



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. 1757—Vol. XXXIV.

FRIDAY, JULY 15, 1921.

PRICE TWOPENCE.

Marylebone Spiritualist Association, Ltd.

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

SUNDAY, JULY 17TH, MR. EDMUND SPENCER.
SUNDAY, JULY 24TH, MRS. E. A. CANNOCK.
Admission Free. Collection. Inquirers cordially invited.
Doors open at 6 p.m. No admission after 6-40 p.m.

LONDON SPIRITUAL MISSION,

13, PEMBRIDGE PLACE, BAYSWATER, LONDON, W.

SUNDAY, JULY 17TH, at 11, MR. A. VOUT PETERS.
At 6-30, Miss VIOLET BURTON.
JULY 18TH to AUGUST 21ST, CLOSED FOR DECORATIONS.

WIMBLEDON SPIRITUALIST MISSION.

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

SUNDAY, JULY 17TH, at 11, Mrs. M. CLEMPSON.
At 6-30, Dr. W. J. VANSTONE.
WEDNESDAY, JULY 20TH, at 3, HEALING CIRCLE. From
4 to 5, Treatment per Mr. and Mrs. LEWIS.
At 7-30, Mrs. L. HARVEY.

LEWISHAM SPIRITUALIST CHURCH.

LIMES HALL, LIMES GROVE, LEWISHAM (op. Electric Theatre)

Public Meeting Every Sunday at 11-15 a.m.

SUNDAY, JULY 17TH, at 6-30, Mr. GEORGE PRIOR.
SUNDAY, JULY 24TH, at 6-30, Mrs. WORTHINGTON.

N. L. S. A.

GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN.

SATURDAY, JULY 16TH, at 7, WHIST DRIVE.
SUNDAY, JULY 17TH, at 11, Mr. & Mrs. E. J. PULHAM.
At 7, Mrs. L. HARVEY.
WEDNESDAY, JULY 20TH, at 8, Mrs. M. CLEMPSON.
SATURDAY, JULY 23RD, at 7, WHIST DRIVE.
SUNDAY, JULY 24TH, at 11, Mr. T. W. ELLA.
At 7, Mr. PERCY SMYTH.
Lyceum every Sunday afternoon at 3.

SOUTH LONDON SPIRITUALIST MISSION,

LAUSANNE HALL, LAUSANNE ROAD, QUEEN'S ROAD,
PECKHAM, LONDON, S.E.

SUNDAY, JULY 17TH, at 11-30, CIRCLE. Doors closed, 11-40
At 7, Mrs. M. CLEMPSON, Address & Clairvoyance.
NOTE:—Members' Quarterly Meeting will be held at the
close of the evening service.
THURSDAY, JULY 21ST, at 8-45, Mrs. E. NEVILLE,
Address and Clairvoyance.
SUNDAY, JULY 24TH, at 7, Mrs. M. E. ORLOWSKI,
Address and Clairvoyance.
SUNDAY, JULY 31ST, at 7, Mrs. IMISON.
Lyceum every Sunday at 3.

SALE SPIRITUALIST CHURCH SERVICES.

SUNDAY, LYCEUM, 10-30. OPEN CIRCLE, 3. EVENING
SERVICE, 6-30. AFTER-CIRCLE, 8 to 9, at the TECHNICAL
SCHOOL, SALE.
SUNDAY, JULY 17TH, Mrs. SHEARSMITH.

LONDON COLLEGE OF MEDIUMS.

30A, BAKER STREET, LONDON, W.1.

President: MRS. MARY Q. GORDON.
Vice-Presidents: Miss ESTELLE W. STEAD, Miss S.
MACCREADIE and ALD. D. J. DAVIS, J.P.
Treasurer: MRS. H. DAVIDSON. Hon. Sec.: Mr. A. T. CONNOR

Membership is open to all BONA FIDE Spiritualist
Workers and Students. Application forms can be obtained
from the Hon Sec., Mr. A. T. CONNOR, 19, OAKHURST RD.,
FOREST GATE, LONDON, E.7.

The New Hair Grower
To meet the demands of the present day
Safe and Sure for All Ages.
Prevents Greyness.
Let "Samboy" Put Fresh Life
into your scalp and start
A New Growth.
Only one sample to each person.
PRICE 4/6 (postage extra).
Sample, 1/6 (post free).
Dept. T.W. 5.
"Samboy," 22, Strand, Ryde, I.W.

PROVE THE TRUTH OF SPIRITUALISM IN YOUR OWN HOME.

Try the "ALPHAGRAPH."

Only 5/9 post free (Colonies 6/9).

THE MOST SUCCESSFUL COMMUNICATOR ON THE MARKET
ALSO THE CHEAPEST.

A BOON TO INVESTIGATORS.

It combines in unique form both PLANCHETTE
and ALPHA-POINTER. Can be INSTANTLY
CHANGED from one to the other. The most simple yet
complete and convenient instrument ever brought before
the public at so small a price. LARGE SCALE of letters,
FIGURES, etc. FULL INSTRUCTIONS. SIMPLE. Testi-
monials from all parts of the country. SEND FOR ONE
TO-DAY AND TRY IT IN YOUR OWN FAMILY.

"RAYSAL" MANUFACTURING CO., 153, Duke Street,
Liverpool.

DON'T LET YOUR HEALTH SPOIL YOUR APPEARANCE

But take BURCHELL'S REMEDIES and
KEEP FIT!

Yes, Fit for Anything!

BURCHELL'S Famous Six Golden Remedies, WHICH BY ONE TRIAL WILL SPEAK FOR THEMSELVES.

- Burchell's Special Stomach and Liver Pills.
- Burchell's Wonderful Tic and Nerve Pills.
- Burchell's Special Indigestion Pills.
- Burchell's Special Cough and Bronchitis Pills.
- Burchell's Special Diuretic and Gravel Pills.
- Burchell's Special Rheumatic Pills.

They are not "Cure-Alls," but for the various complaints they are intended for will be found, as we affirm,
"REAL GOLDEN REMEDIES."

- Sold in Boxes, post free 1/4
 - Three Boxes, post free 3/6
 - Six Boxes, post free 6/-
- Forming a Useful Medicine Chest for any Home.

In BURCHELL'S MEDICINE & PILLS

Are to be found the pure ingredients of the Finest Herbs, Roots and Barks, which tone up the Stomach, Liver and Blood, and make life worth living. Medicines are made up specially for every individual case, so that a remedy of the highest value is obtained. Every description of ailment taken in hand through the medium of correspondence, and carefully considered by sending a plain statement of the case, enclosing a stamped envelope for reply.

NO HOME SHOULD BE WITHOUT BURCHELL'S Re-Embellisher for the Hair.

It Stops Falling, Thinning and Greying.
WILL WORK WONDERS IF GIVEN A FAIR TRIAL.
PRICE 1/9, 3/6, 5/- POST FREE.

CONVINCING TESTIMONIALS from North, South, East and West—London, Liverpool, Bradford, Burnley, Devon, Dewsbury, Bristol, Blackburn, and all over the Kingdom. What we have done for others can be done for you.

ALWAYS AT YOUR SERVICE.

NOTE THE ADDRESS—

J. & J. BURCHELL,
THE HERBAL SPECIALISTS,
65, GIRLINGTON ROAD, BRADFORD
WHEN WRITING, MENTION THIS PAPER.

JUST REPUBLISHED !

The Arcana of Spiritualism. By HUDSON TUTTLE.

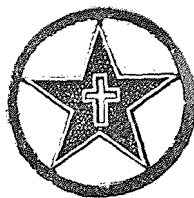
A STANDARD BOOK BY A STANDARD AUTHOR.

The ARCANUM has for many years been regarded as the Text Book of Spiritualism. It has run through many editions, and is regularly quoted. Written by a clear thinker—a medium of high repute—it presents the subject from every side, and maintains its place as an authoritative work.

Strongly bound in Scarlet Cloth, with portrait of Author. Over 300 pages.

Price 7/-. Post free, 7/9.
SPECIAL TERMS TO SOCIETIES FOR QUANTITIES.

TWO WORLDS OFFICE, MANCHESTER.



The Universal BADGE OF SPIRITUALISM (Registered) BROOCH OR PENDANT.

Blue enamelled Star with pierced Cross in centre, open set in metal Circle. Oxydised, 3/- Copper, 5/6 Gold, 3/6.
MRS. MONTGOMERY IRVINE,
115, Ladbroke Grove, London, W.

BOOKS on OCCULT SUBJECTS, New and Second-Hand, sent on approval. Special Department, in charge of an expert for works on Astrology, Occultism, Mysticism, Theosophy, Psychology, Higher Thought, Masonry, &c. Books on every other conceivable subject. Send for Catalogue No. 224, mentioning wants or interests.

Books bought: best prices.
FOYLES, 121-5, Charing Cross Road, London.

Every Society Should Stock

FOR REGULAR SALE

- HOME CIRCLES 3d.
- THE LARGER SPIRITUALISM 4d.
- THE PLACE OF JESUS CHRIST
IN SPIRITUALISM 4d.

Terms from the Author—
R. A. BUSH, MORDEN, SURREY.

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1757—Vol. XXXIV.

FRIDAY, JULY 15, 1921

PRICE TWOPENCE.

Original Poetry.

The Reaper.

"Light is sown for the righteous, and gladness for the upright in heart."—BIBLE.

O, weary soul, on life's progressive path,
Be brave, the Master stoops to lave thy feet;
All great ones have their purgatory of pain,
The furnace of white heat.

'Tis not by puny efforts Heaven is won,
Strong soul, by force thou mak'st the kingdom thine;
In darkest caverns of the teeming earth
Love's fairest jewels shine.

Faint not beneath the burden of thy load,
And thou shalt reap the toil of all the years;
A glowing sheaf thou art, garnering for the skies
Pure light, once sown in tears.

Go forward, eager for the untold wealth,
Thieves cannot touch, nor moth nor rust destroy;
Cast off the shackles of thy time-worn creeds
For gold without alloy.

—E. P. PRENTICE.

Spiritualists' National Union.

Nineteenth Annual Conference.

THE 19th Annual Conference of the S.N.U. Ltd. was held in the St. Paul's Spiritualist Church, Alma-street, Halifax, on Saturday, July 2nd, 1921, under the Presidency of Mr. Geo. F. Berry. The proceedings opened at 2.30 p.m. with the stirring hymn, "O'er the Earth the Dawn is Breaking," and Mr. E. W. Oaten offered an invocation appealing for spirit help and Divine guidance.

The President named Messrs. F. Bessant (Leicester) and E. Cowell (Chesterfield) as tellers, and appointed Messrs. T. Petz, G. Stabler, T. Oliver and G. Smith as scrutineers. Mr. Geo. Stabler, in the name of the Huddersfield and Halifax District Committee, welcomed the officers and delegates, and hoped that the deliberations would be blessed from above and productive of decisions for the good of the Movement. Mr. Geo. Berry, in responding, alluded to the Yorkshire district as the birthplace of Modern Spiritualism in England. There were critical days ahead, but he was sure that, with true grit, the support and guidance of the invisibles, and the loyalty of the rank and file, the Union was capable of adding to the prestige and usefulness of the angels' campaign.

Mrs. Gladys Davies, of South Africa, was unanimously invited to a seat on the platform. Standing orders were read and adopted. Minutes of the previous conference were amended and adopted. Some discussion centred round the Balance Sheet, and the need for further income was emphasised. The accounts were adopted. The Fund of Benevolence showed that some £330 had been expended to assist old workers who had fallen on evil days. The Building Funds placed by Societies in the care of the Union as trustees have increased to an aggregate of over £1,650.

The Reports show the steady growth of the Union both in numbers and stability. As was to be expected, there have been some difficulties to be overcome in bringing

into operation the new scheme of organisation which gives district representatives a place upon the National Council. Considerable work and expense has been entailed, and much of the chaos existing at the beginning of the year (the actual moment of the change) has been eliminated. A tribute was paid to the valuable work accomplished by Sir A. Conan Doyle, which had been of material help to the Union.

During the year the testimonial to Mr. Hanson G. Hey had reached some £890, and this had been handed over to Mrs. Hey. In a letter of thanks Mrs. Hey had expressed her gratitude, and intimated that she hoped to be able to preserve this capital sum intact, and grant reversion to the Union at her transition.

Owing to a legal technicality the new Articles of Association had not yet been registered by the Board of Trade. The Conference, therefore, resolved itself into an Extraordinary General Meeting and opportunity was taken to pass an amendment giving representation at the Conference to delegates from Area Councils. The Memorandum and Articles were thereupon unanimously adopted. This makes necessary a formal ratification meeting, and same was arranged to be held at Bradford on July 23rd next. A summons to this meeting will be sent out, but whilst every member is at liberty to attend, the resolution, being purely formal, makes attendance unnecessary.

The Credentials Committee reported the attendance of 124 delegates, 61 associates, 16 councillors and 1 fraternal delegate from overseas: total, 202.

The election of officers resulted as follows: President, Mr. Geo. F. Berry (169 votes); vice-president, Mr. Ernest W. Oaten (151 votes); treasurer, Mr. T. H. Wright (unopposed); representatives of associate members, Mesdames J. Greenwood and M. A. Stair. These, with the following area representatives, constitute the new council: London, Mr. R. Boddington and Mrs. Jamrach; Southern Counties, Messrs. A. E. Hendy (Southampton) and J. W. Coles (Bournemouth); Wales, Mr. J. R. Richards (Cardiff) and another to be elected; Midlands, Mr. B. P. Membury (Birmingham) and another to be elected; Yorkshire, Messrs. W. Gush (Huddersfield) and Ben Davis (Rotherham); Lancashire, Messrs. R. A. Owen (Liverpool) and R. Wolstenholme (Blackburn); Northern, Messrs. J. D. Todd (Sunderland) and T. Bogue (Newcastle); Scotland (with Ireland), Messrs. J. McIndoe (Glasgow) and J. Skelton (Belfast); B.S.L.U., Mrs. M. Pickles (Blackpool) and Mr. G. F. Knott (Rochdale). The above were declared duly elected.

Mr. E. W. Oaten alluded in moving terms to the service of those who had "passed the veil" during the year that had passed. They would be present at their Conference. He welcomed them, congratulated them on their life's service, and invited their guidance and co-operation in future. When the history of the S.N.U. came to be written no name would shine with greater splendour than that of H. G. Hey, who had notified the speaker of his intention to be present. The vote was passed in silence, the audience standing. Mr. G. F. Berry then delivered his presidential address,

Presidential Address

By Geo. F. Berry.

In attempting to estimate the progress made during the past year, we shall do well to focus our attention for a moment on the factors that exert their influence from without as well as those which operate from within. To set these influences in right perspective let us put before our mental vision the law governing organic social growth,

All movements start from a point where there is little or no distinction between officials and the members; and where all duties are likewise performed indiscriminately by any or all the members as occasion arises. At this stage unbounded and not too critical enthusiasm for an idea is usually the only bond of unity; and at no succeeding stage will individual liberty of expression and activity be so great and untrammelled as in this period of primitive association. It is the "golden age" of the egoist, to which all those in later stages who cannot work in harness with their fellows sigh for as a lost Paradise. At the next stage the growing organisation begins to assume definite formation. Specific functions are assigned to particular individuals, and committees come into existence to carry out these diversified operations. These are the rudimentary skeleton and bodily organs through which alone a multiplicity of separate but related and interdependent functions can be performed. Later, alliances and fusions take place with similar associations; the committees assume more permanent dimensions, and their functions become more clearly defined. Inevitably under this law of being the development must ever be from the undefined to the clearly defined, from the unstable to the stable. Such stabilisation means the emergence of a strong powerful organisation upon its necessary skeleton supports. It marks a transition from the invertebrate to the vertebrate stage, and produces a body fitted for a long continued existence in contradistinction to the short life of the ephemeral. Not unnaturally there are those who cry out against the limitations of individual liberty for the common good imposed by this more rigid type. To such the appearance of bones and sinews and muscles spells disaster. They miss the elasticity of the oyster. But in the scale of terrestrial being the vertebrate is higher than the invertebrate.

Applying this analogy to the growth of the S.N.U., it will be observed that we have arrived at the stage of alliance and fusion with other bodies. The most outstanding feature of the past year has been the impetus given under the new Constitution towards consolidating the various organic units having natural affinities with the main body. The B.S.L.U. with its thousands of scholars is happily now in association with us, and for the coming year will have its own representatives on the E.C. It is perhaps too early to realise the full significance to the whole Spiritualist movement of this alliance. There are problems arising in the training and education of these young potential workers, especially in the transition from youth to adolescence, which will need the combined wisdom of both bodies.

Then we have the B.M.U. and the L.C.M. joining their forces with ours. Both bodies are concerned with the problem of providing the movement with efficient platform workers and mediums. As you now know, the S.N.U. also has its Exponents' Committee working along the same lines. The outcome of these new links in our efforts will surely lead to some co-ordination of work to prevent overlapping; and I trust to real differentiation of function between the groups. I look forward to the gradual emergence of a highly trained staff and equipment for providing that standard of exponent and demonstrator which the coming years will demand of us if we are to hold our own against the new competition which I am confident is being prepared to put against us at no distant future. Is it too much to hope that from the co-ordination of effort of these bodies there will spring the first real British College aiming at the training and development of platform workers for Spiritualism, and not the exploitation of mediumship for pecuniary gain.

How great our need is, and how great the task lying before us, may be indicated by the following table of the results of our S.N.U. Exponents' Examination Scheme during its five years' experience:—

By Exam.	Entrants	Passes	Failures	Honours	Intermediate Certificate
1916...	6	5	1	1	—
1917...	5	2	3	—	—
1918...	4	—	4	—	—
1919...	10	2	8	—	—
1920...	6	3	3	1	1
TOTALS	31	12	19	2	1

Under Rule 12 there were 48 applicants for the diploma on grounds "honoris causa." Of these

14 were previously holders of the old S.N.U. Certificate and underwent no test.

28 were tested as to speaking ability and passed.

6 were tested as to speaking ability and failed.

1 was tested as Demonstrator (Class C) and passed.

One other factor of great importance considered as a matter of internal organisation is the new status conferred on the Area Councils. They have in effect become Administrative Committees of the S.N.U., and to them will be delegated duties and functions for the more efficient organisation of the movement. It should be possible to secure more concentrated propaganda efforts, and more systematic exploration of new ground in the districts contiguous to existing churches. The successful use of National speakers or of over-seas propagandists and mediums of repute should be within the scope of the activities undertaken by these Area Councils. There is room for initiative and enterprise, and it may well be that some Area Council will pave the way for the appointment of national full-time organisers and propagandists by their own initial experiments in this direction.

Turning our attention from these inner influences to those exerted from the outer world, we readily discover that growth brings changes here also. No movement stands uninfluenced by the activities of its contemporary rivals. There are some forces which operate to depress or invigorate nearly all movements alike; as, for instance, the present world-wide attachment to materialistic conceptions of history and morals. Other influences arise from changes in the stability of organisations once thought impregnable. The struggle may be realised as one of life or death to the organisation, and from that standpoint it may proceed to enter upon a campaign against its rivals in the hope of retrieving its lost position. The threatened organisations in these circumstances will need to give great attention to their own defence, and to search all avenues for the probable line of attack so as to discover the hidden sources and ramifications of their operations.

Thus there is one item of interest which although it does not immediately concern our year's work, nevertheless deserves attention because it illustrates the subtlety of the attack on Spiritualism. It further brings home to us the need for eternal vigilance if we are not to lose our hard-won liberties. I refer to the appeal of Miss J. Stonehouse and Mrs. K. Smythe against a conviction for fortune-telling at Marylebone Police Court. It is no part of our work to protect fortune-tellers or palmists as such, nor to give shelter under our auspices to charlatans, but we are concerned in protecting genuine psychic manifestations. There is little doubt, I think, that the agitation created by the S.N.U. a few years ago, and which resulted in the inception of our Parliamentary Fund, the petition to Parliament for a Charter, and the publication of two pamphlets dealing with the legal aspect regarding psychic phenomena, one in 1916 by Angus McArthur and the other by Dr. Ellis Powell in 1917, helped in some small measure towards the decision of Mr. Justice Sankey in the Kings Bench Divisional Court on Oct. 25th, 1917, that the intention to deceive was "an essential ingredient" in an offence. That position has now been reversed by the above appeal, and so brings again into prominence the inequality under which our movement labours compared with the freedom accorded other religious bodies. I submit that as a challenge to our claim for religious freedom we cannot afford to ignore the plain meaning of this new decision of the Lord Chief Justice and his fellow judges.

Of more direct significance to our movement is the discovery that orthodoxy appears to be seriously disturbed concerning its own future, and envious of our wonderful progress. Two opposing tendencies are showing themselves. One on side are clerics who plainly recognise that the time has come for frank confessions regarding the untenable nature of some old dogmas and modern views about the Bible. As one puts it (quoted from the "Psychic Gazette" for May): "Truth to tell, we have not been quite honest about the Bible. We most of us hold one theory and assent by our silence to our people holding another." Another with equal candour says: "Traditional Christianity is on

The next few years will give the decision whether it will or will not, be the world's religion." To these may be added such further damaging admissions, first from Canon Barnes, that the evolution theory must apply to man's moral growth; an admission that inevitably alters the whole theological balance of the doctrine of the Fall of Man. Secondly, the doubt expressed by Dean Inge concerning the reality of the Virgin Birth. Such a doubt must fundamentally alter all previous conceptions regarding the Divinity of Jesus. Then, thirdly, we have the admissions of the Rev. Vale Owen "that the Church has lost the Pentecostal Shékinah, and that this luminous cloud evidential of angelic presence is to be found within the ranks of the Spiritualists." These are admissions of men who believe that something is fundamentally wrong with the churches, and have set themselves the task of discovering the real cause of decay, that they may apply some radical remedy. It is from among such that the inspiration arises for such a series of articles recently appearing in "Light" under the title, "What the Churches can learn from Spiritualism." These men are not studying Spiritualism for our benefit, but their own; and I venture to suggest that our most formidable rivals in the near future will come from these serious students of our movement.

The other tendency in the Church is from those who cannot read the signs of the times, and who still pathetically believe that if only the old dogmas are cried loudly enough and persistently, mankind will once again be frightened back into the Church. From this source we get the plea to save us our Jesus. They mean the old theological Jesus, with all the old ideas of virgin birth, vicarious sacrifice with its blood washings, and the bodily resurrection of the man, and the salvation that comes through faith in these dogmas. From this source also springs those strange efforts to invert the order of investigation and values of truth by using the facts of modern psychic science to revitalise the old Bible stories, intending by that process to impose the Bible personalities on our modern Spiritualism as its divine guides and leaders. In short, it is an attempt to impose authority once more on us, and instal themselves as the custodians and interpreters of what these guides and leaders mean the modern world to accept as truth.

When our enemies are thus openly divided, and their intentions so obviously apparent, we should be recreant to truth and the old pioneers if we failed to declare boldly our position. Who that calls himself a Spiritualist and realises the battle in front of us will hesitate about subscribing to the Seven Principles? Let there be no mistake about the issue in the coming struggle, "Who is not for us is against us."

Let us give our message to the world in a clear-ringing note distinguishable from all other notes. To palter with these dying creeds is only to add to the babel of sound that will prevent the complete unification of our movement which should be the crowning achievement of our efforts to organise our forces. Our aim is the perfection of an instrument through which the spirit world can send that perfect revelation which our own world so sorely needs at this moment.

[TO BE CONTINUED.]



CHARACTER is made in conflict.

MESSAGE you received to-night from your brother-in-law was by exact and definite arrangement. Tell your sister the result; it will give her great joy and encourage her in her little essays in communion. She is anxious, but at times confused and baffled by seeming contradictions and inconsistencies, so that this single item which I ask you to forward, being true and unquestionable, will encourage her to go forward in the search. By degrees her own intuition will enable her to separate the spurious from the genuine. Let no deligent and earnest student be upset by what he or she cannot understand. All life, even your earthly life, is crammed with inconsistencies. Those of your acquaintance now are full of contradictions, often saying and doing things that astonish you. Be prepared, therefore, for similar happenings from the spirit side. Perfection is not yet; nor will it be for aeons of time.—From the Beyond, through A. H. WALTERS.

Soul Science.

A. L. Wareham.

XXI.—SPIRIT CIRCLES AND PHENOMENA.

IN the "International Psychic Gazette" for August, 1918, the Rev. G. Vale Owen writes, "In the winter, 1913-14, I received a series of messages, the first half from my mother and friends, the second half from one who gave his name as Zabbiel. I then sat, in response to a request made to my wife by automatic writing, and several times repeated, that I should sit with pencil and paper for messages. Last year, 1917, this request was renewed, by the same method, from time to time, until I felt I ought not longer to refuse.

"This time it came from 'Kathleen,' who tells us she is a friend of my daughter, who passed over as a very young child some years ago. It seems that Kathleen has become expert in the transmission of messages in the way above stated, and acts on behalf of her friends when any difficulty arises in getting them through. Kathleen is also performing the same office on behalf of one whom she calls 'Leader,' and who eventually, at my request, reveals himself as 'Arnel.' He acts as leader to a band of some six others—sometimes more, sometimes less. These, he tells me, belong to a larger band of workers who number, on an average, thirty-six, but which is continually being increased or diminished in number, as members are admitted or pass on to other work. It is the smaller band who transmit the messages to me.

"Message received on September 8th, 1917, 5-10 to 5-35 p.m.: 'I am speaking through your mind, so put down what thought I am able to suggest to you, and judge by the results. Afterwards we may be able to write direct, without my thoughts coming into contact with your own. Let us begin, then, by saying that, although many take in hand to write thus, yet not many continue, because their own thoughts clash with ours, and the result is a medley of confusion.

"Now, what would you say if I were to tell you that I have written before by your hand, and that many times? For it was I who came with your mother and her friends and helped them to give you those messages which you wrote down a few years ago, and in doing that I also prepared myself for further work of the kind with other people. So let us begin to-night very simply, and you and I will progress together with practice.

"Have you noticed the truth of the words, 'All things work together for good to them that love God'? It is a truth which few people realise to the full meaning of it, because they take only a limited view. 'All things' include not the earthly alone, but those of these spirit realms as well, and the end of 'all things' is not seen by us, but is produced in the realms higher still than ours, and is focussed on the Great Throne of God Himself.

"But the working is seen, in small measure, truly, but plainly nevertheless. The phrase includes the angels and their duties, as they go about to do them here, and on the earth plane; and although the working out of these commands which come to them from those high ones who supervise God's economy seems often to clash with man's ideas of justice, and mercy and goodness, yet the wider view of them who stand above, nearer the mountain peak, is fair and serene in the sunlight of God's love, and seems to them, as it does to us in lesser measure, very beautiful, and very wonderful in its workings. At the present time men's hearts are failing them with fear because it seems to many that somehow things are not working out quite as God would have them. But when you are in the valley, the mists are so thick and heavy that it is hard for you to see in any wise clearly, and the sun can penetrate to your regions scarce at all. This great war is, in the eternal councils, but a heaving of the breast of a giant in his sleep, restless because on his torpid brain are impinging rays of light which his closed eyes cannot see; and music he does not hear is beating upon him, and he heaves a sigh of restlessness as he lies down there in the valley—the valley of decision, if so you will. Only gradually will he awake and the mists will clear away, and the carnage overwrought madly while he slept, he will have leisure then to think and wonder over the night past, with all its frenzy, no less than

all the beauty of a world flooded with light from over the mountain's peak, and then he will at last understand, indeed, that all things do work in love and that our God is Father still, and His name has been Love ever, even when His face was hidden by the surging mists, and cold winds and miasma, which had lain like a pall over the bottom of the valley.

"It was a pall to cover all there is of death in the world, and out of death life comes, and all life is beautiful, because the Source and Fountain of all life is He who is beautiful altogether. So remember that God's ways are not always the ways man would design for Him, and His thoughts are not circumscribed by the enclosing hills, but come from the realms of light and gladness, and thither lies our way.

"This, then, for to-night. It is a little ray of brightness in ways at present dark for many a poor erring soul. May God keep that giant in His care, and in due time give him the heart of a little child, for of such is the Kingdom of our Lord, and the giant sleeping blind, deaf and restless is the humanity He came to save."

In addition to the healing done by faith, suggestion and kindred methods, a great deal is also effected by what is called magnetizing. Passes are made by the hands of the healer over the body of the patient, and the vibrations and spiritual substance emanating from the hands relieves pain, sets up a harmonious, healthy action, and if the treatment be persisted in, frequently cures disease. Some persons are specially gifted with this healing power, and a large number possess it to a small extent. Certain spirits devote themselves to healing through mediums, and such spirits are usually coloured persons who, when in the body, were of good physique, and full of vitality; this vigour they still retain, and are anxious to benefit the weak and ailing by imparting it to them. Clairvoyants are able to see the emanations coming from the healer's hands. Experiments have been made with subjects in a hypnotic state, which prove that they are sensitive to the emanations from the hands of their hypnotist for some time after they have come from him. If, unknown to them, an object is treated by passes of the hands, they are able to detect that particular object, and to single it out from others. The passes must be made by the person who has hypnotised them, and they take no notice if it is done by others. Articles treated by a healer are sometimes sent to patients at a distance, and are said to assist in curing them.

A great deal of information has been received about the conditions of life in the spirit spheres. Experience, of course, is the best teacher, still we can receive considerable help from messages. The following is an account of the transition of Dr. Chilworth, in "Rending the Veil":—

"The last sensation I can remember was as if I was falling; but I seemed to have no fear, and could hear gentle voices calling me to hasten. Some of the voices I recognised as being those of dear ones who had passed out of the body. Then I have no distinct recollection of anything until I awoke in the spirit spheres. And, through all eternity, I shall not forget that awakening. I seemed to be reclining on a downy couch, and all around me were flowers whose subtle fragrance filled the room. Back of the room were the most beautiful landscapes I had ever seen. The snow-clad mountains and the rivers of clear, limpid waters, seemed to be in rose coloured light. At first everything seemed to be quiet, but after I had thoroughly awakened I heard music, the harmonious vibrations of which seemed to rise and fall as naturally as if produced by atmospheric waves. I asked myself, could those beautiful sounds really be music, and as if to answer, there appeared by my side the loveliest creature I had ever seen, and although she spoke no words I seemed to understand her to answer in the affirmative.

"By this same thought language she told me that she had been my guardian spirit while I was in the body, and now that I had passed out of the body she would show me over the home I had built for myself, and her work would be over. She said, 'This beautiful room that you are feasting your eyes on now is the result of self-denial, and making others happy. But I have many things to show you that are not so beautiful.' She led me from the room I was in to another. Here everything was so dark at first

that I could scarcely see, but after awhile my eyes grew accustomed to the darkness, and all around me I could see rubbish of every kind. The air seemed loathsome with a heavy odour. This, my guide said, I had built out of my selfishness.

"Then she led me on and on through rooms little better than this, into some that were a little brighter. Every time I had striven to be better I had created something bright. She led me into the garden. There among the most beautiful flowers were growing the most obnoxious weeds, all, she said, the result of my spiritual idleness. She said, in order to overcome all this and make a home as beautiful as those around me, I would have to labour among the people on earth and among spirits lower than myself.

"But," I said, 'if I see any other spirits that do not need it, show them my garden, and only invite them into my best rooms.' She looked at me so sadly, and said, 'My child, you might do that on earth, but you cannot here.' And to my surprise I found this only too true. I found that I could read others' thoughts, and they mine, as readily as I could those of my guide. I am striving to correct my earthly faults as much as I can, and I hope the lesson of my earthly transition into the higher life may be of benefit to those who read it."

The communications from the spirit world received through the mediumship of the Rev. Vale Owen and published in the "Weekly Dispatch" are probably the most valuable that we have yet received, and deserve careful study.

THE END.

Arisen—Capt. G. H. Elvidge (Cardiff).

WE regret to have to record the passing of Captain Geo. H. Elvidge, of our Cardiff Church, which occurred on May 28th at his residence, "Dunluce," Llandaff, at an advanced age.

Capt Elvidge was engaged in the shipping industry of the Welsh Metropolis, and was well-known and generally respected. His sympathetic and retiring nature made him a lovable man, whilst to those who knew him the fund of dry humour which revealed his connection with the Emerald Isle was an unceasing delight. He was a keen business man, with a deep insight into trade problems, whilst the generosity of his nature could be testified to not only by the Cardiff Church, but by many an individual in trouble who had been requested to "keep a silent tongue."

Mr. Elvidge became interested in Spiritualism over twenty years ago, and spent some years in close and critical investigation. Having made up his mind as to the validity of the facts, he was always outspoken and firm in his convictions. He was made a member of the Cardiff Society in January, 1904, and became reception steward in the year following, not disdaining to become a "door-keeper in the house of the Lord." In 1907 he became President of the Society, which position he held until 1912, when failing health caused his retirement. He was elected a trustee of the Spiritualists' National Union in 1913, and his venerable white head and benevolent smile were always welcome at the Annual Conferences. For several years feebleness of body severely restricted his activity, and his passing would be for him untold relief from pain.

The physical remains were interred in the grounds of Llandaff Cathedral, a large number of the Cardiff Spiritualists attending. The floral tributes were many, and included a wreath from the Cardiff Spiritualist Church.

Another old stalwart awaits us in the "world of souls." Meanwhile, his memory and even his presence may be our

EVERY loss met by love leads to gain.

MANY a man's bravery is due to his knowledge of the fact that the other is a coward.

APPLICANT for Position: "I have here a letter of recommendation from my minister." Head of Firm: "That's very good as far as it goes, but we won't need your services on Sundays. Have you any references from anybody who knows you the other six days of the week?"

Life.

Crom. H. Warren.

WHAT is life but a hideous muddle, unsatisfying? A muddle of disappointments, blighted aspirations; hopes, first wounded, then killed; the feeling of contentment gone; a hopeless drag-on until the grave swallows us up, leaving us to the very last in doubt about everything, even that of a future life (assuming there is enough energy left in us to wish for anything but utter annihilation and its consequent peace). The awful fact remains that to die would be bliss but for the doubt of what may be after.

More appalling still, life seems a cruel trap of mockery. We do not ask to come into it, it is full of heart-breaking grief while we are here, and we are bound to die—into uncertainty. So that even suicide is no palliative. Is there anything in this life that could give contentment to a mind that seems forced to believe nothing? Why were we deliberately thrust into an existence to suffer pain of all descriptions, and then driven out, whether we like it or no, to—what?

This is the cruel part of life. We do not want it, and when we have it it is nothing but a long drawn-out cruelty, with no hope in it. It would be some relief if we could feel sure that suicide would end all and stop this hideous farce called life. It is like being in the grip of some awful callous fiend, intent on torturing a lump of sentient matter.

The kindest condition of all is not to be born. The next kindest is an absolutely callous nature, brutish in its simplicity, living simply to satisfy its senses. Perhaps as none of us can get out of the first, and only some can school themselves up to the second, the next best condition, taking all circumstances into account, would be a surety of the possibility of a better life after the grave—the only hope and loop-hole from insanity. Life, to be at all tolerable, requires something to look forward to, a hope, some satisfaction giving peace of mind.

The little anticipatory pleasures of this life are minor points which may help to make life somewhat tolerable for the moment, and they only help on to a contented smugness if the recipient has not got out of the ruck of the other tame sleep. They are minor to the real enduring hope that would satisfy any vigorous mind, that is, the surety of continuance of personality after death, and that that condition will be better than the present if we have tried our best to merit it.

All the religions now burdening this poor, long-suffering human race have never yet succeeded in giving this surety. They have no incontrovertible arguments that would hold together for an instant under the fire of logic. They talk, they rave, they threaten, they try to persuade, the keynote of their teaching being only "Have faith, faith in me. I tell you, and it is so." It all sounds so very hollow in times of great stress as a means of conviction to a thinking mind, and leaves a hideous doubt, which grows. It may be all wind, simply pretty mouthings of fanatics; the superstructure they have built on this doctrine of faith is good, of course, uplifting and highly to be commended, if the key-stone is secure, which they have not yet tried to investigate themselves, and do their very best to prevent others from doing so.

The old Greek philosophers, after seven hundred years of contemplation, proved the existence of God, and that is all. Then came the turn of Christianity and Scholasticism, with its humiliation of philosophy to dance to the tune of Faith, and these sixteen hundred years of sophistry by brainless bigots were followed by the dawn of the scientific method initiated by Bacon, Descartes, Spinoza, and others, when science broke away from superstition and blind faith, and felt it had a right to ask the reason why, culminating in the modern spirit of enquiry into the credentials of all things, even the infallible religions, and the birth of Modern Spiritualism as a serious independent scientific investigation from facts as to the persistence of personality after death, the result being that the overwhelming evidence collected proves that which all the religions and Greek thinkers could not do, that is, the real existence of a hereafter for us all, the hope the world has been waiting for century after century. In the midst

of a world on the verge of madness comes its only salvation, a sure hope of something better.

Philosophy was a partial failure, Scholasticism a delusion. Science has saved the world from another devastating deluge of sensual materialism. As a world-corrective, religion has been a failure, because it could not prove its main contention, and all the superstructure built on it was no better than a beautiful castle in the air, until the foundation was made secure.

Shall We Live Again?

A. Pike.

"If man die, shall he live again?" It is written in the skies, the promise of eternal life. It rises up from the earth in spring; it is the song of the birds in summer; it is in the falling leaves of autumn; it is hidden in the snows of winter. The world is growing old. I write among the hills, where the age of man upon the earth has been traced back for ten thousand centuries. And every year that man has lived life has been growing more beautiful, more powerful. She has climbed up from the depths of the sea, where, as far as we know, she found the first creatures in which she made her home.

All through the ages life has been winning her way, covering the earth and conquering all things. This world is not a bitter mockery; we are not to be told that evolution stops when the Kaiser bids. All this flower of mankind, this harvest of love and faith, truth and honour beyond all words, this crowning glory of the human life of ages, is not to perish like a candle-flame, to be blotted out as if it had not been. There are greater destinies in life than that. Life does not build up her temples to bury them in the dust. She does give birth to her children, bringing them out of the darkness of night through the agonies and perils and fears into noonday sun, raising them to heights of power undreamed of, simply that by a felon's blow they may be flung back to oblivion. Evolution was not planned in Bedlam.

Life is the power by which He works who set the world's in space, and evolution is His scheme of building up the kingdom of Heaven upon earth. Life and its children go on for ever; no man of science dare say that life is not immortal. It changes its forms, that is all. Take up the most powerful microscope you can find and put under it the humblest creature you can see. Watch it grow before your eyes. It grows and multiplies and fills the earth. It becomes richer and more abundant. But it never dies.

The mind that grasps the wonder of this world sees no room for terror and despair in what men call death. The matter that is everything, and the mind that rules all matter are both immortal. Not only life but a sort of consciousness itself extends throughout the plant and animal kingdom. One comes to the conclusion that death is but the gateway to life eternal, where we shall reap that which we have sown in the material. Let me, then, repeat the words of the poet:—

Ah, truly death is not the end.
Our loved, who said farewell
Attend as angel comforters,
And with us dwell.

Lots of people waiting for ships to come in never sent out any.

I WOULD like speech through your mechanical instrument, and one day will essay to use it. And why not, indeed? So be it. The end is good, the means must not be condemned unheard. And so, dear friend, you feel a change is taking place in the development of your psychic gifts, do you? 'Tis true. Direct approach and contact is getting better and easier, and your clairvoyance is imminent. So sights will burst upon your view, and symbols will be given to you. You will have fresh pictures with intuitional explanation. Go on, simply believe, and the end shall be reached.—From the Beyond, through A. H. WATERS

FOUNDED NOVEMBER 10th, 1887.

THE TWO WORLDS

THE PEOPLE'S POPULAR SPIRITUAL PAPER.

PRICE TWOPENCE.

POSTAGE ONE PENNY.

ISSUED EVERY WEEK BY

THE TWO WORLDS PUBLISHING COMPANY LIMITED

AT ITS REGISTERED OFFICE,

18, CORPORATION STREET, MANCHESTER,

WHERE ALL BUSINESS COMMUNICATIONS SHOULD BE ADDRESSED.

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD.

One year, 13s.; Six Months, 6s. 6d.; Three Months, 3s. 3d., post free.

Editor and Secretary

ERNEST W. OATEN.

To whom all communications should be addressed.

Cheques and Drafts must be crossed "—& Co.," and made payable to The Two Worlds Publishing Company Limited.

Bankers: The Union Bank of Manchester Limited (Corn Exchange Branch).

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

The Editor will not undertake to be responsible for any rejected MS., nor to return any Contribution unaccompanied by a stamped and directed envelope.

FRIDAY, JULY 15th, 1921.

As a Man Thinketh!

"There's nothing either good or ill
But thinking makes it so."

It is the "sine qua non" that the one thing which raises man above the level of the brute is the quality of his mental life. He thinks! Rational consciousness gives him the power of comparison and discrimination, and, within certain limits, the power of choice and initiative. The realm of imagination enables invention and ingenuity to add to the amenities and comforts of life; for imagination, often contemptuously alluded to, is the great creative faculty upon which all progress depends.

The thoughts, the hopes, the dreams, of men of past times have made the blessings of to-day, and it follows that the dreams and thoughts of the thinkers of to-day are moulding the life of to-morrow within the womb of futurity.

The optimist is the man who helps us—the pessimist is the brake on the wheel. The latter may be of use to us by slowing down the rate of progress to the limits of safety, but the former is the dynamic, the energy-giving factor, who urges forward the progress of the world. To Isaiah the Universe was an incomparable marvel o'erflowing with possibilities and illimitable joys. To Jeremiah it was merely a weary vale of tears. The former may never realise all his hopes, but his life is a joy and a success, whilst that of his vis-a-vis is a period of doubt and dread, of gloom pronounced and impending doom. As faith is the substance of things hoped for, giving all the joys of pleasurable anticipation, so doubt and pessimism enable their victim to suffer all the agony of the troubles that never come.

Therefore, "Keep smiling!" "Be an optimist!" Never consent to be a dark sluggish pool, however broad or deep, but a laughing, rippling rill, leaping over the hard stones of opposition and keeping itself clean by its very activity.

The trend of modern thought flows towards the revealing of the wondrous interaction which exists between mind and body. A dark, gloomy, fearsome mind has a depressing effect upon the body of the man, slowing its functions and clogging the wheels of its action. We are sometimes told that the periods of depression noticeable in the writings of Carlyle were due to a sluggish liver. It may, however, be true that this is but a reversal of the order of the facts.

The medical man knows that hope and optimism on the part of the patient often determines the difference between his success or failure. We talk of the power of suggestion, but the success which follows depends upon the power of such suggestion to stimulate the current of mental forces of the patient. Treatment by this method really means stimulating the mind of the patient to work its own salvation by means of the powers inherent within him. The cautious pessimistic mind may often "side-step" and avoid trouble, but the healthy optimist more often sweeps

it from his path. He may even be blind to its existence until it is past, and it is sometimes policy to be blind.

These thoughts are largely prompted by a circle which recently reached us, taking the world to task for ceasing to believe in a personal devil. What a horrid world some folk live in! We confess to standing aghast at the conception that a beneficent Deity has filled the world with syrens deliberately created to lure His children to destruction. We have no wish to be irreverent, but such ideas appear to us to paint God as a monster and His world as a chamber of horrors. Such folk may believe in God, but have their doubts about His goodness. Contrast the healthy optimism of the early disciples with the gloom of puritanism, and conviction arises that the difference is due far more to an attitude of mind than to the nature of the facts. The little band of the early Church buoyed up by their recent experiences, were daily expecting the reappearance of their revered leader. Their outlook was as bright as a sunny morning. Speculative theology had not come into existence amongst them. They laboured in anticipation of an event which any moment might be realised. True, their materialistic hopes were doomed to disappointment, for they still cherished the idea of a descent into the flesh; but at least it infused them with zeal and purpose, and laid a foundation which, however encumbered by modern accretions, still remains. The period of puritanism, however, cast a spell over science, art and literature, slowed down the wheels of progress, and exaggerated the existence of evil.

We are firmly of opinion that the gloomy talk of the power of evil is the very atmosphere in which it thrives. Let's talk of goodness, of health, of progress, of joy. Let's fire men with an enthusiasm for all that's bright and helpful. That's the way to establish it. These things must exist in men's minds before they can become realities in men's experience. Let's prompt within men the desire for a high moral life, in which all the benefits and privileges of living shall loom before them as a veritable land of promise, a vision to lead men on. That's the way to a better world.

Speaking recently at Halifax, Sir Arthur Conan Doyle told us he had no patience with this talk of the innate depravity of men. He had sailed with men under Arctic skies, travelled with them through tropical lands, and mixed with crowds of them in many countries, and he thought he had not met half a dozen really bad men. The average man, he thought, was a very decent fellow. And so he is. We have moved in the mining villages of Yorkshire and South Wales, we have heard the coarse jest and the senseless oath, but we also heard the call go out for volunteers after an underground explosion, and there, face to face with certain death, men vied with each other to take the foremost place. Aye, an honest man's the noblest work of God. Spirit teaching recognises this fact. It asserts the potential divinity of the human race. The crudities and frailties are superficial, the germ of goodness is inherent, and life, here and hereafter, is but the workshop of God, in which the gem shall be cleaned and ground and polished, that presently its shining facets may reflect the glory of the Sun, to which, by its very composition, it is related.

The ability to think clearly, cleanly and strongly gives the power to live rightly. Let us leave the little minds to search the slimy pools of life for traces of nauseating corruption, but let the human family with faith in God and in man as God's product, turn our faces towards the light and march forward up the wondrous path of spiritual attainment. Let us leave the pool of sin and wickedness to evaporate under the rays of the sun of righteousness, whilst we ascend the heights of positive goodness by the path of self-unfoldment, and by reason of the Godlikeness of positive goodness we shall draw men unto us.

*

VIRTUE is like a rich stone, best plain set.—F. BACON

THE first hour in the morning is the rudder of the day.—HERBERT.

MAN and woman, in their proper spheres, dominate the world; out of their proper spheres the world dominates them.—W. J. GRINDLEY.

North of the Forth and Tay.

TRAVELLING from Kirkcaldy to Aberdeen to conduct services under the auspices of the Psychological Society recently from Saturday to Tuesday evening, I was able to gather there many impressions as to the success of Spiritualism. The warmth of spiritual feelings fully placed before me that the susceptibilities of a large number of those who attended the meetings are being enlightened to the great forward march of our Movement. The keen yet shrewd intelligence manifested by the people of this northern city points to a still greater work being accomplished. Many homes have their little circles, preparing the way for the greater activities of upholding the banner of the greater Truth.

Visions of mediumship were very predominant, and careful study is also given towards the great range of psychic science, and as in the years gone by revelations of the line of historical continuity so much quoted in the lives of the seers in the northern Highlands of Scotland is again making itself manifest in the town of granite.

In the Bon Accord Society special services were also held, Sunday to Wednesday, conducted by Mr. Vout Peters, of London. In both halls the meetings were well attended.

Calling at Dundee I learned that the great work being done there by the veterans and young workers is very encouraging. The county town of Forfar is preparing for services there, several meeting together for the study of the subject.

Kirkcaldy, Dunfermline and Lochgelly are still engaged in earnest work. My tour finished at Alloa and Alva, and although the services are meantime smaller owing to the good weather, there is a band of workers whose work of faithful service will yet be crowned with spiritual success in the town of breweries.—G. S. HENDRY.

An Interesting Experience at Wallsend.

CONSIDERING the conditions existing, and the absence of the usual seance atmosphere, I think the following ranks amongst the most satisfactory spontaneous psychic (is it that?) incidents ever coming to my notice.

On Saturday evening, June 18th, I visited Mrs. Frampton (late secretary) on business connected with Wallsend Church, and was sitting talking items over when all at once she said, "Do you know anyone named Annett or Annetta, I'm not sure which?"

That was all, but the import was great. Between eight and nine o'clock that morning I had written the name "Annett" thirteen times, had read it oftener than that, and had carried in my pocket for eight hours thirteen documents with the name written once on each. There's nothing sensational in that, certainly, and I have shared in much more wonderful phenomena, yet, few have been so direct and convincing, and none so unexpected.

Mrs. Frampton has much heart-worry just now. I was wearied after eight hours' steady walking, and our conversation was, if anything, against such manifestation, all going to enhance its psychic or occult value. The critic will say, "But what does it imply? What is the good of it? Why that trumpety, purposeless impression and question?" And I sympathise with him in his dilemma. That there is more to come yet, I am convinced, and will await developments.

I visit the home of the Annetts often, and mayhap some of them on the other side are trying, through me, to gain access to our earth. Or it may only be a simple case of thought or aura reading. There are the facts, and mayhap some reader more advanced than I would like to offer a solution.—JAMES LAWRENCE.

Then shall all tears be dried,
Then shall all hearts be healed,
Anew shall hands be clasped,
And fruits of love revealed.

—From the *Beyond*, through
A. H. WALTERS.

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.

THEOLOGICAL CONTROVERSY.

SIR,—Last year there appeared in THE TWO WORLDS an alleged spirit message which ran as follows:—

"Above all, learn of the spirit that men will always think differently according to their lights and traditions, but the one reconciler is the law of the spirit—clean life, truthfulness in word and deed, justice between man and man, and goodwill to all. Do not strive to convince; learn that no honest mind is entirely wrong. Strive to penetrate the real meaning behind the veil of words. Be patient with opposition, and pray for the guidance which will show from day to day how to deal with its tasks. Do not look for any great and astonishing doctrine which will convert the world. . . . Seek not to combat dead doctrines, these will fade in the light of the fuller day. They even now fading, but practise love and justice to all and train the children."

Surely we Spiritualists might know by this time that of all futilities, theological controversy is the most futile. Mr. Clodd says that Spiritualism is spurious drivel. Dean Inge calls us "misguided necromancers," and dips his pen in gall when he writes of things and people for whom he avows his "contemptuous incredulity," knowing nothing about either.

Well, I turn to the Spiritualists and I find those who figuratively foam at the mouth if the Bible is mentioned, and say they are "out to smash Christianity." Alas! it is not on any such lines that progress lies. These are mere dog-fights, and those who take part in them make themselves ridiculous by each selecting as opponents the most foolish persons they can find on the side they attack.

These diatribes against the Bible beat the air. No intelligent clergymen now sustains that belief in Hebrew alleged history has any relevance to real religion, or that the Old Testament is binding in any way. The careful scholars who have shown its books to be composites, collected, edited and re-edited by the Masoretic College for 300 years before an authentic Hebrew Test was produced, are clergy, wise clergy.

There are ignorant clergy, too, of course, but why imitate their ignorance. The Bible is recognised by intelligent people as a literature—the literature of a people with a special religious genius—a literature which has had and still has enormous influence. It gives the story, often mythical, in its early stages, of the progress of the Hebrew nation from the state of wandering Bedawin, through tribal anarchy, monarchy, civil war, captivity (brought on by degenerate life which the Law would have saved them from had it been obeyed), subjection to Persian and Greek suzerainty, successful rebellion, to a republican form of government, and falling under the dominion of Rome, and final ruin through their incurable factiousness and fanaticism. Their prophets denounced the very things which are always the spiritual causes of physical ruin—the luxury of the rich, oppression of the poor, idleness, drink, sexual vice, empty formal religion and political corruption.

We are not bound by any of the ideas these people formed about God at any period of their history; to argue as if we were is to take up the position of the most ignorant of the clergy. The Bible, both Old and New Testaments, is full of morality; it is also full of Spiritualism. The prophets, nearly always in opposition to the priests, stood for spiritual truths. To thousands of people sentences from the psalms and the prophets occur at the great crises in their lives—they express what they feel better than they could express themselves. These words represent human emotions that have nothing to do with theology. Why hurt and offend all these? Why not let them alone? Why not follow the admirable and truly spiritual advice which I have quoted above?

We abuse a useful ally when we abuse the Bible just as the Churches abuse a useful ally when they abuse

Spiritualism. Do let us drop theology and concentrate on positive progress in our own subject. Those who are "out to smash Christianity" are confounding theology and creedal forms with the sublime spiritual common-sense of the Gospels which shows the causes of peace. They injure the cause of Spiritualism, repelling those who are well-disposed to it. Those who attack and those who defend the Bible along literalist lines are both taking up a false position, and showing that they do not know what modern research has proved. Spiritual truths are expressed by each generation according to its previous training and traditions. The essence is independent of all religious forms, but each man must have some forms if he has any religion at all. There are some Spiritualist forms which will by no means stand criticism, and dogmatism in any shape is so very futile. It is the work of Spiritualism to harmonise religion and science. Both are true and are not in opposition to the Bible or to history if we understand both as they really are, unwarping by dogmatisms of all kinds. V. C. DESERTIS.

WHITHER WENDING.

SIR,—It is certainly clear that your able article is opportune, and the Rev. Walter Wynn may, perhaps, earn thanks from all freedom lovers for so vividly bringing to notice a fact which to-day brings to light misrepresentation of the claims and importance of the central teachings and principles which have for so many years tried to gain expression and acceptance as distinct from any other conception of the truth and fact of existence here and hereafter. As Tom Tyrrell reminds us, notwithstanding the clear and splendid efforts of a large number of present-day exponents who never fail to continue the work of our beloved pioneers of the past, heralding the coming reformation and new revelation from the spirit world, there have been, for some years, platform workers who, for the sake of popularity, essay a re-hash of the old Theological ideas which they have brought with them into our ranks, and who spare no pains by distortion and intellectual circumlocution to make them appear to coalesce with what has been taught us by spirit people.

Through years of experience good and faithful Spiritualists have learned the one great truth that not only is the spirit world recruited from this one, but that its near presence is full of those who have not yet risen from their preconceived earthly faiths and preferences, and these can the more readily communicate them to those whom they have left, who are only too ready to receive "apparent" confirmation of their prejudices. We, therefore, "try the spirits," the result being we can realise the truth of at least the greater of Gerald Massey's two unpardonable sins of the father and mother against the helpless innocence of infancy, "Permitting the mind and soul of the children to be inoculated with the still more fatal virus of the old, false orthodox dogmas and delusions by allowing them to believe that the fables of ancient mythology are the sacred and solely true 'Word of God' if they are found in the Hebrew Scriptures, the one book of the religiously ignorant."

The grand old pioneers of the past have taught us to revere them by promulgating the fact that Spiritualism is the one religion which deals out facts in support of its teachings, and that it could not be made to bend from its natural course and fit its facts to the passing hour of speculation. It cannot even now despite the short-sightedness of its newest recruits, become partisan and temporise, being thoroughly democratic and making an appeal to reason based not upon man's "conception of truth," but of "truth" itself; it prompts increasing study for the mind of man, which has to be continually developed to comprehend each step on the progressive pathway to true knowledge and wisdom.

Our pioneers fought for this freedom when the great spiritual religion was far from popular, and suffered accordingly at the hands of the ignorant, prejudiced and bigoted. To-day it has become popular, and like all popular causes, will suffer, even as Christianity has done, if those to whom its trust has been committed fail to keep the way of freedom open, and its banner floating in the wind. They must continue to proclaim its highest and most glorious knowledge in face of the covert opposition of to-day, and

convince the old lady who says, "If that is what the spirit world is like, I don't want to go there." That truth will one day dawn on her own mentality, and fit her to undertake the excursion.

There is still one thing more we must keep in mind— notwithstanding the tilts made against Spiritualist organisations (such were frequently also made by that splendid pioneer, James Burns, Editor of the "Medium and Day-break" in days of yore)—the fact that in speaking of "our Spiritualism" we mean "our" in the wide acceptance of the term which includes all humanity. The fault is often now too patent that Spiritualism is put forward as if it belonged to the well-meaning but unthinking organisers of its churches, "for Sundays and Spiritualists only," whereas it is everyday's and life's lesson to be learnt and practised industrially, socially and religiously. One great defect which organisation should free us from is neglect of any opportunity to compel our rulers, legislators and authorities to acknowledge the claims of Spiritualists to their rights, the right to become "ministers" of their religion to the people, the right to their symbol on the gravestones of those who fought and died warriors on the battlefield, besides many other rights one could mention.

Talking of symbols of recognition, how long are we to wait for one of general acceptance? So far, the only one which makes us kin seems to be the Lyceum badge, which I personally have been delighted to find worn by Lyceumists on the industrial battleground, in the streets of London, Liverpool, etc. Why not the seven-pointed star in a circle, representing the seven principles surrounded by the circle of harmony?

In this fight for freedom let us say ourselves, with William Morris, "Little by little it must come, I know. Patience and prudence must not be lacking to us, but courage still less. Let us be a Gideon's band. 'Whosoever is fearful and afraid, let him return and depart early from Mount Gilead.' And among that band let there be no delusions; let the last encouraging lie have been spoken, for surely though the days seem dark, we may remember that men longed for freedom while they were yet slaves, that it was in times when swords were reddened every day that men began to think of peace and order, and to strive to win them."

PERCY SMYTH.

PIONEERS FROM THE SPIRIT WORLD.

SIR,—Kindly give room in your valuable paper to report the return of Mr. J. J. Morse, late Editor of THE TWO WORLDS, and also that of Messrs W. J. Colville, author and lecturer, T. M. Brown and Wallis, which took place at a trumpet seance arranged by the members of a private class held by the trumpet medium, the Rev. Suzanna Harris, at Sydney, Australia, on March 24th, under very strict conditions. The messages were given to Mrs. E. A. Hodgson (daughter of the above T. M. Brown), formerly a worker on the Spiritualist platform in England.

When Mr. W. J. Colville visited Newcastle, N.S.W., he was the guest of Mrs. Hodgson, and they both agreed that the first who left the earth should return and give a certain test to each other known only to themselves, viz., Mr. Colville to refer to "Pussy cat," a nom-de-plume sometimes used by him; Mrs. Hodgson to hold a chemical bottle in her hand. When Mr. Colville addressed Mrs. Hodgson through the trumpet he was laughing, and repeated the test agreed upon, imitating a cat. This being his first successful attempt at making himself known in Australia.

Mr. J. J. Morse, when speaking through the trumpet, expressed great pleasure in meeting Mrs. Hodgson once more after the lapse of years. However, as she is somewhat deaf, she did not hear all that was addressed to her through the trumpet, but asked Mr. Morse mentally if his daughter, Florence, was carrying on her father's work. Mr. Morse replied, "Florence is all right. Do you understand?" This Mrs. Hodgson considers a conclusive test of his identity in answering the unspoken thought through the trumpet.

The members of the class desire that the above statement should be forwarded to the Editor of THE TWO WORLDS to use as he may decide, believing the above will be interesting to the readers of that paper.—Yours sincerely,

JOS. CRAIK, One of the Class.



Yoga Crystals FOR DEVELOPING PSYCHIC FACULTIES.

The Yoga Crystal is solid, 2" dia., and the finest on the market. 21/- each; smaller 10/6. Instructions included. Yoga, 46 Well Close Mount Leeds.

SPECIAL OFFER.

Ten Complete Lessons in Book Form on CLAIRVOYANCE.

By H. JOHNSON.

It tells you how to Develop Normal Clairvoyance, Trance Clairvoyance, Psychic Phenomena, Physical Phenomena, Thought Transference.

"An excellent guide to mediumship." By post, 1s. 4d.

A. SIGNA, 12, Newton St., GLASGOW.

CLAIRVOYANCE.

A CLASS is being formed for the study and development of Crystal Gazing, Psychometry, Normal Clairvoyance and Clairvoyant Sleep. One lesson per week.

For full particulars send stamped envelope to

A. SIGNA, 12, Newton St., GLASGOW.

ALL WOMEN should write immediately for FREE SAMPLE of the "TRIUMPH" Treatment. The sure and speedy remedy for all irregularities. Testimonials, Sample, and "Manual of Wisdom" free on application to the Manageress, Le Brasseur Surgical Manfg. Co. Ltd., (Dept. 31), 90 & 92, Worcester Street, Birmingham. Works: PASSY, PARIS

SIX WONDERFUL BOOKS.

CLAIRVOYANCE AND CRYSTAL GAZING. PRACTICAL PSYCHOMETRY. MEDICAL HYPNOTISM & SUGGESTION. HOW TO CONVERSE WITH SPIRIT FRIENDS.

PERSONAL MAGNETISM & WILL POWER. TABLE RAPPING & AUTOMATIC WRITING

Price 8d. each, post free 10d.

N.B.—Each book contains a full course of lessons. Address all orders to

ALEX. VERNER, 15, Vernon Street, Bolton, England.

IS YOUR HAIR FALLING OR TURNING GREY?

Restorine Herbal Hair Food feeds and nourishes the Hair Roots, stops Scurvy and Dandruff, Falling Hair, and Restores Premature Greyness.

Sold by Boots' Cash Chemists, or sent direct, post free, at 1/3 and 2/9 per jar.

GISSY ZEILA, Hair Specialist, (Dept. T.W.), Restol Laboratories, Demesne Street, Seacombe, Cheshire.

FIVE POUNDS FOR A DAY'S WORK.

You can more than double your present income by a few hours easy work. NO RISK. SMALL OUTLAY. Start building your fortune to-day. Write for Free Book, "The Helping Hand" to

Stanley E. Bruce, 192, Alexandra Rd., London, N.W.8.

NEW HOME TREATMENT!

36pp. Medical Booklet, 6d. Valuable hints on Diet, Exercise, Care of the Sick, Diagnosing, with numerous practical Prescriptions. Thousands sold. Everyone satisfied. Wonderful value. Mr. Halford Coleman, English Bio-chemic Practitioner, 7, Gower Street, Lozells, Birmingham, England.

PLANCHETTE.—This is the genuine instrument for obtaining automatic spirit writing; also telepathic messages from your friends. Full instructions given. Price 7/6.—Address CHURCHILL, Spiritualist Alliance, 106, Station-rd., Westcliff-on-Sea.

SUPPORT OUR ADVERTISERS.

The Magnetic and Herbal Treatment that Cures.

PARTICULARS FREE.

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 Thirty years of experience before the public I have been marvellously successful in permanently curing all kinds of diseases. Testimonials can be seen. Note address:—

MR. GEORGE VERNON,

The British Magnetic Healers' Institute, 21, Manor St., Ardwick Green, Manchester.

Hours of Attendance: 10 to 4 p.m.

BRITISH MAGNETIC HEALERS' ASSOCIATION,

21, MANOR STREET, ARDWICK GREEN, MANCHESTER,

will hold Public Healing Meetings

On SATURDAY and TUESDAY EVENINGS at 7-30.

A Hearty Invitation to all.

MR. VERNON will Diagnose Disease and give Herbal Recipe for same (donations voluntary), from 7-30 to 8-30 every Saturday.

RAPID VAMPING INSTRUCTORS.

Our Price 1/6 post free.

Place the Card over the piano keys, and you can at once vamp, etc., thousands of Songs, Ballads, Waltzes, Ragtime, etc., equal to a professional musician. No knowledge of music required. After using a few times you will be able to dispense with aid of the Instructor.

F. Gabriel & Co., 78, Hackford Road, London, S.W.9.

COMMUNION AND FELLOWSHIP.

Dedicated to those who have passed Beyond the Veil.

By H. A. DALLAS.

Introduction by Sir W. F. BARRETT, F.R.S.

Post free, 2/2.

Intended to help the bereaved to realise by prayer unbroken fellowship with friends in the Unseen.

Rider & Son Ltd., Paternoster Row, London, E.C.4., and from THE TWO WORLDS PUBLISHING CO., LTD.

GRASP YOUR OPPORTUNITY

And make an effort to share in the prizes offered as honest reward for painstaking and brainy lines such as are written by

JACK SUTTON.

Become a Partner in this Enterprise.

BULLETS, TREBLES, BOUNTIES, MASCOTS.

Four lines, 1/9; Eight lines, 3/6.

Sufficient stamped envelopes and promise 20 per cent. commission on all wins.

To all clients mentioning THE TWO WORLDS, who send a monthly order for lines, an EQUAL NUMBER will be sent for the month following, Free of Fee. Stamped envelope must, of course, be sent.

This offer is only open during the month of July.

JACK SUTTON, The Line Writer, 49, Furnace Lane, Hockley, Birmingham.

APARTMENTS.

BLACKPOOL.

MRS. CARTER, 138, LEXHAM RD. Apartments with or without board. Trams pass door. Home comforts. Piano. Phone 553.

A NON, 18, CHURCH ST., SOUTH SHORE. Apartments, with or without board. 1/4 min. from sea.

MISSSES C. AND A. ENTWISTLE, SUNNYBANK, 75, LORD STREET, BLACKPOOL, N.S. Superior Public and Private Apartments. Near Sea. Piano.

LONDON.

MRS. BLACKWELL, 87, CARLETON RD., TUFNELL PARK RD., LONDON, N.7. Bed and Breakfast, 5s. Homely. Very central.

MRS. ROSE, 319, CLAPHAM RD., S.W.9. Visitors, Bed and Breakfast, 5s. Central to all parts.

MABLETHORPE.

MRS. BURROWS, "WHITE HEATH," VICTORIA RD. Comfortable Apartments. Near Sea.

MILLOM.

MRS. WILKINSON, 25, MAIN ST., MILLOM, CUMBERLAND. Apartments. Sea and Mountains.

MORECAMBE.

MOUNT ROYD BOARDING HOUSE, 1, SEA VIEW PARADE, WEST END. MRS. LEE, Proprietress. Send or Terms.

SCARBOROUGH.

MRS. LAYCOCK, NORTHEIGH, 3, BLENHEIM STREET. Comfortable Apartments. View of both bays.

MRS. ROBERTS, 8, BRUNSWICK TERRACE. Apartments. Central. Five minutes sea, Spa and station.

SOUTHPORT.

MRS. JOHN PEMBERTON, HYDE VILLE, 4, IRVING STREET. Homely Apartments. Sea view.

THE BRITISH SELF-HAIRCUTTER

PRICE 2/6.

Astounding Success. Just what the Smart Man Wants.

This splendid British Invention has met with such keen appreciation amongst thousands of people that the proprietors have reduced the price from 10/- to 2/6. Men are amazed at the ease and perfection with which they cut their hair. Mothers are delighted; they cut their children's hair in cleanliness, and save money.

The Haircutter is practical and adjustable. It cuts the hair as it combs it. Takes off longest or shortest. Cannot take off too much. It gives smooth clean cuts without pulling or tearing. Nothing to go wrong.

SPARE BLADES 3/- PER DOZEN

F. Gabriel & Co., 78, Hackford Road, London, S.W.9. (Mention T.W.)

PARKERS' AGENCY, 2c, FLORENCE RD., NEW CROSS, LONDON, S.E.14. Estd. 40 years. Phone No. 1494 New Cross. House, Estate, and Business Transfer Agents and Valuers. Businesses of all kinds, all parts and prices for sale and wanted. APARTMENT AND EMPLOYMENT OFFICES, 104, GREENWICH RD., LONDON, S.E.10. Under the personal supervision of MRS. PARKER, and licensed by the London County Council. Good situations always vacant. Good character essential.

Palmistry Simply Explained. With numerous Diagrams. By James Ward. Price 10/3d.

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.

SPECIAL REPORTS.

BURNLEY: HAMMERTON STREET.

ON Sunday, June 19th, we were favoured with the services of Mrs. Ellen Green, of Manchester. Each lecture showed by its penetration and power as well as by lucidity of expression that psychic problems can be solved and made easily intelligible to the average audience. Her gift of clairvoyance left nothing to be desired, and compelled conviction.

TUNSTALL.

ON Sunday and Monday, June 23th and 24th, our services were conducted by Miss Phillips, flower medium, of Burton-on-Trent, who gave a stirring address. Her way of demonstrating her powers is indeed wonderful. She gave most convincing tests to attentive audiences. Her flower delineations are remarkable.

BRISTOL: DIGHTON HALL.

We were once more favoured with a visit from Mrs. Trueman, of Plymouth, who conducted three services on Sunday, June 18th, several seances for physical phenomena, which were highly successful and brought conviction to many who had not previously had the opportunity of sitting with this remarkable medium. At each seance we had the direct voice, moving of objects from one room to another, playing of music on a small harp, and messages written on slates without contact. We are indebted to this fine worker for her kind services which she renders to us without fee.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church,
PRINCESS HALL, MOSS SIDE.

SUNDAY, JULY 17TH, at 2-30, LYCEUM.
At 6-30, MR. WILLIAMS. At 8-15,
Mrs. FARRER.

MONDAY, at 8-15, Members' Developing Circle, Mrs. EASTWOOD.

TUESDAY, at 8, Public Developing Circle, Mrs. FORREST.

THURSDAY, at 3 and 8-15, Mrs. TONGE.

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

SUNDAY, at 6-30.

JULY 17.—Circle for Members Only.

24.—Miss A. A. BARTON.

31.—Circle for Members Only.

AUG. 7.—MR. W. ROOKE.

Manchester Society of Spiritualists,
1, 33, MASKELL STREET, ARDWICK.

SUNDAY, JULY 17TH, at 10-30, LYCEUM.
At 3, PUBLIC CIRCLE.

At 6-30 and 8-10, MR. TIMMS

MONDAY, at 8, Mrs. CLEGG.

WEDNESDAY, at 3, LADIES' MEETING.

At 8, Mrs. HOLDEN

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

SUNDAY, JULY 17TH, at 6-45 and 8-15,
MR. GILLING.

TUESDAY, at 8-15, Mrs. THORNTON.

THURSDAY, at 8-15, Miss WHALLEY.

Open Circle on Saturdays at 8. Doors closed at 8-15.

Moston Spiritualist Lyceum Church,
CO-OP. HALL, 4 MOS STREET.

SUNDAY, JULY 17TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.

At 6-30, MR. MARKS.

WEDNESDAY, at 8, OPEN CIRCLE.

SOCIETY ADVERTISEMENTS.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, JULY 17TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE.

At 6-30 and 8, Mrs. A. JONES.

MONDAY, at 3 and 8, Miss SANDIFORD.

WEDNESDAY, at 8, LOCALS.

SUNDAY, JULY 24TH, Mr. ADSEAD.

Cheetham Hill Spiritualist Society,
CRESCENT ROAD.

On WEDNESDAY, JULY 20TH, 1921,
a COLOUR LECTURE will be given by
Mrs. LANE.

Silver Collection in aid of Building Fund. Doors open at 7-30, Commence at 8. Come early.

Milton Spiritualist Church,
BOOTH STREET, ECCLES CROSS.

SATURDAY, JULY 16TH, at 7-30, CIRCLE.

SUNDAY, JULY 17TH, at 3, 6-30, 7-45,

Mr. CRAVEN.

MONDAY, at 3 and 7-45, Mrs. BUTTERS.

WEDNESDAY, at 7-45, Open Circle.

THURSDAY, at 8, Members' Circle,

conducted by Mrs. COTTON.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, JULY 17TH, at 2-30, LYCEUM.

At 6-30 and 8, Mrs. CHARNLEY.

WEDNESDAY, at 3, Miss GARR.

THURSDAY, at 8, Miss BROMLEY.

SUNDAY, JULY 24TH, Mr. BACON.

Middleton Spiritualist Society,
GILMORE STREET.

SUNDAY, JULY 17TH, at 10-30, LYCEUM.

At 3, 6 & 7-45, Miss BROMLEY.

MONDAY, at 3 and 7-30, SPECIAL

SERVICE FOR ROLL OF HONOUR FUND.

WEDNESDAY, at 7-30, Mrs. ROBERTS.

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

SUNDAY, JULY 24TH, at 6-30,

MR. E. ATKINSON,

Speaker and Clairvoyant.

Bristol Universal Spiritualist Church,
BISHOP STREET, ST. PAUL'S.

SUNDAY, JULY 17TH, at 11 and 6-30,

MR. LEWIS, of Newport.

SUNDAY, JULY 24TH, Mrs. NEVILLE.

W.T.S. Spiritual Unity Church,
CHAPEL PARK RD., ST. LEONARD'S, W.S.

SUNDAY, JULY 17TH, at 11-15 and 6-30,

Mrs. M. A. MANSELL.

SATURDAY, JULY 16TH, at 7-15, and

MONDAY, at 3 and 7-15, SELECT

CIRCLE.

WEDNESDAY, at 7-15, Questions,

Testimony, Clairvoyance.

THURSDAY, at 3, at THE GYMNASIUM,

WENFIELD RD., EASTBOURNE,

Mrs. MANSELL.

"The Two Worlds" Planchette
8/-.

"The Two Worlds" Magic Crystal,
10/6.

The "Spirit Communicator," 8/-.

All are specially manufactured
for us.

"The Two Worlds" Company
Manchester.

SOCIETY ADVERTISEMENTS.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, JULY 17TH, at 7,

MR. G. R. SYMONS.

JULY 24TH, Mrs. CLARE O. HADLEY.

JULY 31ST, Mrs. HARVEY.

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

SUNDAY, JULY 17TH, at 11-15 and 7,
and throughout the week,

Mrs. BEWICK,

on Southern Counties' Union Tour.

LYCEUM at 3.

MONDAY, at 8, PUBLIC HEALING CIRCLE

WEDNESDAY, at 8, Mrs. BEWICK.

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,
JULY 17TH, 18TH and 19TH,
Mrs. MARRIOTT.

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

SUNDAY, JULY 17TH, at 6-30,

MR. and Mrs. BROWNJOHN,

Address and Clairvoyance.

Brixton Spiritualist Brotherhood
Church,
STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, JULY 17TH, at 11-15, CIRCLE
At 3, LYCEUM.

At 7, Mr. H. WRIGHT,

Address and Clairvoyance.

SUNDAY, JULY 24TH, Mrs. HARVEY.

All Circles as usual.

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

SUNDAY, JULY 17TH, at 11, CIRCLE
At 3, LYCEUM.

At 7, MR. J. LOVEGROVE.

Clairvoyance by Mrs. KINGSTONE.

FRIDAY, at 8, Meeting for Enquirers.

SUNDAY, JULY 24TH, Mrs. JAMRACH.

North Finchley.

ST. JOHN'S SPIRITUAL MISSION, WOOD-
BERRY GROVE (opposite Tram Depot).

SUNDAY, JULY 17TH, at 7,

Mrs. M. H. WALLIS.

WEDNESDAY, at 8, Mrs. E. MARRIOTT.

Kingston Spiritualist Society,
BISHOP'S HALL, THAMES STREET.

SUNDAY, JULY 17TH, at 11,

Mrs. GORDON. LYCEUM at 3.

At 6-30, MR. A. LAMBLEY.

WEDNESDAY, at 7-30, Mrs. O'ANNOCK.

Richmond Spiritualist Church,
FREE CHURCH, ORMOND ROAD.

SUNDAY, JULY 17TH, at 7-15,

Mrs. GRADDON KENT.

WEDNESDAY, JULY 20TH, at 7-30.

Rev. DRAYTON THOMAS.

SUNDAY, JULY 24TH, Mr. H. W. FORD.

OLDHAM SPIRITUALIST CHURCH, ELLIOTT STREET, OFF EGERTON STREET.

SUNDAY, JULY 17TH, at 10, 3, and 6-30, LYCEUM OPEN SESSION.

SUNDAY, JULY 24TH, at 3 and 6-30, Mr. AARON WILKINSON, of Halifax.

The International Phrenological and Psychological Institute Limited.

Established 1880.

Registered Offices: 3, MUSEUM SQUARE, LEICESTER, ENGLAND.

Incorporated 1920.

THE SCIENCE OF PHRENOLOGY DISCOVERED 1769 BY DR. GALL.

WANTED EVERYWHERE.

50,000 Students. Free Scholarships in the Great Propaganda Sciences of the 20th Century.

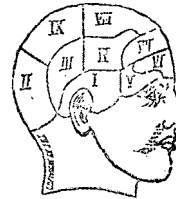
BODY. BRAIN. MIND. PHYSIOLOGY. PHRENOLOGY. PSYCHOLOGY.

Sir Alfred Russel Wallace, LL.D., D.C.L., F.R.S., &c., says in "The Wonderful Century"—Phrenology is a true science, will assuredly attain general importance; its practical use in education, self-discipline, reformatory treatment of criminals and remedial treatment of the insane, will give it one of the highest places in the hierarchy of science.

Every Spiritualist and Lyceumist is indebted to the long list of "The Old Pioneers of the Old Brigade," all of whom were supporters and many of them actual Phrenologists of merit.

If you have the brains and intelligence capable of general education of 6th standard you may begin **Free Spare Time Postal Course**, and progress until you may graduate with genuine degrees of the highest qualifications in this science, art and literature. Send at once name and addressed envelope by own handwriting and photo.

"PHRENOLOGY FOR THE MILLION," Free. Postage 2d. PROFESSOR TIMSON & SON, CHARTERED & INCORPORATED, LONDON AND NEW YORK, U.S.A. Secretary: L. JENKS, M.L.P.I., 3, Museum Square, Leicester.



Localised Psychology. Physiognomy. Psychical Science. Psycho-Therapeutics. Magnetism. Medical Massage. Botany, etc. Physiology. Phrenology.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JULY 16TH, at 7,
MRS. GEORGE.

JULY 23RD, Mr. and Mrs. PULHAM

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

SUNDAY, JULY 17TH, at 6-30,
Special Week's Mission commences,
conducted by Mr. SPENCER, of
Glasgow.

Manor Park Spiritualist Church,
SHERWSBURY ROAD.

SUNDAY, JULY 17TH, at 6-30,
MRS. A. BODDINGTON.

THURSDAY, Mrs. PODMORE.

SUNDAY, JULY 24TH, Mr. THIERAUF.

Plumstead National Spiritualist Church,
INVICTA HALL, CRESCENT RD.

SUNDAY, JULY 17TH, at 11, CIRCLE.
At 3, LYCEUM and TEA.

At 7, ADDRESS, SOLOS and CLAIRVOYANCE by LYCEUMISTS.

THURSDAY, at 8, Miss GEORGE.

London Central Spiritualist Society,
FOOD REFORM RESTAURANT,
3, FURNIVAL STREET, HOLBORN.

Every Friday, 7-30 to 9.

JULY 16TH, MRS. HARVEY.

JULY 23RD, MRS. G. PRIOR,
Clairvoyance.

Little Ilford Christian Spiritualist Society,

CHURCH ROAD, CORNER OF THIRD AV.,
MANOR PARK, E.

SUNDAY, JULY 17TH, at 6-30,

MRS. BEAUMONT-SIGALL.

WEDNESDAY, at 8, Mr. T. W. ELLA.

THURSDAY, at 8, Mrs. JAMBACH.

SUNDAY, JULY 24TH, Mrs. GORDON.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JULY 17TH, at 11, SERVICE.

At 6-30, Mr. A. NICKELS, of Luton.

WEDNESDAYS at 7-30.

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

SUNDAY, JULY 17TH, at 11,
MR. PERCY SCHOLEY.

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

Hounslow Spiritualist Society,
ADULT SCHOOL, WITTON RD.

SUNDAY, JULY 17TH, at 6-30,
MRS. EDEY.

LYCEUM at 3.

THURSDAY, at 7-45, Miss L. GEORGE.

Stratford Spiritual Church,
IDMISTON ROAD, SIXTH TURNING DOWN
FOREST LANE GOING FROM MARYLAND
POINT STATION.

SUNDAY, JULY 17TH, at 6-30,
MR. T. W. ELLA.

WEDNESDAY, JULY 20TH, at 3,
Ladies' Meeting, Mrs. MAUNDER.

THURSDAY, JULY 21ST, at 8,
PUBLIC CIRCLE.

SUNDAY, JULY 24TH, at 6-30,
MR. W. G. THOMAS.

Forward Movement at 11.
Lyceum at 3.

NUNEATON SPIRITUALIST CHURCH.

THE SPIRITUALISTS OF NUNEATON

are desirous of

ACQUIRING THEIR OWN CHURCH,

and are trying to get a piece of ground
for this purpose.

SUBSCRIPTIONS are solicited from all
who are interested, and will be gratefully
acknowledged by the Hon. Secretary,
A. DAY, 2, Bond Street, Nuneaton.

NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries of Societies can be intimated under this head if stamped to the value of 3d. be forwarded with the information.

OLDHAM CENTRAL SPIRITUAL CHURCH.—MR. WILLIAM JAMES, 28, Bredbury-street, Chadderton, Oldham.

LONDON, LITTLE ILFORD.—MR. DIXON, 89, Disraeli-road, Forest Gate, London, E.7.

Miscellaneous Advertisements. (NOT DISPLAYED).

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

MRS. CURTIS, The Haunted House, Hastings, can accommodate one or two friends at the present time. Board and Residence, 6/6 per day.

SPEAKERS OPEN DATES, ETC.

ARTHUR PIKE, Inspirational Speaker and Clairvoyant, is now booking dates for 1922. Bona fide Societies need only write for terms.—139, Gillington-road, Bradford.

J. G. GREY is now able to fulfil his engagements.—160, Cleveland-street, South Shields.

MR. ROBERT DAVIES, Speaker and Clairvoyant and Psychometrist, Beech House, 83, Cleveland-road, Crumpsall, Manchester.

SALE SPIRITUALIST CHURCH.—Will all Mediums booking for 1922 kindly communicate with MR. DAWSON, Friars-road, Sale, stating terms.

TO OLD AND NEW SOCIETIES.—MR. F. W. BACON, Hildersheim Villa, Dewsnap-lane, Dukinfield, Speaker and Demonstrator, is now booking rapidly for 1922. A few dates open for 1921. Can conduct a Week's Mission from Sept. 4th to 11th, inclusive. Terms moderate.

WANTED,

CHRISTIAN SPIRITUALISM.—Two young men are desirous of becoming acquainted with a circle in Chichester or neighbourhood.—Reply, Box "S," Two Worlds Office, Manchester.

LADY, middle aged, with business experience, would like to join another in going concern, or opening same.—Box "E," Two Worlds Office.