



THE TWO WORLDS

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and PROGRESS of **SPIRITUALISM**,
also to RELIGION IN GENERAL and to REFORM.

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FRIDAY, MAY 20, 1921.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1749—Vol. XXXIV.

FRIDAY, MAY 20, 1921

PRICE TWOPENCE.

Original Poetry.

The Ideal Friend.

O, FOR a friend, whose silver song of thought
Chimes with mine own,
To blend in real abiding harmonies ;
Twin stars, to share each other's rays inwrought,
One golden throne
Of concord pure. But nay, no spirit knows
Another's deeps, nor plumbs the alien throes ;
No fondest twain but discords mar their joy,
To cause some pain and make delights to cloy ;
So ever dwells each heart an eremite.

Soon fades the soft sweet prime of man away,
And on the stream
Beneath the cloud, the dancing sun-glints die,
And all too swift do vernal joys decay.
So love's young dream
Doth languish in its raptures all too soon,
As fires decline with waning honeymoon.
O, for the tireless love of one real friend,
A white rose pearled with dew until the end
Of this unquiet chequered dream of life.

O, child of love, no twin star may'st thou find
In skies of blue ;
Nor life's gay blooms with sweet enduring scent.
So rarely beats the mind to other mind
Entirely true
Yon merle and mavis chaunt distinctive songs,
So heart to heart. But O how spirit longs
And fails to find its soul affinity,
Nor shall, until pure vision we shall see
Within the sphere of Christ, the Glorified.

—ALBERT MUSPRATT.

Destiny.

E. Bishop.

"I DON'T know why I did it. Fated, perhaps." How often does one hear this remark on life's journey, and how often has one read of this statement being made in the Law Courts.

The riddle of existence and its interpretation have exercised the most contemplative and introspective intellects of all ages, and from that remote period when consciousness first interrogated consciousness, we have evidence of numberless postulates promulgated with a view to solving the Great Arcanum. Kabalistic doctrines, that science of the esoteric interpretation of the Holy Script, Zoroastrianism, the ancient Eastern religions and philosophies, Eleusinian Rites, Rosicrucian mysteries, Swedenborgianism, Modern philosophies, Theosophy, Christian Science, the gifts of seership, prophecy, mediumship and poesy—these amongst many other results of mental activities are potent evidences of the attempt to solve the great riddle and to lift the curtain that separates the known from the unknown.

With regard to the nature of life, it has been stated by the British Association and other learned bodies, that if the mystery of protoplasmic or cell activity could be adequately explained, the problem regarding the many mysterious phases of existence could be the more easily determined. Our conception as to the nature of matter has undergone

profound modification during the past decade, and the atom, previously regarded as the Ultima Thule in materialistic speculations, is now understood to be more of a half-way house between the infinitely great and the infinitely small. In this connection present-day revelations have advanced our knowledge to a startling degree, and it is now understood that what is visible in the Universe is constituted of electrons or focussed electric energy, and, in its ultimate conception, is a form of strain or power.

Perhaps it would not be too bold a speculation to state that all matter, as generally understood, is spiritualised ether working on various planes. On the lower planes it would manifest automatically in accordance with fixed laws, whereby is witnessed the orderly procession of Nature's marvels ; and in the manifestation of "individualised" or incarnate spirit, we experience revelations proportionate to the media through which it functions (i.e., spiritual content of a lower order). Thus we comprehend that in the highly organised human we see a fuller realisation of spiritual life and development.

The conception that matter, so called, is impregnated with a higher essence or intelligent spirit of the universe, is one which finds acceptance in many minds as it dissipates many obstacles in the solution of life's mysteries. Atoms, electrons, ether, are, therefore, media whereby this higher essence manifests, and it is almost inconceivable that the Universe should be maintained in its stupendous and bewildering operations without assuming that some Great Intelligent Urge is behind all phenomena working with a preconceived programme. In seeking for the solution of the inception of life on this planet, it would appear to be more in accord with cosmic metamorphosis to postulate that universal spiritual life exists, has always existed, and that it influxed into "matter" when, so to speak, through a fortuitous concatenation of circumstances in cosmic formation a suitable media of condition was created for its interpenetration.

I venture to think that any unbiassed mind must be compelled to admit that the interpretation of cosmic activities in their more exalted manifestation cannot well be explained as the result of blind law, rather is one driven to the assumption that an Intelligence must be responsible for the wonderful and delicate colouring of flowers, diversified animal life, and all the transcendental evolvement of animated nature.

We have now arrived at that stage where we conceive that life is an evidence of the influx of an individualised spirit content into "matter," progressing through educational and environmental influences on mundane spheres ; and in this connection perceive that the attempts at understanding the Infinite Mind has brought into existence diverse and elaborate philosophies, religions, faiths and creeds.

With regard to our individual existence and the devious paths through which we sojourn in life, it is common belief in the majority of cases that our lives are mapped out for us. Multitudes have endeavoured to attain a desired goal through ethical, moral and spiritual aids, only to find that ultimately they revert to a path which apparently they cannot forsake. I wish to precede my further remarks by a homely illustration.

If the waters of the Thames, after travelling through the various counties, were finely tested and analysed as regards temperature, deposit, etc., it would doubtless result in the discovery that their natural condition had been modified by the different beds, deposits and climatic conditions through which they have passed. Now, there is no reason to conjecture that the life-flame or spirit that has come down to us from the day-dawn of the past has not

also been influenced by the numberless media through which it has passed in its long journey. This life in each of us is in fact, a continuing link of a chain that had its origin in the dawn of creation.

Consider for a moment that every life-link is modified and influenced by the one preceding it, and we are almost overwhelmed by the thought of the stupendous result of the accumulated influences and impulses transmitted in the life stream, and descending to each one of us in this era. This will account for the occurrence of genius in families, also for atavism or a set-back in psychical development. At any one moment in our lives a thousand impulses, influences and desires (visible and invisible) are in operation, and thus we conceive that a concomitant mental, moral, psychical and spiritual state obtains which governs our decisions and actions. In fact, decisions are often made for us before we become conscious of making them, consequent on transmitted mental bias and environment.

We thus see how the mind operating under the impelling impetus of preceding life-links and present conditions is biassed in its determinations, and in its impulsive periods acts with almost automatic predilection. These conclusions impel us almost irresistibly to the assumption that what is termed fate governs the major portions of our affairs in life.

The problem would appear to be resolvable on the following lines. Through exercise of will and development of the moral, ethical and spiritual attributes we must endeavour to bend our waywardnesses to such a degree that our activities, impulses and desires will be elevated to a higher plane, and by the inculcation of the highest principles endeavour to perform automatically the duties of life on a spiritual and ennobling basis.

With earth's first clay, they did the last man knead,
And then of the last harvest sow'd the seed.
Yea, the first morning of creation wrote
What the last dawn of reckoning shall read."

"The stars may fade; the sun himself grow dim with age,
And Nature sink in years;
But she, the living spirit of a mortal body,
Immortal she, will flourish
Unhurt amidst the war of elements and crash of
worlds."

"Looking Ahead."

Lewis S. Coleman.

WHEN in the fulness of time Spiritualism shall have come into its own the brightest jewel in its well-worn crown will be its humble origin. It is undoubtedly better to endure the many trials and vicissitudes of a troubled career and finally emerge triumphant, to be tried in the fires of adversity, to be put to the test and not be found wanting, than to inherit power, fame and fortune without ever valuing them as hard won trophies. The men and women in the past whom we to-day most revere have all without exception risen from obscurity; there have, of course, been kings, princes and rulers who have engraved a name for themselves on the scroll of time solely through their position, for, like an actor in the centre of the stage commandeering all the lime-light, every action is rendered doubly noticeable and cannot be overlooked.

But these great ones do not and cannot hold the reverence and love of all classes of the community for generation after generation, as their humbler and more modest brothers and sisters do. The greatest figure in orthodox Christendom to-day was born in a stable, and before this man even non-believers are dumb.

Modern Spiritualism, by the lowly and unpretentious manner of its birth, its natural and simple appeal to reason and commonsense, and its transparent honesty, together with its very evident desire to be investigated, has endeared itself to all who have approached it without bias or prejudice. It is this same simple-hearted and honest Spiritualism which will one day conquer a materialistic world, and yet even this much-to-be-desired consummation is open to misrepresentation and ungrounded fear.

A writer in a recent issue of a popular Sunday paper drew a harrowing picture of this land of ours when everyone was "converted to Spiritualism." It would be well if writers before rushing into print vehemently denouncing our Movement would ascertain exactly what the object of their venom and cruel satire really stands for. The larger Spiritualism is too vast, too all-embracing and comprehensive for anyone to be converted to it. As well talk about converting people to a belief in the telephone or wireless telegraphy. These are facts and truths, whether the ignorant accept them or not.

Some people seem always to fear the influx of new ideas on the grounds that they destroy more than they produce. Possibly we shall soon have someone complaining that if the League of Nations succeeds in abolishing war all the soldiers of the world will be unemployed! Evolution does not pause to consider the case for the minority where the well-being of the world in general is concerned. If the inhabitants of this planet suddenly decided that the slaughtering and eating of thousands of innocent animals every year was both cruel and harmful, one can scarcely imagine a union of butchers altering the decision. Evolution will have advanced a great step when Spiritualism in its larger and broader aspect is universally accepted and acknowledged; meanwhile we must bear with the absurdities of the un-enlightened who make it their business to inform the world at large all about us.

In a recent London morning paper there was an article headed "Driven Crazy by Spiritualism," which explains how a rich young married couple, evidently Austrians, committed suicide on a high mountain. The writer of the article argues that because these two people were Spiritualists it follows as a natural sequence that Spiritualism drove them insane. What wonderful logic! It is quite natural to suppose that in the past quite a number of Austrians have committed suicide who were not Spiritualists, but who were, it is safe to infer, Roman Catholics. Thus, in pursuing the logic of the writer of the above quoted article, we find that Catholicism is to blame for innumerable suicides, while the Church of England and all the denominations throughout the country are equally guilty. What a dreadful indictment! Thank God it is not true.

In another London paper of the same date there is an article explaining that on the morrow two young men found guilty of murder will in turn be legally murdered as a punishment and a warning to others. Two wrongs never did and never will make a right, but in this case there are three wrongs being committed, as the writer of the article truly says "... the law, Mosaic in its vengeance of a life for a life, will be vindicated, save that in this case the toll will be double." What a terrible confession after nineteen centuries of Christian teaching, and what a humiliation to find that with all our boasted civilisation we can still calmly contemplate the fulfilling of the old savage law of "An eye for an eye." Even if death really did end our existence it would still be wrong to hurl our erring brothers into oblivion; but knowing as we know the awful reaping which is the natural consequence of evil sowing, it is appalling that such things should be. May the light of wisdom soon penetrate our darkness, that we may really see what we in our ignorance are doing.

GREAT truths are portions of the soul of man.—J. R. LOWELL.

THERE is not an angel added to the host of Heaven but does its blessed work on earth in those that loved it here.—DICKENS.

THINK of me quietly, calmly, without effort, with my face and looks as you have seen pictured. That will assist you in focussing your thoughts on your experiment. Perfect passivity! I write you of your own welfare—spiritual, mental and bodily. This last needs care. 'Tis not too good, watch it. Your mind, too, is rather over-wrought, and so, if I may say so, is part of your first named. A little healthy relaxation would do no harm—gardening, reading, games, music, anything clean and wholesome. A rest is good. A change, likewise, is beneficial.—From the Beyond through A. H. WALTERS.

The Phenomena of Trance Mediumship and Multiple Personality.

D. A. Eade.

THE form of mediumship known as "trance" is at the present time one of the most widespread of all, and is looked upon by many Spiritualists as the most reliable and satisfactory method of communication. Communications of whatever nature coming through by this method are regarded as authoritative to a degree far above those received in other ways, and the personalities professing to communicate are nearly always taken at the value they claim for themselves.

The commonest form of this type of mediumship is that where the medium has a habitual control, who is present at all seances, and who directs all the proceedings, generally acting as an intermediary between alleged spirits and the sitters, and deciding whether or not other spirits shall be allowed to take possession of the medium's organism. This habitual control rarely claims to be a relative or friend of the medium or sitters, and very often professes to be an Indian, an Oriental, a child, or a historical personage, the main feature of its claim being that it is one which cannot be directly or indirectly substantiated.

On a superficial view of the phenomena, it certainly seems as if this method of communication had fewer objections than others, as we often undoubtedly seem to be in touch with a personality distinct from the medium, and it is not at all unusual for the control personality to exhibit minor supernormal powers such as vision at a distance, etc.

These trance personalities are, as I said, nearly always taken at their face value, and comparatively few Spiritualists know that a very large body of criticism—much of it from men and women experienced in psychical research—has been directed at this class of phenomena; and it is the general conclusion of these investigators that, while many cases of genuine spirit control are known, this phenomenon is not nearly so common as is generally believed. Their investigations lead them to the conclusion that most of the so-called controls of trance mediums are simply temporarily split-off sections of the medium's subconscious or conscious personality.

A good example of what appears to be genuine spirit control is the case of Mrs. Piper, perhaps the most fully investigated of any in the history of psychic research. Mrs. Piper was apparently controlled by the spirit of George Pellew (altered for publication to George Pelham), a young American citizen. F. W. H. Myers quotes the following summary of the case:

"On the first appearance of the communicating G.P. to Mr. Hart in March, 1892, he gave not only his own name and that of the sitter, but also the names of several of their most intimate common friends, and referred specifically to the most important private matters connected with them. At the same sitting reference was made to other incidents unknown to the sitters, such as the account of Mrs. Pelham's taking the studs from the body of G.P. and giving them to Mr. Pelham to be sent to Mr. Hart, and the reproduction of a notable remembrance of a conversation which G.P. living had with Katharine, the daughter, of his most intimate friends, the Howards.

"A week later, at the sitting of Mr. Vance, he made an appropriate enquiry after the sitter's son, and in reply to enquiries rightly specified that the sitter's son had been at college with him, and further correctly gave a correct description of the sitter's summer home as the place of a special visit.

"Nearly two weeks later came his most intimate friends, the Howards, and to these, using the voice directly, he showed such a fulness of private remembrance and specific knowledge and characteristic intellectual and emotional quality pertaining to G.P. that, though they had previously taken no interest in any branch of psychical research, they were unable to resist the conviction that they were actually conversing with their old friend, G.P., and this conviction was strengthened by their later experiences.

"At various sittings of the Howards appropriate comments were made concerning different articles presented

which had belonged to G.P. living, or had been familiar to him; he inquired after other personal articles which were not presented at the sittings, and showed intimate and detailed recollections of incidents in connection with them.

"In points connected with the recognition of articles with their related associations of a personal sort, the G.P. communicating, so far as I know, has never failed. Nor has he failed in the recognition of personal friends. I may say generally that out of a large number of sitters who went as strangers to Mrs. Piper, the communicating G.P. has picked out the friends of G.P. living, precisely as the G.P. living might have been expected to do (thirty cases of recognition out of at least one hundred and fifty persons who have had sittings with Mrs. Piper since the first appearance of G.P. and no case of false recognition), and has exhibited memories in connection with these and other friends which are such as would naturally be associated as part of the G.P. personality, which certainly do not suggest in themselves that they originate otherwise, and which are accompanied by the emotional relations which were connected with such friends in the mind of G.P. living.

"Finally, the manifestations of this G.P. communicating have not been of a fitful and spasmodic nature, they have exhibited the marks of a continuous living and persistent personality, manifesting itself through a course of years, and showing the same characteristics of an independent intelligence whether friends of G.P. were present at the sittings or not."—(F. W. H. Myers, "Human Personality," Abridged Edition, p. 288.)

On the other hand it has been known for a long time that, in certain pathological cases—chiefly of a hysterical or neurotic nature—subsidiary personalities quite distinct from the patient's ordinary self, may arise spontaneously, either suddenly or gradually, and take control of the organism often for long periods of time. Similar distinct personalities have also arisen under hypnotic influence. Two classical cases of such divided personality are quoted below:—

(1) Felida X. "From the age of 14 Felida X was subject to peculiar fits. She was gloomy in temper and suffered many pains. When seated at work she would feel a pain at the temples and would gradually fall into a trance-like sleep, from which she could not be awakened. This would last two or three minutes, and she would then awake, but her state would then be that of a joyful and vivacious girl. After a time she would again fall into a sleep, from which she awakened in her first state.

"This alternation of personality continued through life, the second state gradually increasing in duration until it eventually occupied practically the whole of her life, only very short episodes of the first state intervening at rare intervals. During one of her lapses into the second state she became pregnant, but when she reverted to her first state she had no knowledge whatever of her condition. This forgetfulness is a characteristic of the first state. In it she had no knowledge of anything that happened during her second state, while in the latter she had complete knowledge of happenings in both states. In fact, in every way, the second state was markedly superior to the first state; her health and spirits were much improved during the periods in the second state."—(From J. A. Hill, "Spiritualism: Its History, Doctrine and Phenomena.")

(2) Sally Beauchamp. (Studied by Dr. Morton Prince, "Dissociation of a Personality"):—

"A mental shock which Miss Beauchamp received at college in 1893 produced the first disintegration of consciousness; she became modified into what Dr. Prince calls B.1. This personality alternated with another B.2, at first induced by hypnotic treatment. In course of time a new and wholly different personality appeared, B.3, which called itself 'Sally.' Whilst B.1. was cultivated, quiet and deeply religious, B.3. was the reverse and full of mischief. Later on another personality appeared, B.4, proud, selfish, and dignified. B.1. and B.4. knew nothing of the others, B.2. knew only B.1., but B.3. ('Sally') knew all the others, and was always awake and alert to annoy Miss Beauchamp, B.1.

"Dr. Morton Prince calls B.1. the Saint, B.4. the Woman and B.3. the Devil. For 'Sally' made B.1. tell lies, sent her things she detested, and constantly mortified and distressed the truthful and good B.1. No wonder Miss

Beauchamp wrote, 'Oh, Dr. Prince, save me from myself, from whatever it is that is absolutely merciless; I can bear anything, but not this mocking devil.' Eventually, by hypnotic suggestion, and with the help of 'Sally,' all except B.3. became emerged into what was the original Miss Beauchamp. 'Sally,' B.3., now tended to sink out of sight, going back, as she said, 'to where I came from.' Where was that? According to Dr. Prince it was the subliminal self of Miss Beauchamp for a time developed into an independent personality, her other personalities being cleavages from the primary conscious self."—(Quoted from Sir W. BARRETT "On the Threshold of the Unseen," p. 136.)

It is, however, only fair to point out that Sir William Barrett and other investigators are not wholly satisfied with Dr. Prince's explanation of this case; they think it is probable that B.3. was a distinct personality from outside controlling the organism of Miss Beauchamp. Be this as it may, the fact of this difference of opinion only goes to prove how necessary it is that caution should be exercised before any final judgment is come to in any individual case.

Many other cases of multiple and alternating personality are known and have been carefully studied, presenting all degrees from a simple fixed idea to a complete change of personality.

As hinted above, the phenomena of hypnosis bear a strong resemblance to the spontaneous phenomena of multiple personality. The personality which appears under the hypnotic influence is often to all intents and purposes quite distinct from the normal personality, and seems to consist of a larger and more comprehensive state than the normal.

The intimate connection of hypnosis with the phenomena of multiple personality gives us a clue to the nature of the control personality which appears in trance-mediumship. The medium's trance state rarely comes on spontaneously, but is almost invariably produced in special conditions strongly conducive to self-hypnosis. Such conditions as obtain in the seance room are extremely favourable in suitable subjects for the induction of self-hypnosis, and there is little doubt that all trances—whether subsequently genuine spirit control takes place or not—are produced in this manner.

I think it is obvious, therefore, that there is a strong resemblance between the spontaneous and hypnotically induced phenomena of multiple personality and the self-induced phenomena of trance-mediumship, and in view of all the facts, we may reasonably conclude that this resemblance is not accidental, but is due to a similarity in nature of the two groups of phenomena. In both cases the person is quite unconscious of what is going on during the control by the other personality, and in both cases also personalities may appear claiming to be quite independent and distinct from that of the medium. Further, as a rule, the personality controlling the medium is in possession of all the knowledge normally possessed by the medium, while, on the contrary, the medium knows nothing of the doings and sayings of the control. This agrees precisely with what we find even in simple cases of hypnosis, and still more with the phenomena exhibited in cases of multiple personality. Again, in both cases we often find a considerable degree of clairvoyance, or, to use a better word, telesthesia, and other supernormal faculties—thus shewing that the possession of these is no criterion as to the genuineness or otherwise of the control's claims.

How are we, therefore, to distinguish the two classes. It is a very difficult problem, and each case must be judged separately on its own shewing, and a high standard of criticism must be applied. F. W. H. Myers, writing on this problem, says:—

"On what grounds can we base our distinctions? What justifies us in saying that Felida X's organism was controlled only by another modification of her own personality, but that Mrs. Piper is controlled by George Pelham? May there not be any amount of self-suggestion, colouring with the factitious hue of all kinds of identities what is in reality no more than an allotropic form of the entranced person himself? Is even the possession by the personality of some fragments of fresh knowledge any proof of spirit control? May not that knowledge be gained clairvoyantly or telepathically, with no intervention of any spirit other than of living men.

"Yes, indeed, we must reply, there is here a danger of confusion, there is a lack of any well-defined dividing line. While we must decide on general rules, we must also keep our minds open to possible exceptions.

"On the negative side, indeed, general rules will carry us a good way. We must not allow ourselves to ascribe to spirit control cases where no new knowledge is shown in the trance state."—(F. W. H. MYERS. *Ibid.*)

This cautious attitude taken up by one of the most careful and conscientious investigators who has ever gone into the problems of psychical research, is worthy of emulation by all who come in contact with such cases. Myers was certainly not antagonistic to the spirit theory of control, as is shown by his admitting many cases of genuine control, and both he and Dr. Hodgson, who closely studied the case of Mrs. Piper, finally came to the conclusion that the personalities manifesting were indeed what they claimed to be, the discarnate spirits of once-living men.

On the other hand Mrs. H. Sidgwick, in a monograph for the S.P.R., comes to the opposite conclusion, and her remarks quoted below may be taken to apply also to the great majority of trance phenomena. She concludes that the trance state "is probably a state of self-induced hypnosis in which her hypnotic self personates different characters either consciously and deliberately or unconsciously and believing herself to be the person she represents, and sometimes probably in a state of consciousness intermediate between the two. . . . And further she can obtain imperfectly, and for the most part fragmentarily, telepathic impressions. . . . Such impressions are not only received by her as the result of her own telepathic activity or that of other spirits—spirits of the living or maybe of the dead—but rise partially or completely into the consciousness operating in the trance communications, and so are recognised."—(Proc. S.P.R. Vol. XXVIII., p. 330; quoted by Sir William Barrett "On the Threshold of the Unseen.")

Commenting on this, Sir William Barrett himself says: "Mrs. Sidgwick's conclusions are unquestionably entitled to careful consideration, and doubtless will commend themselves to many psychologists and conservative thinkers. To a large extent, if without presumption I may express an opinion, I believe they are justified, and explain many of the perplexing anomalies, false statements and personation of great names in these trance communications."—(Sir WILLIAM BARRETT. *Ibid.*)

Another serious objection from quite another point of view has been raised to the genuineness of the G.P. control of Mrs. Piper, and this is pointed out by Mr. Joseph McCabe. He states that

"A cousin of Pellew's wrote to Mr. Clodd to tell him that if he cared to ask the family, he would learn that all the relatives of the dead man regarded Mrs. Piper's impersonation of him as 'beneath contempt.' Mr. Clodd wrote to Prof. Pellew, George's brother, and found that this was the case. The family had been pestered for fifteen years with reports of the proceedings and requests to authenticate them and join the S.P.R. They said that they knew George, and they could not believe that, when freed from the burden of the flesh, he would talk such utter drivel and inanity. As to 'intimate friends,' one of these was Prof. Fiske, who had been described by Dr. Hodgson as 'absolutely convinced' of the identity of G.P. When Prof. Pellew told Prof. Fiske of this he replied roundly that it was 'a lie.' Mrs. Piper had, he said, been 'silent or entirely wrong' on all his test questions."—(J. MCCABE, "Is Spiritualism Based on Fraud?")

We see, therefore, that even in such a well-attested and completely investigated case as Mrs. Piper, there is a conflict of well-informed opinion, even among those favourable to the spirit interpretation of psychic phenomena; and hence we may justly feel still more difficulty in admitting without the most careful study the spirit origin of the great majority of every-day trance utterances.

Myers regarded the phenomena of trance mediumship, where genuine spirit control was apparently present, as an extension of the phenomena seen in cases of multiple personality, and attempted to classify the phenomena into three main groups:—

The first step apparently is the abeyance of the supraliminal self (the normal consciousness) and the domin-

ance of the subliminal self (the subconscious personality), which may lead in rare cases to a form of trance (or what we have hitherto called secondary personality), where the whole body of the automatist is controlled by his own subliminal self, or incarnate spirit, but where there is no indication of any relation with discarnate spirits. The next form of trance is where the incarnate spirit, whether or not maintaining control of the whole body, makes excursions into or holds telepathic intercourse with the spiritual world. And, lastly, there is the trance of possession by another, a discarnate spirit. We cannot, of course, always distinguish between these three main types of trance, which . . . themselves admit of different degrees and varieties."—(F. W. H. MYERS. Ibid.)

And it is obvious that the first group is by far the largest and best known. Fully attested cases of spirit control are comparatively rare, and where the theory of multiple personality cannot be definitely excluded, it is premature to assume the genuineness of the claims of the trance control. Mr. J. A. Hill considers it probable that most mediums who give trance addresses and clairvoyance are people in whom there is dissociation of consciousness, and no external spirit agency at all. The fact of the rendering of an eloquent address is of itself no evidence, as the same can be observed in the hypnotised subject."—"Spiritualism: Its History, Doctrine and Phenomena.").

I think it is apparent, therefore, that there is need for a more discriminating attitude towards the phenomena of trance mediumship, and (1) that in every case where no new knowledge is exhibited the manifesting personality should be regarded as simply the whole or a section of the medium's own subconscious self, while (2) it is highly probable that all habitual controls, especially where they claim to be some person quite unknown to the medium, so that identification is impossible (e.g., an Indian or other foreign personage, a historical personage, or a person who died centuries ago) are also simply dramatised manifestations of the subconscious self of the medium. The fact that these controls occasionally show knowledge not normal to the medium, such as acquaintance with a foreign language, is not necessarily conclusive, as similar cases are known under ordinary hypnosis.

Many reports of trance phenomena show that it is not at all uncommon to hear a control claiming to be the spirit of an Oriental or a Red Indian, etc., using up-to-date slang terms such as might be quite in place in the vocabulary of the medium, but most incongruous as part of the speech of the purporting control; and in any case certainly militate against the probability of the control being an independent spirit personality.

The most convincing type of control, and that which alone should receive serious consideration, is one which purports to be a relation or friend well-known to the medium or sitters, so that good evidence of identity can be given as a guarantee of genuineness (provided this is not obtainable telepathically from the sitters' minds), or one which reproduces mannerisms and other peculiarities characteristic of the person purporting to communicate, but unknown to the medium. Where these evidences are present, and there is no question of fraud, and the medium has no means of obtaining the information consciously or unconsciously from other sources, we may reasonably assume the genuineness of the control's claims of identity; but where they are absent or insufficient, as they are in most cases, we must suspend judgment and await further evidence before placing reliance in the claims of the control.

There is nothing to be gained by claiming as genuine every apparent case of spirit-control, and the Spiritualist Movement can only hope to obtain the serious attention of scientific men if it exercises all due caution in its interpretation of the phenomena it deals with.

The Ministry of Women.

Thomas Mark May

It behoves those officially connected with the Spiritualist Movement as lecturers, ministers, mediums and platform workers generally to be quite au fait and fully cognizant of the supreme importance and superior standing of the Movement, to-day and these last seventy years or so, with respect to the all-important equality of opportunity of the sexes to work and officiate and represent the Cause.

To-day a strongly-worded memorial is being signed in the country by Church of England women "against recognising women as being capable of receiving the grace of Holy Orders, and protesting against the suggestion that women are capable of receiving that grace." Some in the Movement may urge that it is no business or importance to Spiritualism what another religious sect or denomination cares to rule and govern itself by, but I submit the memorial serves to show the vital difference between the Modern Spiritualist ideal of the equality of the sexes spiritually and morally and the orthodox sects who relegate women to an inferior position.

It would be humorous if it were not seriously urged that women are incapable of sprinkling a few drops of water on a child's head, repeating a formula of words and phrases, or handing round a cup of wine or piece of bread, or wafers to an assembly, or marrying or burying folks according to rite or ritual as men do.

The London "Punch" once published the jocular statement that there were three sexes: men, women and parsons. And really one would think that clergymen were never infants, and washed and spanked and anointed by their mothers, to hear them urge as grown-ups that women are incapable of receiving divine grace to wash, heal or dispense other sacraments.

There are indications that women in religious and spiritual matters are no longer content to "sit under," or play second fiddle to the clergy, but we see Miss Maude Royden taking the three hours' service on Good Friday at a London church, and I for one hope that the women in the Spiritualist Movement will point out the superior position of women in the churches of Spiritualism where perfect freedom and liberty is encouraged by equality of service by men and women to read, expound and explain and give of their best for the enlightenment and upliftment of humanity.

The Spiritualist Movement is emphatically apostolic, and of Divine power and authority. It is a fulfilment of the Pentecostal democratic religious and social movement of the first Christians. When we read of the Divine Spirit being given "to your daughter and sons, to servants, hand-maidens and young men," one and all receive this mighty gift to-day as in days of the Apostles, but this modern so-called Catholic attempt to crib, cabin and confine and muzzle and prevent women from exercising their God-inspired gifts is distinctly a retrograde, set-back movement towards medievalism and priestcraft, presumptive of exclusive right and authority to administer spiritual things.

Eternal vigilance is the price of liberty in other affairs than politics, and Spiritualists must stand for and advocate the ancient tradition that in the Christ-idea "all are one." There is neither male nor female exclusively, but women, as men, are entitled and must assert their honour and dignity in these affairs of the heart, the mind and the faith once delivered to the saints, the all-importance of the ministry of women to the well-being of society, not only in secular, but also in matters pertaining to the right exercise of true morality and religion.

PRAY for us in this great Crisis. Our energies and thoughts are operating in the hope of influencing the minds of the propagandists to a greater consideration for one another. Pray for us. It helps, it encourages. Use your influence in persuading others to do the same. Remember the mote and the beam. Do unto others. Let no man think himself perfect—From the Beyond through A. H. WALTERS.

God be with you till we meet again. For in the periods of our absence the spirit of the Over-Soul, the Supreme One, our Divine Father, God, is ever with you. His spirit, His influence, His love ever prevail. He is ever striving so to fill your soul (the receptacle of the spirit) that your physical impulses and inclinations may be overcome.—From the Beyond through A. H. WALTERS.

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FRIDAY, MAY 20th, 1921.

Sincerity or Opportunism !

MOVEMENTS are like men. Born in weakness and seclusion, they gradually emerge from obscurity into the life of the world, and as they grow and develop must meet external opposition and overcome it by the force of the life within them. As a certain "resistance" is essential to the efficiency of an electric current, and inertia is to dynamic force, as the grip of the rail is to the moving locomotive, so is opposition—active or passive—to the growth of new movements. They must be tried and tested ere they develop their strength. Life, too, is varied and diversified, there are strivings from within and struggles from without, each being essential to sturdy and steady growth.

But the testing time of a man's life is not always the time of direct opposition, since flattery has ruined as many men and women as persecution has done. The story of "the temptation in the wilderness" may not be a literal truth, but it, nevertheless, mirrors experiences which are bound to come to every soul who strives to rise. Temptation by diplomatic flattery must come to every one who would struggle and grow strong. Spiritualism has fought and won the battle against virulent and bitter opposition. It has survived ridicule and the sneer of the self-constituted superior person. It has emerged triumphantly from the brutal examination of the hard, though probably honest, critic, but the testing time is not yet over. Can it survive the flattery of the sycophant? That appears to be the trial which is before it.

Let there be no mistake about it, "The cause of the angels" has thrived on the opposition brought against it. "The blood of the martyrs has become the seed of the Church," and to-day we Spiritualists are recognised as a power—and a growing power, too—in the religious life of the nation. We have successfully vanquished the battle of vituperation. Let us beware of the wiles of the flatterer. Let us recognise the fact that the men and women who have built this Cause have been drawn from all classes of society; it may probably be true that the uneducated and poverty-stricken have had a larger share in the work than their more fortunate brethren, since they had less to lose in wealth and social status, but in a large measure ALL classes have contributed to its success. From whatever class, however, our pioneers were drawn, they had one thing in common, they were inspired, led and directed by a personal and actual contact with the people of the spirit world. The mere observer of mediumship may be a valuable man, his experience and honest judgment is ever useful, but the strength of Spiritualism lies in the numbers who possess mediumship and who, realising its responsibility, keep it clean and use it wisely.

Let it be remembered that the work of the scientific investigator could never emerge were it not that the MEDIUM provides the material for his examination; and whilst it is true that mediums all too seldom endeavour to

intellectually understand all the complexities of mediumship, yet in ways often unknown to themselves they are none the less impelled and directed by wiser heads than their own, by beings of larger vision, who generally prefer to guide and direct without explaining the reason why.

Yes, that's the point! The successful propagation of Spiritualism rests not with the self-elected superior person, but with those who are called and chosen by the directors behind the veil. There are two bodies of representative thought which are to-day metaphorically patting the growing youth of Spiritualism on the head and telling him what a promising young chap he is—the scientific and the theological. Let it at once be said that we think each may be useful and of service in its own way, and valuable in its own domain. They are telling us what a nice little fellow we are, what a light we are throwing on historical or unsolved problems, and how respectable we are getting. We reply in the words of our old friend, J. J. Morse, "We always were respectable—we are now becoming respected." If at times in our past we were grubby and unsightly, it was largely due to the mud unjustly thrown at us, rather than to our own defects; but most of the slime fell away as it dried.

Our modern friends are very welcome. We rejoice at their changed attitude, and trust it represents a change of heart rather than a form of diplomacy. The scientist says, "Oh, yes! psychical research is very valuable, but it is so subtle and variable that it should be left to the expert. You leave it to us, and we will see it through. It needs a special intellectual equipment to thoroughly examine it." The story is a very plausible one, but it ignores the main point. To the scientist, Spiritualism is an examination and analysis of phenomena, but however important this may be in itself, to the Spiritualist it is but the materialistic husk and quite a secondary matter. The scientific intellectualist will never be able to do more than express it in terms of materialism. To the Spiritualist Spiritualism is a bond of fraternity and friendship with individuals residing in a spiritual world; a literal companionship with loved ones gone before, and science could no more explain it thoroughly than a description of a house of six rooms could explain the word "home."

If this be the position of the scientist, what of the theologian? He, too, is telling us what a nice little fellow we are, and how helpful we are to him in explaining things which happened centuries ago. "But, of course," says he with an attitude of condescension, "it really isn't a religion though it may be the preamble of all religions. You leave the matter to us, and we will see how it squares with the Divine revelations of the past. We have been appointed by God as the custodians of His truth, and we will clothe you in the garments which are suitable to your position." We can only reply in courteous tones, "Friend, if you find anything about us which is of use to you, take and use it, but please don't trouble to clothe us in your threadbare sacerdotal garments, they are rather old-fashioned and a bit worse for wear. We have been clothed by the parents who brought us into being—the denizens of a spiritual world. Our gowns have been cut to suit us, and we will not abandon them for crinolines or umbrella skirts. You may be the custodians of past revelation. We, however, have been selected as the chosen vehicles of the new and modern revelation, and we will not abdicate the throne entrusted to us. We have no quarrel with you, but—Hands off! We will render to Caesar the things which are Caesar's, but we render homage only to those who appointed us."

Spiritualists! let us remember that the flattery of a new-found friend may be far more dangerous than the open hostility of a known enemy, and the danger is the greater when that friend is a short-sighted one and perfectly sincere. The reins which guide this chariot are held by hands in the invisible world, let us never surrender them to others. They have guided us well heretofore, have brought us out of bondage and obscurity into the full glare of the world's work. They are competent for their God-appointed task. It is ours to be faithful, to work, not for ourselves, but for them. The modern revelation includes all that is worth preserving of the past, and offers promise of a greater future, but let us have no hybrid indefinite gospel. The Spiritualism of the spirit world is more important and reliable than the spiritual theories of this one.

CURRENT TOPICS.

Still Another Critic.

THE "Thames Valley Times" publishes a digest of two sermons preached at Holy Trinity, Richmond, by Rev. C. H. Maxwell, M.A., on "Christianity and Spiritualism," in the course of which he follows the usual method of carefully selecting the worst in one system and comparing it with the best in another. We are assured that there are some very bad mediums, but the fact is hidden that there are some very bad parsons. Everyone seems to be capable of lying except, of course, the members of Rev. C. H. Maxwell's communion, and a good deal of dogmatic assertion is made as to what Christians know, but it chiefly consists of mere assertion. Mr. Maxwell's position seems to be summed up in the sentence, "I do not believe that Spiritualists do get real messages from the departed." That, of course, is all that need be said.

Why Do They Come To Us?

THE dear vicar assures us that "Christians simply do not need the assurances of Spiritualism regarding a future life." Will Brother Maxwell please inform us why they congregate in huge numbers around every Spiritualist meeting place, and why they are continuously running after mediums? The fact is that but for the members of the Churches who flock to them the average professional medium would cease to practise within a month, since the majority of Spiritualists obtain their own evidences in their own homes, and without the aid of the professional.

Face the Facts, Brother!

WHY doesn't Mr. Maxwell face the facts. He certainly does tell us that "the Church is reaping the penalty of her neglect in failing to teach the doctrine of the future life," but the fact seems to be that apart from Spiritualism, the Church knows nothing about the future life, and can give us no evidence that such a life exists. She certainly can say so; she can even quote the words of others and of the Bible; but the major portion of men to-day are not prepared to accept an ex parte statement, and having abandoned the literal accuracy of Biblical texts, are not even sure that these have been reliably or fully interpreted. They are convinced that most texts may have more than one meaning, and they refuse to accept that rendering of them which is offered by men who have a personal interest in such rendering. Consequently, it becomes a matter of evidence.

An Ancient Example.

CHRIST gave demonstration to Peter, James and John on the Mount of Transfiguration, and to the sick by healing them. The arisen Christ gave similar demonstration to his apostles, and especially to Thomas. The strength of Spiritualism lies in the fact that thousands of men and women living to-day have had similar evidences to those thus given. Why doesn't Mr. Maxwell follow his Lord's example. To argue that this evidence is unreliable because Peter lied and Judas turned traitor, would be to adopt Mr. Maxwell's line of argument. Rev. Chas. Tweedale's pamphlet, "Present Day Christianity and the Churches," should have his attention.

A Roland for an Oliver.

IN a lengthy reply to the vicar, Mr. Denby Chambers, in the same paper, shows himself quite capable of dignified combat. He says, "If you believe in the communion of saints, why do you not practise it? If you represent the Christian Church, where are your powers of healing and of prophecy? Why do you not use the 'gifts' of the Apostles. There is no difficulty in understanding why you fail. Draw nearer to God, and you will understand. There would be no necessity for the enlightened inhabitants of the spirit world to open up the channel of communication through the Spiritualist Movement had the Church practised the actual teachings of the Nazarene." We think that is the position exactly. When the Churches will copy the practices of Jesus, all will be well, but mere windy theory is a poor substitute for the healing of the sick.

Is It Unique?

MR. CHAMBERS adds, "Does my opponent realise the great teachers that rank with the founder of Christianity in their efforts to enlighten humanity? It is presumption on the part of the rev. gentleman to place the Christian religion as unique and infallible. We need only trace the records of these prophets: Zoroaster, Confucius, Buddha, Krishna, and the humble Nazarene Jesus, to find that all the religions literature of those teachers is equally noble and inspiring. Unfortunately, Jesus was crucified, not for the salvation of humanity, but because his teachings were undermining the power of the priest."

The B.S.L.U. Annual Conference.

THE Annual Conference of the British Spiritualists' Lyceum Union was held at Burnley on May 14th and 15th. Mrs. M. E. Pickles occupied the chair. Considering the difficulties of travelling, the attendance was highly satisfactory. Owing to the holiday dislocation we must defer our full report until next week, and content ourselves with congratulating the local friends upon their strenuous and successful efforts for the comfort of those attending the gathering.

Spiritual Thanksgiving.

C. F. Evans.

WE are thankful that the truth is known, and that we are no longer living a life of ignorance and superstition. We are thankful that we are spiritual beings, and not "poor worms of the earth," to perish when this physical life is done. We are thankful that we are living in a progressive age, and know that the time is coming when the world will be spiritualised and not merely civilised.

We are thankful to know that this physical life is only a school in which we are educated for that higher, brighter and better life which is to follow. We are thankful that heaven and hell are conditions and not places, and that the former can be attained and the latter shunned if we only will it so by right living here and now. We are thankful that man's spirituality is securing a stronger and firmer hold daily, and that his greed and selfishness is losing its power in the same proportion.

We are thankful that salvation is not gained by the blood of a murdered human being, but only by the honest efforts of each living soul is its salvation assured. We are thankful that life is progressive, and that it is by our individual efforts that we attain the heights of perfection.

We are thankful that the friends who have crossed the border are not lost to us, but that they are ever near and watching over us as a fond mother watches over her offspring during its infancy. We are thankful that our journey through physical life requires but a few short years of our time, and that we will then go to that brighter life where time is no more and days are not numbered.

We are thankful that neither God, angel nor devil is man's accuser, but that man's own acts while on this earth plane are his accusers and judge. We are thankful that in that "last day" man judges no one but self, and that his judgment is just, be it for or against. We are thankful that there is peace, joy, love and happiness awaiting those who are faithful to nature's laws and teachings.

We are thankful that ignorance and darkness are not eternal, and that all life, sooner or later, by honest effort will see the light of truth, nothing but life is eternal. We are thankful that all life is sacred to the truly spiritual man, and that the taking of life is deplored even for the purpose of being thankful for his material blessings. We are thankful that:—

"Life is real, life is earnest, and the grave is not its goal.
Dust thou art, to dust returnest, was not spoken of the soul."
—"PROGRESSIVE THINKER."

SCIENCE is bound by the everlasting law of honour to face fearlessly every problem which can fairly be presented to it. — LORD KELVIN.

Soul Science.

A. L. Wareham.

XIV.—THE SUBCONSCIOUS MIND.

We have seen that actions constantly repeated tend to become habitual and automatic; they gradually require less of our attention, and so drop out of our consciousness. They get to be performed subconsciously, and it requires a special effort of our attention to bring them again into our consciousness. This is a great saving, and enables us to devote our attention to other matters which must be dealt with in the struggle for existence. Some of the habits that have been acquired in one or many generations, when advantageous, are more easily performed by each succeeding generation, until they become fixed and automatic; not only in the individual but also in the race.

In this way we account for instinctive actions which are so general among the lower animals but which are more limited in mankind. It is highly probable that the vital functions of the body have been developed along similar though not identical lines. There is always local sensitiveness in the various organs and cells of the body, and the response they make to different stimuli is likely to be repeated when harmonious and useful, so that the various organs have been evolved, and the functions fixed and carried on subconsciously. The building up of the human body from its two essential cells (derived one from each parent) we must consider as instinctive and as being done by inherited habits or automatic action of the subconscious mind.

Prof. Haeckel says, "The process of fertilisation by sexual conception consists, therefore, essentially in the coalescence and fusing together of two different cells. The lively spermatozoon travels towards the ovum by its serpentine movements and bores its way into the female cell. The nuclei of both sexual cells, attracted by a certain affinity, approach each other, and melt into one. The life of the fertilised cell is the product or resultant of the paternal life movement that is conveyed in the spermatozoon, and the maternal life movement that is contributed by the ovum."

When the attention is focused on a particular thing, we become more or less unconscious of other matters that may be taking place around; the mind is so occupied that it takes no notice of them; and yet our senses are to some extent cognisant. Directly the mind is freed from attention to the subject which occupied it, we frequently remember things seen and heard during that time when the attention was occupied. No doubt there are countless things seen and heard at such times, that we do not recall immediately, but some of which may be brought more or less clearly into our consciousness at a later period. And so we get to know subconsciously many things of which we were not fully aware.

Pictures which fall on the centre of the retina are seen much more distinctly than those that fall on the parts near the circumference, and which are consequently less likely to be brought into full consciousness, though in an indefinite way they may be in the marginal or subconsciousness. There is no distinct line of division between the conscious and subconscious, but a gradual merging of one into the other. We get what we may call the centre of attention, and the margin of attention, which passes into the subconscious. The mind is often conscious of broad generalities but not of details, yet the details may be there in order that the generalities be recognised. So, when we see a tree we recognise it as such, though we could not tell the number of branches, leaves, etc.

In some cases, however, by closing the eyes to other objects and concentrating on the picture just seen, some of the details not noticed while actually looking at the tree may be brought into consciousness. It is probably that many of our marginal impressions are by no means lost, but that they are thoroughly assimilated and developed subconsciously, and that under favourable conditions (such as the hypnotic state) can be brought into prominence. It is considered by some that the facts usually classified as subconscious are not mental, but that they are merely

the independent action of nerves and brain. There is no good reason to believe, however, that such action does take place without corresponding mental action. Continuity of operation and inter-action are everywhere found in the mental and physical worlds. Memory illustrates how ideas gradually fade from the conscious to the subconscious, while they are probably not entirely destroyed, as is shown in the case of some people who, faced with death such as drowning, remember in rapid succession even of their lives which have passed out of their conscious recollection. There are other phases of subconsciousness which are not fully explored, and on which there are great differences of opinion.

We have said before that, co-existent with our material bodies, are our spiritual bodies. We do not merely become spirits after death but we are spirits from the beginning. This being so, it opens up the possibility of the spirit bodies receiving impressions that are not easily responded to by our material bodies. These impressions may be of so fine and delicate a nature that the physical organisation of the average person can scarcely perceive them.

Most people, however, must, at public meetings, places of worship and such like, have experienced feelings that seem to well up from within, to come from their surrounding associates, and again to be expanding outwards to others. We know from the accepted theory in relation to wireless telegraphy that waves of ether radiate from the generating installation, and travel rapidly in all directions, so that they can affect a receiving installation and give a message. It is thought by many that waves in like manner radiate from our brains and bodies (spiritual and material), and that other people are more or less sensitive to them. It is certain that dogs and children are sensitive to the characters and moods of persons with whom they come in contact. There are many cases where the father of an unborn child shares in sympathy with the mother the pains of pregnancy. This is the case, not only when the parents may be living together, but when they are at considerable distances from each other. There have been numbers of cases in which the pain of an injury received by one member of a family has been felt by another member of the family. Many people have experienced a feeling that a certain member of their family has just died, although they have been away from them at the time, and have known nothing of any illness.

The writer was at a seance given by Mr. Alfred Vout Peters some years ago. The medium was being controlled by different entities in succession, when one controlled who gave her name. She was recognised by some of the sitters as a lady whom they knew, who was at the time living in Paris. This lady, they said, was able to travel in spirit from one place to another, usually while asleep. On this occasion she spoke to us (through the medium) of some beautiful music she had recently heard at a concert in the spirit spheres. The writer himself, on one occasion, when awakening from an afternoon nap, heard very clearly the voice of a well-known friend singing the finishing words of "Angels guard thee." The friend at the time (Thursday) was about 70 miles distant, engaged in concert work.

On the following Saturday, when asked if she had been singing that song on the Thursday afternoon, at the particular time when it was heard, she agreed that she had. It has been a tendency with many to put all such phenomena together, and to classify it as belonging to the subconscious or subliminal, or, perhaps, supra-liminal. But there are evidently other elements in them. It seems to be natural to deny what is strange, but so much evidence is accumulating that mere denial is not sufficient, and fuller examination is surely a wiser course to take.

HYPNOTISM.

The hypnotic sleep or trance can be induced in some sensitives by means of passes made by the hands of the operator over the body of the sensitive or subject. It may also be induced by the subject gazing steadily at a small object, such as a metal disc. In some cases it can be induced by suggestion.

Three stages may be noted in the hypnotic condition. First, the alert stage in which the subject will open his eyes if requested, or answer questions, but cannot originate remarks; is sensitive to pain, and will do what is suggested.

though he may know it to be ridiculous. Secondly, the deep stage, when the eye-balls are rolled upwards and the subject is insensitive to pain, but mentally alert. Thirdly, the subject is in a deep sleep and is irresponsive. Many important surgical operations have been performed on patients during hypnosis, not the slightest pain being felt, and the percentage of recoveries were very high.

Suggestions made to the subject during hypnosis are acted upon in the waking, normal condition; bad habits may be eradicated in this way, and much benefit to health is frequently experienced. Faith cures and the good results of Mental Science and of Christian Science are due to the influence of suggestion without the induced trance condition.

During the trance condition the subjects often experience exaltation of their psychic powers, which enables them to obtain a knowledge that they do not exhibit in their normal state. Some are able to see clairvoyantly things at a distance, or to look into their own bodies and describe the condition of the different parts and organs, and to diagnose and prescribe for their complaints. It is hard to say whether another personality sometimes speaks through the entranced one; or whether the spirit, which is at the time out of the body, has means of obtaining information, and of doing things impossible while in the material body, and of communicating the results. On returning to the normal state the subject has no recollection of what has taken place.

During the trance state there is a very close relationship between the operator and the subject, the subject being sensitive to the thoughts, wishes and feelings of the operator. The cures by suggestion would seem in some way to be effected by the suggestion calling up in the subconscious mind an image of a healthy condition, which, being repeated and held to, tends to become actual, and to displace the diseased and less natural condition.

Health is associated with harmonious action or movement in the parts and substances of the bodies, spiritual and material, and if this action can be induced, health results. If entranced subjects are told to wake in a given time they invariably do so. If also they are told to do a certain thing at a certain time after they are out of the trance, they do as they have been told, even if they have to break off their occupation at the time.

This happens when they are given so many hours, so many days, or a big number of minutes or seconds. A subject during hypnosis was told to make a cross in 4,580 minutes, and was asked how long this was. She at once replied 3 days, 4 hours, 20 minutes, which is correct. She could not say how she made the calculation. If the subject happens to be asleep when the time arrives to perform the appointed task, he awakes and does it.

Mathematical calculations are often made rapidly and correctly during hypnosis, that the subject could not make in a normal state. If, during hypnosis, the subject be told that at a certain time he will see a certain person or thing, when the time arrives the suggestion produces a mental image of the person or thing, and the subject believes he has actually seen the person or thing.

The exaltation of the psychic faculties during hypnosis may, perhaps, be due to the freedom of the spirit from the grosser material body, which freedom would enable it to work far more rapidly, and would make it more sensitive to the finer vibrations of the universal spirit or ether. Seers have told us that spirits in the higher spheres, when their attention is drawn to a subject, know all about it intuitively. What knowledge there is seems to be pooled, and can be drawn upon at will. Possibly the spirit of the entranced subject is able to draw from the same source in a similar way. It must be remarked that when a spirit leaves the material body temporarily it is still connected by a vital cord of a substance much finer than matter.

[TO BE CONTINUED.]

Who are the meek? They, who have great wisdom, whose footsteps have known the mountain mists, whose vision has peered above the vapory clouds to solitary peaks white and aged. — GUY BODART.

CORRESPONDENCE.

VISION IN THE HEAVENS.

SIR,—Perhaps the following may interest Mr. Foster, occurring as it did on, or very near, to the date of Mr. Foster's vision. Sitting at the window in the afternoon, my wife most clearly saw a vision of a hospital ward, the beds being occupied by soldier patients, some with heads bandaged and others with the usual different forms of war casualties. The features of all the men were very clear, and easily described. Nurses were moving around in attendance. Perhaps Mr. Foster's vision may have been a repetition of this.

ANDREW MCCORMACK.

SPIRITUALISM: ITS RELATIONS TO SOCIALISM.

SIR,—Whilst carrying out my duties as a trance medium and clairvoyant upon one of our public platforms in South Wales, I was told that a spirit guide had delivered a red hot Socialist address, urging upon the members of all progressive organisations that it was their duty to work and live up to its ideals on the grounds of universal brotherhood. This is the best I can explain what was said on that Sunday evening.

Now, what I should like to know is something from the minds of others in our Movement who, perhaps, are more enlightened than myself, because we all know that in our Spiritualistic organisation are all kinds and cases. So, therefore, we have to be very careful. But I must confess that I have never heard talk of any spirit control opposing Socialism. Can anyone throw a ray of light upon what should be our position as a body towards real Socialism, as I honestly believe many mediums like unto myself would like a little straight talk upon the subject.

FRED WHITE.

HIGH CHURCH v. SPIRITUALISM.

SIR,—Perusing THE TWO WORLDS dated April 22nd, I read with interest the article under the above heading. Being myself brought up to embrace the orthodox faith, I could not but realise how lamentably true the pen picture portrayed the insincere manner of divine worship which often takes place in our cathedrals, and not only in cathedrals, but in many of the parish churches of our land. Thank God there are some exceptions.

I recently attended service at a church which was nearly packed with MEN ONLY. But was it the pulpit discourse which was the attraction? No! It was the music, where, as with one impulse, soul blends with soul in harmony of praise and thanksgiving in the worship of God.

Our churches are certainly doing a great work, but how much better that work would prove if they would only openly acknowledge the teaching of Holy Scripture with regard to the fact of spirit return. Do they know it to be true, or is it a mere form of words repeated at every service, "I believe in the . . . communion of saints"? Methinks the time is not far distant when worshippers will seriously think of the meaning of the words they utter, and having thought with an open mind, they cannot fail to appreciate the great ideals of Spiritualistic teaching.

As in the days of St. Paul, visions appear just as truly now. Was not the Apostle, as shown in his writings to the Corinthians, one of the greatest of seers? If we take Christ as our great example, what do we find? Was he not giving clairvoyance when speaking to the woman of Samaria? Hence, the woman's exclamation, "Come, see a man which told me all things that ever I did."

A clergyman of my acquaintance, taking for his subject Spiritualism, whilst not admitting the fact of spirit return, summed up his discourse in three words by asking the question, "Is it necessary?" After careful study of many passages in our Bible, my answer is, "Yes, vitally necessary if we are to follow in the footsteps of our Lord." Let us take to heart the injunction, "Search the Scriptures," then we shall not be satisfied merely with the dogmas of the squire and parson era, but put to practical use the intellect and reasoning powers which God has endowed each one of us with, and "Prove all things, holding fast to that which is good."

W. WOODALL.

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.

SOUTH WEST LANCASHIRE AND CHESHIRE DISTRICT UNION.

THE above Union, which will now be known as the Lancashire and Cheshire District Group of the Lancashire Area Council of the S.N.U., held the quarterly meeting in the Warrington Church, Sankey-st., on Saturday, April 30th. Societies represented, 8; Lyceum represented, and 2 associates.

The new President, Coun. Hugh Davies, greeted all present, and stated that he hoped to retain the confidence placed in him, and help forward the progression of the Movement. The congratulations of the Group were extended to Mr. Davies on his election to office on the Earlestown Council.

Reports were accepted en bloc. The Good Friday reports were considered satisfactory. It was moved by Mr. Mack and seconded by Mr. Collin that the secretary write all previous associates drawing attention to the fact that associate fees are now due, and have been increased by the Lancashire District Council from 1s. to 2s. 6d. Also to write the S.N.U. and draw their attention to the fact that no agenda has come through to the E.C. of the Group for the S.N.U. conference in time for the quarterly meeting, so it was decided to apply for same and then call a special E.C. meeting to deal with it and write the delegates to attend.

It has been decided to hold the Good Friday celebrations, 1922, at Daulby Hall, Liverpool, they being willing.

Arising out of a notice of motion from Earlestown, it was decided that application for admission of churches to the S.N.U. be first submitted for approval to the District Group of the Area Council, in which the church is situated, before acceptance by the Council of the National Union.

Mr. Davies moved the best thanks of the committee for use of the church, and to the ladies who so ably catered for our needs, which was seconded by Mr. Yates and supported by Mr. Mack. This brought the meeting to a close. The Sunday services were conducted by Mr. Davies.

ISLE OF WIGHT.

The circle which meets at 3, York-nd, Upper Ventnor, have been cheered and helped by a visit from Mrs. Bevan and Mrs. Hanige (Bristol) who were there on holiday.

Circles were held at the above address and at the home of Mr. and Mrs. Hesketh, of Bembridge. They were times of great spiritual power and blessing, and have helped us in our development. We were greatly impressed by the unselfish devotion of these friends to the Cause, and would be pleased to welcome any other mediums visiting the island for a holiday.

NORTHAMPTON.

THE speaker at our new premises on Sunday and Monday, May 8th and 9th, was Mrs. Bailey, of Wolverhampton, who paid a return visit. On Sunday afternoon the subject taken was "Star of Progress," which was listened to with rapt attention by an appreciative audience, a few clairvoyant descriptions being afterwards given. The evening service was crowded, and an able address was delivered on "Seek ye the truth," descriptions of spirit friends being afterwards given.

WARRINGTON.

ON Monday, May 2nd, we were favoured with a visit of Arthur Clayton, the blind medium, of Nottingham. The church was filled to its utmost, and many had to go away. He addressed the meeting on "Spiritual sight" for a short time, and then gave some very convincing clairvoyance. Previous to the meeting one of our members accompanied him to visit the Rev. G. Vale Owen. Mr. Llewellyn presided in place of our worthy President, Mr. Stout, who is still homebound through failing health.

A NEW PAMPHLET.

Does Spiritualism Cause Lunacy?

By H. J. OSBORNE.

Government Lunacy Returns Analysed.
A Lie Refuted!

PRICE 3d., POST FREE, 4d.

Every Society should stock this Pamphlet.

LONDON: BRIXTON.

ON Wednesday, May 4th, and Saturday, May 7th, the children of the Lyceum of the above church performed the fairy play entitled "Her Majesty of May." The skill of the players was remarkable, and was well appreciated by the crowded audiences. On the Wednesday evening many had to be turned away. The way in which the young actors seemed to "live" their parts was very creditable to their training, and the teachers were warmly applauded at the close of the play.

It would be unfair to specially commend any of the children, but the thanks of all are due to Mrs. Staton, the conductor; to Mr. and Mrs. Clements, for general assistance; to Mrs. Cobb and Mrs. Foll, for the splendid costumes, etc.; to Messrs. Cobb and Melloy, for the effective scenery; and to a host of friends too numerous to mention.

LONDON: LITTLE ILFORD.

ON Sunday and Wednesday, May 1st and 4th, our church was favoured with a visit from Mrs. Blanche Petz, the noted artist medium, of Stoke-on-Trent. The seating accommodation was taxed to the uttermost, many failing to gain admission at each service. The addresses were very inspiring and interesting, and quite new ideas were put forward regarding circles, tending to higher thought and reverence. Mrs. Petz lifted one quite above material things when she discoursed on real Spiritualism.

Her drawings of the spirit friends were fully recognised, in two instances

photographs, being produced by the recipients to compare likenesses, who were remarkable and proved beyond all doubt the continuity of life. The exhibition of paintings was wonderful and emphasised the fine mediumship of Mrs. Petz, whose return visit will be looked forward to with eagerness.

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should wear "healthy" corsets, and the "Natural Ease" Corset is the most healthy of all. Every wearer says so. While moulding the figure into the most delicate lines of feminine grace, they improve the health.

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No lacing at the back.

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It is laced at the sides with elastic lacing to expand freely when breathing.

It is fitted with adjustable shoulder straps.

It has a short (9 inch) busk in front which ensures a perfect shape, and is fastened at the top and bottom with non-rust Hooks and Eyes.

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Some Reminiscences. An Account of Startling Spirit Manifestations by Alfred Smedley. With plans and portraits of a number of well-known persons who were eye-witnesses of the manifestations. 1s. 3d., post free.

THE BRITISH MAGNETIC HEALERS' ASSOCIATION.

THE ABOVE ASSOCIATION WILL HOLD A

Hospital Sunday at the following Churches on Sunday, May 22nd.

ROYTON SPIRITUALIST CHURCH. Speaker and Clairvoyant: Mrs. COCHRANE.

GLOSSOP SPIRITUALIST CHURCH. Speaker and Clairvoyant: Mrs. SHAKESHAFT.

HARPURHEY SPIRITUALIST CHURCH (Ventnor St.). Speaker's name notified in THE TWO WORLDS next week.

The Meetings will be held at the usual times associated with each Society. A Hearty invitation extended to all.

MANCHESTER AND DISTRICT GROUP OF THE LANCASHIRE DISTRICT COUNCIL.

SPECIAL ENGAGEMENT of Mrs. GLADYS DAVIES (South Africa),

EXPONENT AND DEMONSTRATOR,

From SUNDAY, MAY 22nd until SUNDAY, JUNE 5th.

SUNDAY, MAY 22ND, OLDHAM SPIRITUALIST CHURCH, ELLIOTT ST. (off EGERTON ST.). Services at 3, 6-30 and 8

TUESDAY, MAY 24TH, SALFORD CENTRAL SPIRITUALIST CHURCH, WEST HIGH ST. Services at 3 and 7-30

SILVER COLLECTION AT EACH MEETING. Future Engagements will be announced in next week's issue.

Do not fail to hear MRS. DAVIES when in your district.

As there are one or two week-days open, any church in the district wishing to engage MRS. DAVIES should immediately write Mr. D. MORGAN, 79, Fitzroy Street, Ashton-u-Lyne, for particulars.

SOCIETY ADVERTISEMENTS.

Manchester Central Spiritualist Church

ONWARD HALL, 207, DEANS GATE.

SUNDAY, at 6-30.

MAY 22.—Circle for Members Only.

" 29.—Miss F. MORSE.

June 5.—Circle for Members Only.

" 12.—Mrs. M. LLOYD.

Collyhurst Spiritual Church, COLLYHURST STREET.

SUNDAY, MAY 22ND, at 10-30, LYCEUM.

At 3, CIRCLE. At 6-30, Mrs. HYNES.

MONDAY, Mrs. CHARNLEY.

WEDNESDAY, Mrs. ROBERTS.

SUNDAY, MAY 29TH, LOCALS.

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

SUNDAY, MAY 22ND, at 10-30, LYCEUM.

At 3, PUBLIC CIRCLE.

At 6-30 and 8-10, Mr. CHAMBERLAIN

MONDAY, at 8, Mrs. HOLDEN.

WEDNESDAY, at 3, LADIES' MEETING.

At 8, Mrs. CROMPTON.

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

SUNDAY, MAY 22ND, at 6-45 and 8-15,

Mrs. THORNTON.

TUESDAY, at 8-15, Mrs. M. MILS.

THURSDAY, at 8-15, Mrs. LANE.

SATURDAY, at 8, OPEN CIRCLE.

Moston Spiritualist Lyceum Church, CO-OP. HALL, AMOS STREET.

SUNDAY, MAY 22ND, at 10-30, LYCEUM.

At 3, CIRCLE. At 6-30, Mr. POOL.

SUNDAY, MAY 29TH, Mr. HART.

Brighton Spiritualist Church, ATHENIUM HALL, NORTH ST. Affiliated to S.N.U.

SUNDAY, MAY 22ND, at 11-15 and 7,

Mrs. M. CROWDER,

Speaker and Clairvoyant.

LYCEUM at 3.

WEDNESDAY, at 8, Miss A. SCOGGINS.

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

SUNDAY, MAY 22ND, at 11, CIRCLE

At 3, LYCEUM. At 7, Mrs. G. KENT,

Address and Clairvoyance.

FRIDAY, at 8, Meeting for Enquirers

SUNDAY, MAY 29TH, Mrs. NEVILLE.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAY 22ND, at 11,

MR PERCY SCHOLEY.

At 6-30, Mr. H. E. HUNT.

East London Spiritualist Association, No. 7 ROOM, EARLHAM HALL, EARL- HAM GROVE, FOREST GATE (pass thro' Main Building to Second Door on Left).

SUNDAY, MAY 22ND, Mrs. LAW AND

MR. C. T. WILLIAMS.

MAY 29TH, Mrs. BEAUMONT-SIGALL.

Hampton Hill Spiritualist Society, 3, HIGH ST. (close to Uxbridge Rd. Tram Stop), HAMPTON HILL

SUNDAY, MAY 22ND, at 6-30,

MR. MASKELL.

Lyceum every Sunday at 3.

WEDNESDAY, at 7, PUBLIC CIRCLE.

Manor Park Spiritualist Church, SHERWSBURY ROAD.

SUNDAY, MAY 22ND.

THURSDAY, Mrs. MARRIOTT.

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

SUNDAY, MAY 22ND, at 3, LYCEUM.

At 7, Prof. J. COATES, F.A.S.

MONDAY, at 7-30, Prof. J. COATES.

WEDNESDAY, MAY 25TH, at 7-30,

Mr. H. BODDINGTON, Address.

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by making NON-GREASY (Vanishing) or GREASY TOILET CREAM at home and supplying your friends. Quite easy, most interesting and remunerative. Approximate cost of making one pound of cream, 8d. No expensive or "patent" ingredients. Formula for both with full directions sent for 1/2.

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London, W.2.

On the Threshold of the Unseen. An examination of the Phenomena of Spiritualism and of the evidence for survival after death. By Sir William Barrett, F.R.S. Cloth, 336 pages. 8s. 3d., post free.

Miscellaneous Advertisements.

(NOT DISPLAYED).

To Let, Wanted, For Sale, Prospective Announcements, Speakers' Dates, Mediums, Wanted, etc.: 20 words, 1s. 6d. Each additional line, 3d.

SECRETARIES please note change in address. MR. ROBERT DAVIES, "Beech House," Cleveland-road, Crumpsall, Manchester.

SPEAKERS' OPEN DATES, Etc.

THE GOSPEL OF SPIRITUALISM.—Its aims and objects explained to Societies in London or provinces by MARK MAY, 2, Benthall-road, Stoke Newington, N.16. Out-of-pocket expenses only.

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FREE TO THE PUBLIC.

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A postcard addressed to the Veno Drug Co. Ltd., Manufacturing Chemists, Manchester, will secure you an entirely free and post paid sample tin, together with a most interesting booklet dealing with the cure of skin diseases. Germolene costs 1/3 and 3/- at Chemists.

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HOW TO CONVERSE WITH SPIRIT
FRIENDS.

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CANCER.

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PROF. N. EVANS, (M.N.A.M.H., of Mount Pleasant (known as Congo Institute) Nant-y-Glyn-road Colwyn Bay, desires to make known, broadly for the benefit of humanity his great discovery of a perfect and permanent cure for the awful scourge of Cancer, which is and has been so prevalent throughout this and other countries, and which has baffled all the orthodox medical practitioners to the present day. PROF. N. EVANS, therefore, after much study and careful analysis of the many and varied Herbs, God's gift to man, can claim to his credit to be the only and original discoverer of a perfect and permanent cure for the above-named terrible malady, Cancer. All who read the above please make known broadcast the wonderful information. Stamp for reply.

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If sufferers from all kinds of diseases, no matter how long standing, chronic, or if given up by doctors, will send me a full description of their complaints, and stamped addressed envelope, I will send them free particulars of my Celebrated Herbal Treatment. By this Natural Method of Healing I have permanently cured hundreds of cases that have been pronounced incurable. I use no drugs or minerals, but Nature's Herbal Remedies, that find the seat of the Disease at once, and all my remedies are MAGNETISED by me before making up. This treatment gives quick relief and permanently cures. In the Twenty Years of experience before the public I have been marvellously successful in permanently curing all kinds of diseases. Testimonials can be seen. Note addresses:—

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