Looking out of the window of heaven." She also gave clairvoyance. Mr. Halsetrap presided.

WEST MELTON. — Mrs. Wilby, of Barnsley, gave an address on "Brotherhood," and also gave clairvoyance. Mr. Gibson presided.

YORK, Spen Lane. — Addresses by Mrs. Jones, whose evening subject was "Unveil the laws of life, the source of good and ill." Also clairvoyance.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church,

PRINCESS HALL, MOSS SIDE.

SUNDAY, MAY 15TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. MASSEY.

NO MEETINGS DURING WHIT WEEK.

Manchester Central Spiritualist Church

ONWARD HALL, 207, DEANS GATE.

SUNDAY, at 6-30.
MAY 15.—MRS. ADCOCK.
" 22.—Circle for Members Only.
" 29.—Miss F. MORSE.
June 5.—Circle for Members Only.

Collyhurst Spiritual Church,

COLLYHURST STREET.

SUNDAY, MAY 15TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 & 8, MR. HADFIELD.
WHIT MONDAY and WEDNESDAY,
NO MEETINGS.
SUNDAY, MAY 22ND; MRS. HYNES.

Manchester Society of Spiritualists,

38, MASKELL STREET, ARDWICK.

SUNDAY, MAY 15TH, at 10-30, LYCEUM.
At 3, PUBLIC CIRCLE.
At 6-30, MRS. LANGFORD.
MONDAY and WEDNESDAY, NO MEETING.

Longsight Spiritualist Society,

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

SUNDAY, MAY 15TH, at 6-45 and 8-15,
MR. BLUMENTHAL.
TUESDAY, at 8-15, MRS. SMETHURST.
THURSDAY, at 8-15, MRS. SPENCER.
NO CIRCLE ON WHIT SATURDAY.

Moston Spiritualist Lyceum Church,

CO-OP. HALL, AMOS STREET.

SUNDAY, MAY 15TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, MRS. SMITH.
SUNDAY, MAY 22ND, MR. POOL.

Moss Side Progressive Lyceum Church,

66, RABY STREET.

SUNDAY, MAY 15TH, at 2-30,
MR. ARTHUR MIDDLETON,
on "Vivisection—What It Means."
All are welcome. Discussion invited.

Milton Spiritualist Church,

BOOTH STREET, ECCLES CROSS.

SATURDAY, MAY 14TH, at 7-30,
MRS. BOOTH.
SUNDAY, MAY 15TH, at 3, 6-30 and 7-45,
MRS. VERITY.
MONDAY, at 3 & 7-45, MRS. ROBERTS.
WEDNESDAY, at 7-45, OPEN CIRCLE.
THURSDAY, at 8, Developing Class for MEMBERS ONLY.

Pendleton Spiritualist Church,

FORD LANE.

SUNDAY, MAY 15TH, at 2-30, LYCEUM.
At 6-30, LOCALS.
WEDNESDAY and THURSDAY, NO MEETINGS.
SUNDAY, MAY 22ND, OPEN CIRCLE.
At 8, MRS. VERITY.

Gillingham Spiritualist Society,

ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, MAY 15TH, at 7,
MRS. MARY CLEMPSON.
MAY 22ND, MR. H. BODDINGTON.
MAY 29TH, MR. T. W. ELLA.

Palmsirly Simply Explained. With numerous Diagrams. By James Ward. Price 10s.4d.

SOCIETY ADVERTISEMENTS.

Sutton Spiritualist Society,

CO-OPERATIVE HALL, BENHILL ST., SUTTON.

SUNDAY, MAY 15TH, at 6-30,
MRS. MAUNDER,
Address and Clairvoyance.

Bristol Spiritualist Temple,

47, OAKFIELD RD., CLIFTON.

SUNDAY, MAY 22ND, at 6-30,
MISS MARY MILLS, B.T.Sc.,
Speaker and Clairvoyant.

Brighton Spiritualist Church,

ATHENÆUM HALL, NORTH ST.
Affiliated to S.N.U.

SUNDAY, MAY 15TH, at 11-15 and 7,
MR. ALFRED PUNTER.
Lyceum at 3.
WEDNESDAY, at 8, MR. S. W. ROE.
Address. Mrs. CURRY, Clairvoyance.

Brighton Spiritualist Brotherhood,

OLD STEINE HALL, 52A, OLD STEINE.
Affiliated to S.N.U.

SERVICES:
Sundays at 11-30 and 7. Lyceum at 3.
Mondays and Thursdays at 7-15.
Tuesdays at 3.
Healing meetings, First Wednesday in every month at 3.

SUNDAY, MONDAY and TUESDAY,
MAY 15TH, 16TH and 17TH,
MRS. MARY GORDON.

Hastings & St. Leonards Christian Spiritualist Society,

3, CARLISLE PARADE, on SEA FRONT,
nr. CLOCK TOWER MEMORIAL.

Saturdays at 7, Sundays at 11 & 6-30,
Mondays at 7.

SUNDAY, MONDAY and TUESDAY,
MAY 14TH, 15TH and 16TH,
MRS. M. E. ORLOWSKI.
NEXT WEEK-END, MRS. MAUNDER,
The Hon. Sec., Mr. F. R. WARD, 124,
Milward-rd., Hastings, will be pleased
to answer any enquiries.

Battersea Spiritualist Church,

640, WANDSWORTH RD., LAVENDER HILL.

SUNDAY, MAY 15TH, at 11-15, CIRCLE.
At 6-30, MR. A. J. MASKELL.
THURSDAY, at 8-15, MRS. GEORGE.

Brixton Spiritualist Brotherhood Church,

STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, MAY 15TH, at 11-15, CIRCLE.
At 3, LYCEUM. At 7, MRS. G. PRIOR.
Address and Clairvoyance.
SUNDAY, MAY 22ND, MRS. NEVILLE.
Circles: MONDAY & TUESDAY ONLY.
NO CIRCLE on THURSDAY, MAY 19TH.

Stratford Spiritual Church,

IDM. TON ROAD, SIXTH TURNING DOWN
FORES. LANE GOING FROM MARYLAND
POINT STATION.

SUNDAY, MAY 15TH, at 6-30,
ALD. D. J. DAVIS, The Mayor of
West Ham.

WEDNESDAY, MAY 18TH, at 3,
Ladies' Meeting, Mrs. GOLDEN.
THURSDAY, MAY 19TH, CLOSED.
SUNDAY, MAY 22ND, at 6-30,
MR. and MRS. SMITH.
Forward movement at 11.
Lyceum at 3.