



# 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. 1760—Vol. XXXIV.

FRIDAY, AUGUST 5, 1921.

PRICE TWOPENCE.

## Marylebone Spiritualist Association, Ltd.

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**WIMBLEDON HALL**, Lower Seymour Street, LONDON, W.  
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SUNDAY, AUGUST 7TH, at 11, MR. A. J. MASKELL.  
At 6-30, MR. E. MEADS.  
WEDNESDAY, AUGUST 10TH, at 3, Healing Circle. From  
4 to 6, Treatment per Mr. and Mrs. LEWIS.  
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WEDNESDAY, AUGUST 10TH, MR. G. G. BROWN.  
SUNDAY, AUGUST 14TH, at 6-30, MR. A. MASKELL.  
WEDNESDAY, AUG. 17TH, HEALING CIRCLE (Members).

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GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN.

SATURDAY, AUGUST 6TH, at 7, WEIST DRIVE.  
SUNDAY, AUGUST 7TH, at 11, MR. W. NORTH.  
At 7, Mr. and Mrs. BROWNJOHN.  
WEDNESDAY, AUGUST 10TH, at 8, Mrs. GRADDON-KENT.  
SUNDAY, AUG. 14TH, at 11 and 7, MR. BEN CARTER,  
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Lyceum every Sunday afternoon at 3.

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PECKHAM, LONDON, S.E.

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At 7, Mr. A. T. CONNOR, Address.  
TUESDAY, AUG. 9TH, at 7-30, Mrs. A. BRITTAIN,  
 Clairvoyance.  
THURSDAY, AUGUST 11TH, at 8-15, Mrs. S. PODMORE,  
Address and Clairvoyance.  
SUNDAY, AUG. 14TH, at 7, Mrs. A. BODDINGTON.  
THURSDAY, AUG. 18TH, SPECIAL MEETING for MEMBERS  
AND ASSOCIATES ONLY.  
SUNDAY, AUGUST 21ST, at 7, Mrs. E. NEVILLE.  
Lyceum every Sunday at 3.

## SALFORD SPIRITUALIST CHURCH SERVICES.

SUNDAY, LYCEUM, 10-30. OPEN CIRCLE, 3. EVENING  
SERVICE, 6-30. AFTER CIRCLE, 8 to 9, at the TECHNICAL  
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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1763—Vol. XXXIV.

FRIDAY, AUGUST 5, 1921

PRICE TWOPENCE.

## Original Poetry.

### A Desert Grave.

A FRAGILE CROSS of wood, a sea of sand,  
The strange, lone silence of an alien land,  
A lonely grave within the desert drear,  
No kindred near.

They say he sleeps at last, in peace and calm,  
No roar of guns he hears, no war's alarm  
Can break his rest, no long tramps any more,  
From shore to shore.

\* \* \* \* \*  
For him no cross, or grave in desert sand.  
He lives, and loves, and waits in that great land  
Where heroes dwell who gave all they could give,  
That we might live.

—OLGA WOOD-SIMS.

## The Seven Principles of Spiritualism.

THIS was the subject of an address given by Mr. Geo. F. Berry at the Sunday morning session of the Annual Conference of the S.N.U. at St. Paul's Spiritualist Church, Halifax, on July 3rd.

Mr. E. W. Oaten (Vice-President) expressed the pleasure it gave him to preside for a gentleman who, by twelve months' of Presidential work, had added to the efficiency of the Union, and won his way into the hearts of his fellow Spiritualists. He called upon Mr. Berry to lay before them the basic principles upon which they were united, and stated that at the close of the address opportunity would be given for questions and discussion.

Mr. Berry alluded to one of the large canvases in the Birmingham Art Gallery depicting old age, robust manhood, and youth. By an accident the promise of youth finds death, leaving the two representatives of the past and present still alive. Why should he who is ready to go still have to remain, and the one so full of promise be taken? These were problems of life as they presented themselves to humanity as soon as it was able to think about its own circumstances and its own destiny. All religion, in whatever form it has been presented to the world, is no more than an effort to answer the questions of life. Man seeks, and must find, some view where he can feel he is living in an intelligent orderly universe.

To weld man's varied views into an intelligent general conception, an application of philosophy is necessary. A philosophical conception must underlie our religious outlook. We may not all be in a position to put it into philosophical terms, but the conception is there if we seek for it deep enough.

### THE FATHERHOOD OF GOD.

This first principle is, then, our first effort to form such philosophical conception. Let it be stated at once that all definitions of God must be insufficient. Yet we all have conceptions which are formed from thought and experience.

First, "God" means some Power, some Intelligence, some Force which, at least, we can put before ourselves as the sufficient cause of all that is and all that will be. In that conception of "God" we, as Spiritualists, realise the absolute necessity we are under to give the largest possible measure of freedom for the individual interpretation of the idea of God. One central thought about the

term "God" we must all hold, viz., that He is the efficient cause of all that is. Holding this, we can try to picture to ourselves an adequate conception of "God" to meet all our varied individual capacities of acceptance. There is that type of man who is essentially philosophical and scientific, who has approached the problem from the point of view of universal thought. "That God has to meet all requirements by the exercise of his Infinite Power."

There is also with us, perfectly in accord with this thought of ours, "an efficient cause of all that is"; those who say, "I cannot conceive of an intelligence except as a body through which such intelligence can operate." These essentially are those who travel more along the line of original theological conception. When we try to meet these two we must be prepared to realise the viewpoint of each, and allow the largest possible measure of individual interpretation.

Now, I want to deal with the aspect of Fatherhood from two standpoints. I want to suggest that we shall be wise, especially from the side of those who feel the personal aspect of God, if we will accept the thought that the "Fatherhood of God" is intended to spiritually convey to our minds the eternal presence of inherent energy—formative and dynamic—which is the efficient guide and protector of all wise purposes. We at least have to make up our minds upon this.

We must dismiss completely from our minds any aspect of the Fatherhood in the sense of mere human sex. We must quite frankly make up our minds that in no sense can we bring in this physical aspect of God and His children. We can look within ourselves, we can measure our capacity; we can rise beyond any puny conception of ourselves as we look into the sky and say we are potentially gods with the same creative faculty. We should realise this and set ourselves to work it out by divine achievement. It is something to realise that even the densest of us can have some measure of wisdom; we can grow in wisdom, we can open our minds and find them expanding as a consequence of experience. There need not be anywhere, shut from any soul, the Crown of Wisdom, and I mean real wisdom.

### THE BROTHERHOOD OF MAN.

Here again, I want us to see that this term Brotherhood had better be quite frankly regarded as a spiritual symbol. If we will do that, there are spiritual realities in connection with it that we will realise without straining any common point between us. It is not a family relationship we are troubling about this morning in our conception of Brotherhood, it is rather that we conceive a relationship of equality between each member of the human family, in that we are all parts of the one Divine Being. That is the only Brotherhood relationship you will be wise to consider at the moment. You will see that essentially there is the operation of a law quite common to us, where naturally the forces of affinity draw us together according to our individuality. Such relationship is not through the family, but through the qualities of mankind operating in harmony. Where your consideration is political, religious, national, the idea of a family in that sense is never possible, but rather in groups, the members of those groups working for the upliftment of mankind. If we look for the divine in other people we shall find it.

### CONTINUITY OF LIFE.

Here we meet with a principle that must mark us off very distinctly from other religious bodies who are thinking of a future life with its opportunities for reward

or punishment. We build our religion not through reasons and logical conceptions, for we have practical proof. We are building solely upon the result of the investigation of many manifestations which give us conclusive proof that there is a continuity of life. It can be said frankly that we—the whole of the Movement—are concentrated on that specific question of proving a definite fact, an absolute fact. We establish this principle upon proof, not upon belief.

#### COMMUNION WITH THE SPIRIT WORLD.

Here again we were bound to begin upon our basis of facts, until we had multiplied proofs that there was continuity of life. It could only be speculative until proofs had accumulated in regard to the fact of continuity itself, but having proved by our investigations that there is continuity of life, then our communion with that other life becomes a matter of fact. Definitely, we know we have communion with those in the beyond. It is not speculation, it is knowledge; and comes from a common experience. We can and do walk hand in hand with angels. Our old pioneers, our friends and best beloved, are not merely saintly names whose example we would follow, but are actual presences. From our point of view they are operating from the spirit world for good or evil.

Thus, our saints, those whom we go to for help and strength, are not those who lived centuries ago, but often our dear friends lately passed.

#### PERSONAL RESPONSIBILITY.

Even those of you who are not given to close reasoning will acknowledge that if you have accepted the thought of your Godhead, that at least the first duty in the interpretation of that conception is that you stand firmly upon your own footing; you cannot be a God and put your responsibilities upon someone else. We are essentially creatures of responsibility; there is no one else in the heavens beyond or in the wide world who can make our destiny but ourselves. Help we can and should give each other, but sacrifice, a complete and whole sacrifice of one soul, with the idea of saving someone else, in order to put that soul through some part of its training without exertion on its own part, is the negation both of wisdom and commonsense.

There is not a father or a mother here who does not realise that he or she is preparing their children for the time when they will meet the world's experience by themselves. Personal responsibility is a call to every soul. You have only to look at the world, you have only to look at the instances of the past two or three weeks on matters that affect every one of you, and is there anyone who does not understand at this moment that the morass into which we have fallen arises only from the men who have shirked the responsibility of giving the light they knew? Don't let us sheer off because we might make mistakes, that is cowardice. Far better to try to right things even if we fail.

#### RECOMPENSE FOR GOOD OR EVIL.

Now, we will look at this closely. You are going to say, "If I have done my best, why should I be punished?" It is not a matter of punishment if you look at it from the spiritual point of view. You will realise that your every mistake was a lesson to you, that in the march of humanity mistakes obviously must make experience.

There is no need for punishment as such. Experience, looked at as a process in the evolution of attainment, wipes out the thought of punishment, and you realise that the consequences that follow your actions, even though they bring pain and remorse, are good discipline spiritually to you. At any rate, he who spends an hour in prayer and tears can help another soul later on better than can a butterfly who has never known anything but sunshine. Your soul's growth depends upon your experiences.

There are those whose earthly passions are such that they are blind to all else. Presently they bring their due reward of dust and ashes, and a spent, exhausted nature awakes to find itself a slave. "My spirit shall not always strive with men." Not always! There is a striving up to a limit, there is a thing which appeals to your better nature here, there and everywhere, but if you refuse to listen there is an end to your striving. The only way to reach such souls is to let them drink the dregs to the uttermost.

They must see the ruin they have come to before they understand, then they wake up and must labour up the slope they so easily slipped down.

#### PROGRESSION.

Now, I notice that in dealing with the question of progression it seems to raise in some quarters a delightful logical problem. The attempt to answer the question, "If you reach perfection what lies beyond you?" can land you into the most illogical intricacies that ever entangled the feet of men. I should like to recommend this sort of questioner to read H. Spencer's "Principles of Philosophy." In its first volume he will find the great philosopher showing that all logical propositions when pushed to their utmost limits result in contradictions. You can see at once the morass into which you will land yourself if you consider what is beyond perfection. If you could conceive an extension of perfection, then perfection would not have been reached.

We are not here this morning to quibble over words or define the undefinable. We mean no more than that a human soul, whatever his life may have been, however long it has taken him to be awakened, can and shall eternally move forward with all liberty, because he, too, embodies a complete potential Godhead, which lies within him as surely as in any other human soul. There is no difference between the first and the last. Whatever the destiny of mankind may be, every soul has that within him which is the promise of its fulfilment. Every soul who is really alive knows that it is better to strive towards an indefinite destination rather than to argue about a possible destination which will never be reached by mere argument. This principle is the call to action. The urge to be up and doing.

NOTE.—The full address, of which the above is a summary, will shortly be published in cheap pamphlet form.—Ed.]

## The Tools of God.

W. H. Evans.

### I.

GOD cannot work without tools any more than can man. The tools of God are matter, time and space. The informing power, consciousness which images forth. The elaborating power, life. The method of work evolution. The results are, worlds, systems, universe, all forms of life expression from the unicellular to the multicellular organism, from monera to man and from man to the finite gods.

God is limited by His tools as man is. The fashioning of a new tool by the God-Power means clearer and more efficient expression of it. On all planes labour is the law of increase; if you will not work neither shall you develop. On all planes each thing fashioned is dependent upon all other things; that thing which does not reciprocate the help given by other things perishes. The parasite is the symbol of an inverted self-love. Matter is the chariot in which God rides; time is motion, the forward movement of life; space is the static aspect of God, the no-thing in which all other things exist.

All worlds are the workshops of God, therein does the Divine Idea slowly come to fruition. In God there is no past nor future, all is an eternal now. The idea and its realisation are ever present to the Divine consciousness. God lives in the present tense. God being absolute, all else is relative. The analogue of the Divine Consciousness in the mineral kingdom is sleep, in the vegetable kingdom it dreams, in the animal kingdom it slowly awakens, in the human kingdom it comes to self-realisation. God absolute is not unconscious but subconscious. Creation is the forward thrust of that consciousness through the various kingdoms of being towards self-consciousness. Self-consciousness rests upon the subconscious, is in fact an emergence of it into activity. This emergence is the Divine utterance, the living word of God, the word made manifest and made flesh. The word is an expression of thought; thought is a phenomenon of consciousness; there is thus cause, means and end.



## II.

To many the chaotic condition of our times seems to be the very negation of an ever "guiding and upholding power." The advice of the ancient scribe that we should "add to our faith knowledge" is—at least by some—more honoured in the breach than the observance. But it is certainly true that the addition of knowledge to our faith, while it may result in its modification will also deepen it. And it will be perceived that credulity must not be confused with faith. Faith indeed demands a robustness of intellect, a critical acumen that is the death of all credulity. For the prime condition of faith is to hold fast to "the substance of things hoped for, and the evidence of things not seen," which undoubtedly demands a knowledge of that which is hidden from our outward vision. Hence, in the midst of much of the repining we hear to-day, we are certain there never was a time when the directive power of the unseen was to us so manifest as it now is. The very restlessness of the age combined with much that is cynical speaks of that activity. If Mercury has thrown the apple of discord amongst men, it is that they may the better appreciate the harmony of life.

Although we live in times when the fabric of our social life is being rent in twain, yet the very rending of it will reveal a holier beauty than any we have yet seen. The pattern that is being woven in the loom of life is too vast for us to see in its entirety, and we are apt to judge the whole by a glimpse of one tiny curve of its tracery. We must in fact so sink ourselves in the whole, so steep ourselves in the Divine Consciousness, that we can look through centuries and then we shall perceive in clearer manner the tendency of life. What then is God fashioning?

## III.

The use of tools presupposes that the Divine Architect has some purpose to accomplish. With all due respect to the thought that in the Infinite purpose cannot exist as it implies imperfection, we yet see by the onward movement of life that imperfection does exist. We are relative and to us all other things are relative. We cannot rise to the heights, or sink to the depths of the absolute. The use of tools then implies purpose, and we will speak briefly of that purpose and then apply the lesson, confining ourselves to our own solar system.

Tracing our way back along the evolutionary tract we come to the primeval fire-mist, the veil enshrouding the Divine purposes. That mist as the outward embodiment of the Divine consciousness held within it the possibilities of all future unfoldments. It was inspired by the Divine breath, involved in it was all future evolutionary developments. The Divine idea was there, working with the tools at its disposal, and continually forming new tools. So, with the process of the ages, out of the invisible came the visible, out of the original substance came the material expression, the veritable materialisation of the thought of God, the marvel and wonder of which is forever spread for our beholding, though we see it so seldom in this light.

Thus, from out of the primeval fire-mist the solar system was born, and our earth, born of the solar ray, and baptised in it, ever since became the cradle of life, wherein the subconscious awoke into conscious activity until the King—or able man—appeared; the being above all beings capable of manifesting in greater degree the divine consciousness of his Maker. Through countless ages life had laboured to produce man, the comparative fruition of the Divine Idea. Organic evolution reached its apogee in him; the greater evolution of consciousness began in him. He was the finest tool which life had fashioned for the power of God to use. And though a tool, fashioned by the Master Architect, he becomes at once a co-operator with Him, and an imitator. Man, too, fashions tools, and in his actions for ever after preaches the doctrine, "The tools to them that can use them."

## IV.

The common tendency of men is to regard the particular form of society in which they find themselves as a final and permanent expression of the social consciousness. Therefore, when that society shows signs of decadence they become perplexed and seek to bolster up the structure and

to grasp at the power which is passing from their hands. Thus we have two sections of society, one continually pressing forward to something higher, and the other which is generally the most powerful for a season, striving to maintain things as they are, intensely believing or trying to believe in the permanence of the social structure. They fail to see that in whatever particular form the social consciousness of the people is expressed it ultimately becomes too limited for the free and full expression of it. Just as life-forms register the development reached by the life within, so does the form or structure of society register the life of that society. And just as the form in which life is expressed is abandoned when it ceases to provide the best means for life's expression, so must the social form be abandoned when it hinders the free play and development of the social consciousness.

But both processes are gradual, though circumstances may hasten them. Thus civilisations, or the forms in which the social consciousness of the peoples of past times were expressed, have passed away, each contributing something to the mass consciousness and life stream of the human race. Each has been in turn a tool of God, which has been used by the immanent life and consciousness for the unfolding of the greater and more perfect humanity. Thus we have arrived at a period where our social structure is acting as a hindrance to the further development of the social consciousness of the people. This form must inevitably pass away. All history points to it, it will possibly undergo many modifications, but its final disappearance is certain. For one thing, it is clear that the economic insecurity of the people must be replaced by a just and equitable economic security. Unemployment with all its attendant evils must be banished. And it is certain that a higher form of social life will call for a sterner self-discipline than any we have had in the past, though this will be so natural that none will regard it as anything but right and proper, especially as it will lead to greater freedom. We shall realise as never before that we are dependent upon one another. "All for each and each for all" will be the watchword of the coming social expression.

## V.

Ideas are the seeds that ultimate in social changes. The power of thought is rarely realised, and the common error of the governing classes in all ages has been that, by persecuting or martyring the thinker they could kill his ideas. But once an idea has been expressed to another it passes from mind to mind, enkindles other thoughts, continuing to grow until it compels recognition.

Now, one of the errors of to-day when you speak of the changes going on in our social life, is for people to use arguments drawn from experiences of the present system, which they fondly believe shatter those advanced for a better social order. Comparatively few realise how our ideas are influenced by our environment, and that is why so few realise how social changes will necessarily make great changes in the thought life of the people. With all its organising ability capitalism is tottering to its fall. Competition by the very selfishness it engenders tends to defeat itself, and compels the capitalists to combine for mutual support, the result being for capital to become concentrated into fewer hands, thus the cleavage between the haves and the have-nots becomes wider, and across the gulf of capitalistic incompetency the two classes view each other with distrust. It is the mistake of the capitalist system that it treats men not as thinking beings, but as so much labour commodity, as hands and not living souls. There is thus a starvation of the mental and spiritual life of great masses of mankind which is bound to eventuate in revolt.

The soul of a people cannot be kept in bondage for ever, and the present unrest is at once a scathing indictment of our social system and a protest. The materialistic conception of history has its gaze mainly concentrated upon the economic forces which have been operative in the life of the people from the dawn of man's appearance, and these forces are really a first demand.

Hunger is one of the tools of God, the goad of which urges man to greater effort. The primary needs of our physical body are the basis of our higher social and spiritual

desires. The demand that our bodily needs be met is a primary need of human life. It is useless to preach of a glorious heaven in the "beautiful golden sometime" to those who are incessantly worried as to where next week's food and rent is coming from. The natural and legitimate demand of the soul is for an assured security of its elementary needs. Given these, the higher life can bloom, and as the nature of man is indefinitely improvable, there is no limit to the heights which mankind may not reach.

Man responds to his environment, and when the worker is crushed to the curb by wealth (which he has created) flaunting by in its motor cars, you cannot expect anything else but revolt. But all these forces, selfishly as they have been used by man, are being used by higher powers for human emancipation, and I have no fear but that the future will find our struggle changing to a higher level, a level where we shall realise the interdependence of mankind, and the necessity of co-operative effort towards a higher standard. Thus man, as a tool, becomes gradually more efficient. He gradually grows to a clearer understanding of the purpose of life, and becomes a conscious co-worker with God; realises the underlying purposes of evolutionary unfoldment, and instead of working blindly, comes to work more and more intelligently, and even though it be through upheaval, revolution, and social overturn, will surely come to that level of material and spiritual emancipation where human brotherhood will become a definite part of our mental and spiritual equipment, and it will be as strange in the new social life that is being born for men to speak selfishly of their own personal gain as it now is for men to utter altruistic sentiments. In that day a man who works for others will not be accounted a fool, but one who perceives the true value of life.

And so the Divine dream of God will slowly come to realisation, as age by age He fashions His tools, uses them, and guides all towards the desired end without haste, calm in the assurance that the very pain of the struggle will develop in man those powers of mind and soul which will reflect in fuller glory the Divine Ideal of a perfect humanity.

## The Methods of Science.

A. J. Wedd, Madras, India.

TRUE scientific research is conducted along two lines, which can be designated the subjective and the objective. In the first one starts a theory which seems to explain some few facts, and then collects and examines other similar facts and makes them fit into the category already formed. If these facts require a new heading or division, it is necessary to invent a new class under a new name, but always with this reservation, that the class is only a useful division that can be subdivided again and again.

The second line is only the reverse of the first. One finds a number of similar things or objects, such as flowers, having certain similarities in form, and when you have sufficient you give them a class or division. The greater danger in both cases is that of prejudice creeping in, forcing objects into a class because they have certain rather similar forms, but which really should be studied more fully and justify at least a sub-division.

We talk of an open mind, but that mind is always full of pigeon-holes, formed by our past experience, and we carelessly throw new and unexpected facts into one of them from carelessness, or laziness, but most often from fear of disarranging our collection; for this shortcoming which is universal we have many names, some of which we never for one moment apply to ourselves, but in truth all of us are bound by prejudice. Certain lines of thought once started run along well-worn grooves, till they come to certain buffers, generally consisting of some rather high-sounding name or tag or text.

It is quite amusing to watch this happening in religious questions. The people who use the Bible quite indiscriminately, with absolutely contradictory passages kept ready to smother clear thinking. The mind, open to subdivisions of general great truths, must be ever on the alert if he would advance in knowledge. Man does not progress from ignorance to truth, but from smaller to greater truths, from

large universal headings to smaller and smaller subdivisions.

The realisation of this great fact would be of inestimable benefit in stopping people quarrelling, especially over religious questions, and the superiority of mine over yours. Spiritualism is being handicapped by the want of subdivisions. We must not take for granted that because certain messages come through from our friends that all phenomena are produced by them.

Gradually we are enlarging our enquiry, and most people have a general idea of further categories, messages from friends direct, messages sent through intermediate means, something like telegrams or letters in this world. These latter can be left like some phenomena in haunted houses where the record of a crime remains, and can be read by people at any time or at special times. Then there is a rapidly accumulating body of evidence for other forms of life, quite real beings who inhabit the Unseen: fairies, nature spirits, planetary spirits, and glorious angels who do influence us in many ways.

Then a lot of psychometry points to a reservoir of records which can be tapped, and which seem to be quite beyond limitations of time and space, a kind of cinematograph of past and future. These are some suggestions for subheadings below the central fact, which is "There is an unseen world all about us, from which we receive many diverse influences."

Some people want to make it too simple altogether, and appear to think one is throwing doubt on the fact of their receiving some communications from their loved relations because we must grant that there are infinite mysteries still awaiting us, to increase our love and reverence for God's wonderful Universe.

Those who are afraid that people will lose their respect for a God who allows them to get a glimpse of realities beyond death, have made such a feeble man-like caricature of the Infinite Being (whose main categories are Infinite Wisdom, Infinite Love, Infinite Bliss, and Infinite Justice) that they refuse to learn.

## The Healing of Anthea.

Doris Severn.

ANTHEA was a broken-hearted woman, elderly, with almost life-long bad health, no settled home, no relatives, and no very intimate friends.

Her husband, devoted lover and friend of over 36 years, whose love, forethought and care had padded her life against all trouble and all worry, had been snatched from her side suddenly, without warning.

One hour she was having dinner with him, fearing no disturbance of the quiet settled comfort of her life; the next, she saw him carried in dead, a grey face and helpless figure, all that remained to her of that strong, loving personality.

She was alone in an hotel in a town where she knew no one to turn to for a word of help and comfort. Over the strain of the next few days it is best to draw a veil. She struggled through, outwardly calm, able to attend to all that was necessary, upheld by a power not her own. But at night, when there was no one to see her, and no one to ask, "Why are you crying?" she wept till it seemed as if soul and body must be torn asunder.

This continued for many months. Her face was ravaged by lines which had not been there in the morning of that fatal day. She was aged as if a blight had passed over her. Still no light came to pierce the darkness. She besought Heaven unceasingly day and night, that she and her beloved might have some means of communication with each other.

They had both been psychic, and together had made many investigations and done some useful work. She had never dreamed of complete suspension of intercourse, never once had she thought it possible. Once she had said, "Well, when one of us goes it will not be so bad for the survivor, as in many cases, for of course there would be communication practically at once." Her husband, instead of assenting as she had expected, had replied very gravely, "Perhaps—I do not know." Now that it had really happened



found herself left without a ray to pierce the Cimmerian

Almost, but not quite, she doubted the loving kindness of the All-Father. Something saved her from that last thought. "Why give us this love, only to tear us apart in such shocking circumstance, and then prevent all communication which might have softened the separation?"

So she beat at the closed door with pleading hands—till they were bruised and bleeding, and still no help

Then she had a message through a friend that he was with her, but her grief made it impossible for her to leave him, and she must curb her sorrow and strive for peace and resignation.

So she did strive, with some small results, far less than she had expected, but still, better than nothing. One day she was lying on her bedroom sofa, loth to go to bed and spend long hours turning from side to side, unable to sleep for the anguish that filled her heart. As she lay, the quiet descended on her, her pulses became slower,

Far away, as if at the end of a long corridor, she heard her husband's voice call her pet name—once, only. She rose, and made haste to bed, hoping for more. Instantly sleep enfolded her, and she found herself clasped in her husband's arms. Oh, the rapture of being held in those arms once more, and feeling his kiss on her cheek. The rapture so intense that she became faint with it, and murmured, "Put me down." He laid her down on the ground without a word, but she felt his unspoken anxiety and uttered, "It is all right, dear." Then it all passed.

Once he came to sit on the side of her bed, dressed in a coat of fine white serge, looking many years younger, and looking into her face with eyes sparkling with fire and joy more than they had ever been in life. But he did not speak one word, nor did he attempt to kiss her. She put her hands and grasped him by both his shoulders to feel him as firm and solid as herself. For a moment they looked into each other's eyes, the love-light beaming from both. Then the pale golden light that surrounded him, enabling her to see every detail of his appearance, faded, and the vision was gone.

"Thank the Lord I am through the stone wall," she breathed fervently, feeling her whole being uplifted and cheered.

Not unnaturally, she confidently expected this was only the first of many experiences, but, alas, she found nothing more came. But she has now attained to a quietness and resignation which she would once have deemed impossible. She realises that He who gave her this wonder-love had the right to deprive her of it.

No soldier has a right to say the post assigned to him is too hard, so the soldier in life's battlefield must show an equal submission and self-abnegation.

At long intervals she dreams of being in his company. It seems natural, as if the great parting had never taken place, and she has never had what she would have called the "clearing up interview." She would have expected to fall into his arms and to hear the dear voice say, "My darling, how I have longed to tell you I know how hard it has been for you." She has never hinted that it has been hard for her. She thinks that they are together on the psychical plane, that the separation has not taken place, but that the violent shock of his sudden passing prevents the impressions registering on the physical brain.

She waits in faith and hope. Spiritualism, combined with church teaching, has saved her from mental and spiritual shipwreck. She expects at no very distant date to join her beloved in the Summerland, to live, perchance, in a replica of the pretty house which she loved best here, and to be able to join in the many occupations which make that other life delightful. She has passed through the stormy waves, and is nearing the peaceful harbour. "So she hushes them into the haven where they would be."

He who looks anxiously forward to a vacation is a slave to that vacation. He may accept the vacation when it comes as a matter of course, and maintain freedom and health.

## Mr. W. H. Robinson.

ON Sunday, July 3rd, I journeyed to Newcastle-on-Tyne to aid in the work of radiating the white light of ideal Spiritualism, but previous to my lecture, which was at Gateshead, I visited Mr. W. H. Robinson, one, as all know, of the most enthusiastic and able Spiritualists of the North. This veteran has attained a very ripe old age. He has retired from the platform and from business, leaving the extensive and successful book-selling enterprise entirely to his sons. It will readily be understood that the building up of such a large concern implies not only the possession of superior intellectual powers, but also the social qualities of fraternal love, etc. Although in somewhat failing health, I found the Tyneside Seer in the best of spirits, and after "breaking bread" with him, we sauntered on to the lovely great moor, which is almost within a stone's throw of his residence. Here we enjoyed an invigorating and inspiring breeze, while

"A lake lark twitters from the quiet skies;  
And from the west,  
Where the sun, his day's work ended,  
Lingers as in content.  
There falls on the old grey city  
An influence luminous and serene,  
A shining peace."

We discussed the progress of the Cause, and Mr. Robinson held that the great need among our people at the present time is culture. On the inspiration of the moment he, in effect, said, "Life is rich in blessings, and of them all few are better and nobler than a good book. With the average Spiritist (not Spiritualist) reading, if it has ever been one, is a lost art. Yet good literature offers us advantages well-nigh priceless. A book worth while is a doorway opening into the higher spheres of the spiritual life."

All readers will agree with this. I have met many so-called mediums who said that they had no need of books, their "guides" being able to impart to them all necessary knowledge. They thus believe that wisdom can be poured out and into them like tea. No wonder almost all they utter is a sort of emotional piffle.

The true Spiritualist is continually endeavouring to perfect himself. Jesus, the greatest of spiritual teachers, said—and it is one of the greatest sayings that fell from his lips—"Be ye perfect even as your Father in Heaven is perfect."

There can be no true inspiration without a cultivation of the faculties, this cultivation cutting the required paths in the brain, the organ of the mind, for the spiritual light to flow through.

In the course of our conversation my friend uttered many beautiful thoughts, but not having my fountain pen and note book to hand, I am unable to reproduce them. Our brother is full of the love of humanity. Light brings love. First light, and then all that light reveals. Let us do our utmost to advance our own unenlightened, to bring them out of their little cabins of experience. Ideal Spiritualism restores to the soul its personal prerogatives, and summons it to exert all its powers.—JOHN RUTHERFORD.

WE are pleased to see that a Spiritualistic monthly paper, "O Espirita," is issued from Barreiro, Portugal. The number before us deals with the necessity for an Association in that country, whilst a lengthy article deals with the elementary principles of the subject as laid down by Allan Kardec. The journal seems to adopt largely the scientific attitude.

DR. A. L. HERRERA, Director of Biological Studies, Mexico, claims to have manufactured artificial cells which are capable of reproducing themselves, and he intends sending microscopical preparations to the Academy of Sciences, Paris. The claim to produce life from non-living matter has been debated through the ages, and excited keen controversy. The attitude of science is that all life comes from life. It remains to be seen whether the important claim of Dr. Herrera is based on solid fact, or whether somewhere there is a leakage.

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FRIDAY, AUGUST 5th, 1921.

**The Poltergeist.**

FROM far Australia comes news of mysterious occurrences at the house of William Bowen, a ganger, who resides at Guyra, a prosperous little township in New South Wales. The phenomena take the form of stones being thrown at the house, the smashing of windows and heavy thumps upon the walls. The "Harbinger of Light" tells us that the phenomena appear to centre around a 12 year old girl, Minnie Bowen, and the violence seems to be directed against her. Stones crashed through the bedroom windows and fell on her bed, and the thumpings occurred when the police were inside the room watching her. The "Sydney Sunday Times" says, "Bump after bump was heard, sufficient to shake the cottage to its foundations, and audible to watchers 100 yards or more from the house."

The Sydney police have sent a number of constables in charge of a sergeant to investigate the case. Several of them, reinforced by some 40 carefully chosen men, and including a J.P. or two, were deputed to watch the outside of the house, whilst a couple of constables remained in the bedroom with the girl. The knockings still occurred, and those outside the house were confident that they came from inside, whilst those inside were quite convinced that they were produced externally.

The Superintendent of Police at Sydney, who did not personally visit the scene, contemptuously dismisses the occurrences by referring them to the antics of the girl and local larrikins, but the public want to know why, if this be the case, a dozen police with two score assistants are impotent to catch the offenders.

It further appears that Minnie Brown was recently removed to the home of Mrs. Shelton some distance away, but the trouble followed her. We are not told whether she took the "larrikins" with her in her pocket. It is admitted that on one occasion when at home the girl picked up a piece of wood, and twice struck the wall with it in imitation of the thumps, but this she did openly and when watched. Mr. Alex. Hay, a prominent business man in Guyra, who has taken an active part in the endeavour to elucidate the problem, says in a long interview with the "Sydney Morning Herald":—

As a matter of fact, one night the sergeant was inside with the whole family, including the girl, whilst Constable Taylor and two trusted civilians sat within a few yards of the wall on the outside. Notwithstanding these precautions, seven very loud raps came on the wall in quick succession. As soon as the first knock was heard a powerful spot-light was turned on the walls from a distance of 30 yards. Thus, THE OUTSIDE WALL WAS IN A BLAZE OF LIGHT WHILST THE KNOCKING WAS GOING ON. When the knocking had ceased Constable Taylor and his two companions insisted that the knocks came from the inside, and that no stones fell on the

ground on the outside. Sergeant Ridge had insisted, however, that the knocking did not come from inside, as he was closely watching every person in the room.

I might also quote another case, during which posted six trusted men, standing with their backs to the outside wall of a 12-foot room, after which we placed the girl in the inside of the room, with a good fire burning, and being closely watched by three men, including Constable Taylor. Notwithstanding this organised guard, two very loud knocks came on the wall. As usual the men on the outside insisted that the knocks came from the inside, whilst the watchers inside believed that they came from outside. I would like to mention that the six men picked for positions on the outside wall were selected from at least 40, and were absolutely above suspicion. Constable Taylor, one of our old J.P.'s, and myself were inside watching the girl. I could quote many cases similar to these two, where every member of the Bowen family has been under strict observation whilst the knocking went on.

It is evidently a dangerous pastime for anyone who may be practising tricks, since Mr. Bowen has become very much incensed at the annoyance, and on a recent occasion when the rappings occurred rushed out of the house with his gun and fired three shots in the direction from which the stones appeared to come.

The police having failed, and a local committee of vigilantes being unable to fathom the mystery, Psychical Research methods are to be applied. Sir Arthur Conan Doyle left Australia a few months too soon to be an observer, which is to be regretted in view of the fact that he had had some experience of such investigations.

These Australian happenings, however, do not stand alone. Poltergeist (noisy ghost) phenomena have a long history, and readers will remember a recent case at Home in which Dr. E. T. Powell was interested. To the Spiritualist they are perplexing. Whilst they generally centre round some particular person, yet they have been known to happen when no one was actually present. The elements of disorder being traceable subsequently. In many cases the phenomena are quite probably due to some troubled spirit, whilst in others no evidence has been adduced which points to this explanation. The violence of the force at work is often very great, whilst the phenomena produced are generally annoying and meaningless, reminding one more of the playful antics of animals than irresponsibles than a deliberate attempt to attain a definite object.

Doubtless, as consistent research makes us more familiar with the borderland between the two phases of human activity, we shall find the present complexities simplified.

One thing, however, appears certain, that such phenomena are supernormal, and we have more to hope for from the methods of the Psychical Researcher and the medium than we have from the cumbrous and limited method of the police, which is but another way of saying that "the shoe-maker must stick to his last."

The armchair critic who has seen nothing and dwells in a limited environment bounded by his own experience, can often give us explanations galore, but the individual critical faculty who has spent a few years in research is generally more modest. The complexities of life, in its larger phases are far greater than even the Spiritualists' imagines.

IGNORANCE can only be seen by the wise and exhibited to the wise. This is why it exists; if it could see itself, it would cease to exist.

WEST HARTLEPOOL had a glorious week-end recently with Mr. W. R. Sutton, of Sheffield. This remarkable medium gave many proofs of the continuity of life after death, giving full names to many, and delivering helpful messages. Three absent members were called by name, and a message given for them, which, to those who knew the circumstances, was most appropriate. The services were well attended, and both spiritually and materially were most helpful.



## CURRENT TOPICS.

**Spiritualism in South Africa.** REV. WALTER WYNN, after completing his series of lectures in Pietermaritzburg, has gone forward to Pretoria. He left behind him in the former town a state of animated interest in Spiritualism, and the controversy aroused has caused hundreds to direct their attention to the investigation of the subject. He has certainly achieved his main object there. "The Pretoria News" gives an excellent report of his first lecture in that important city on June 28th, which, whilst non-committal in its attitude, is essentially fair. Doubtless the wind has begun to blow long ere this.

**Popularity May Become a Hindrance.**

WE are besieged with letters re the healing powers of Mr. J. Roberts, of Cleckheaton, whose remarkable abilities have been considerably exaggerated, and sensationalised by the public press, one journal stating that he is seeing hundreds of people per day. We have known Mr. Roberts for several years, and have a high opinion of his ability. He is an unassuming man who has done and is doing a good work. For some years he has been President of the Batley (Yorks.) Spiritualist Society, and the building fund of the church has greatly benefited by his healing abilities. Notoriety is the last thing he requires, and it is hindering him in his work. The psychic healer needs peace and quietude in which to use his abilities, and exaggerated statements concerning his seeing hundreds of people per day do not help. A flood of correspondence has overwhelmed Mr. Roberts, which is beyond his power to deal with.

**The Peace of the Seance Room.**

THE successful use of psychic or mediumistic powers depends very largely on the quiescence and peace of the conditions under which they are used. Particularly is this the case where the psychic faculties are in the early stages of unfoldment, and the possessor of them is unaccustomed to the bustle and movement usually found where crowds of people are seeking sensation. Hence, we deplore the sensational methods which are sometimes adopted in advertising mediums which often attract only the lover of novelty and sensation. Mediumship is a very serious subject. A sober and dignified notice will attract the thoughtful minded, where the methods of the showman will not only repel such, but will create an atmosphere which severely handicaps a medium unless he has a long record of public life behind him.

**Careful Preparation Necessary.**

THERE are those to-day who attend a seance in the attitude of mind in which they go to see the "fat lady" show. We have had several complaints from mediums whose seances have been ruined by individuals actuated by no desire other than incredulity or sensationalism, who have come straight from the bar of a public house, or direct from a heavy dinner, into the seance room. It is, of course, easy to blame the medium in case of a failure—or worse, but Society officers and others should show some discretion in extending invitations to those seances which are of an extraordinary nature.

**An Anecdote of W. T. Stead.**

WE remember Mr. W. T. Stead telling a Halifax audience of an incident in which he invited three or four London business men to a materialising seance. The meeting was to commence about 3 p.m., and W. T. Stead, knowing something of the conditions necessary, agreed to meet them at noon. "What time is this seance?" asked one. "Three o'clock, and it takes about half an hour to get there," was the reply. "Oh, then we have just time for a jolly good dinner," remarked the questioner. "No, no!" said Mr. Stead. "We have just time for a light snack and an hour in St. Paul's Cathedral to prepare ourselves for the meeting." His programme was carried out, and, said he, "We had one of the finest seances I ever attended." That's just it. The mental and spiritual faculties need to be fully awake in order to secure the best

results, and to side-track the vitality into merely physiological channels reduces their vibrations to a materialistic level.

**We Must Protect Our Own.**

WE have, perhaps, digressed from our original point, but we have said something which needed saying. We deplore the tendency to apply to mediumship the methods adopted by the showman. Those outside Spiritualistic circles little realise that by such methods they are sapping true mediumship at its very source—at the point where it contacts itself with the spirit world. It remains, therefore, for those who do know the consequences to protect our mediums from every attempt to use them as a means to create mere sensations and popular advertisement.

**For the Student.**

WE have received from Miss Kitson, 17, Bromley-road, Hanging Heaton, Batley, Yorkshire, a copy of "Spiritualism for the Student and Investigator" (1s.). This is intended as a handbook for those students who intend sitting for Grade V. of the B.S.L.U. examination. The matter is concise and well arranged—well suited to its purpose. Various phases of Spiritualism are treated by Dr. Ellis T. Powell and Messrs. E. W. Oaten, A. T. Connor, Alfred Kitson and J. Tinker. The British Spiritualists' Lyceum Union has now completed a stairway of education. Examinations are progressively arranged in five grades, and the Grade V. Certificate becomes the preliminary to final examination for the S.N.U. Diploma. A few years of such system should greatly improve the standard of efficiency of Spiritualistic platforms, and we commend the handbook to those who are seeking efficiency. It is by no means exhaustive or extensive, but thought-awaking and stimulating.

**Catholics and the Bible.**

THE Catholic Bible Congress recently met at Cambridge, and Mr. G. C. Coulton, University Lecturer in English, offered a number of criticisms concerning the attitude of the Catholic Church towards the various translations of the Bible. Canon Barry suggested the possibility of the Roman Church adopting the Authorised Version, but this excited tremendous opposition. Cardinal Gasquet (who is the head of the Vulgate Commission) told of the difficulty which was being experienced in the revision of the Vulgate. "It is no end of a job, and many a time we wish we had never commenced it, but it is necessary for the honour of the Church," he said. And when it is completed we suppose there will be another version to quarrel over. The fact seems to be that while various sects are disputing concerning texts, there does not seem to be a single translation of the Bible which gives us a reasonable and accurate interpretation of the basic manuscripts.

**Severe Criticism.**

MR. COULTON, in a pamphlet, "The Roman Catholic Church and the Bible," takes seriously to task writers like Canon Barry and Cardinal Gasquet, charges them with gross errors concerning the history of their Church, and with maintaining those errors after they had been made plain. Mr. Coulton also condemns the Romish Church for neglecting to give the people a reliable version, and with keeping the Bible from the people as long as possible, and further he seems to justify his charges. In these days, when the disputations concerning texts are prevalent, it is well to remember that the verbal accuracy of any text can be a matter of uncertainty, whilst even the Greek version has often been tampered with. The difficulty lies in the very nature of the case. The translations were given us by those who had a set of opinions and interpretations of often difficult passages have been made in the light of the preconceptions of those who gave us the translations. Only as the larger facts of spiritual experience come to men can the full contents of the experiences of others be discovered in ancient records and modern psychic investigations are helping forward the time when clarity shall supplant fog.

Let me be nothing, but let God be all in me.

## Help Wanted for Stratford-on-Avon.

SIR,—It may interest the readers of THE TWO WORLDS to know how Spiritualism is going on at Stratford, and why a centre was attempted to be organised there.

On Sunday, November 28th, 1920, at the Brotherhood or F.S.A., the Rev. Father Martin Edwards, of Aston-le-Noble, Northants, was the speaker, and took for his subject "The Dead"—a subject suggested at the time by the burial of the unknown warrior. The local press reported over a column of this address, including the Rev. Father's attack on Spiritualism, its mediums and the mourners, broken hearted and in distress, who at this time appealed for knowledge and evidence that their loved ones lived, and where. These message-bearers of comfort to the mourner and "heavy at heart," his reverence sat upon.

A friend of mine wrote and asked me if we, as Spiritualists, could not get a good exponent to come to Stratford and defend Spiritualism as a counterblast to the Rev. Father's attack.

I wrote to the secretary of the Brotherhood, and he informed me they could only accept in defence such men as Sir Oliver Lodge or Sir A. Conan Doyle. Of course, he must have known that Sir Oliver Lodge was in America and Sir Arthur Conan Doyle was in Australia. In reviewing the circumstance, we offered the names of other good men in our Movement, but were courteously refused. So then, even at a possible sacrifice, an attempt was made to organise a centre for Spiritualistic investigation—a church.

The first meeting was held on Sunday, April 3rd, 1921, just the date when the miners' great lock-out commenced. It has been a struggle because of the lack of train service and finance (collections) to keep this effort going. It has been continued, however, up to date, and we thank those mediums who have come forward and given of their best, and the unseen helpers who have rendered great help in their influence and presence at Stratford.

I have been so far their willing instrument for the spreading of the glorious truth, "There is no death." Now, as autumn and winter are drawing near, during which my physical condition and age may not allow me to continue the work, I appeal to our fraternity and the local Union to take the matter in hand. There is a very suitable (new) room in Meer-street, with accommodation for 100 to 130 persons, rental 10s. for Sunday, inclusive, with about 50 new propaganda hymn books in use.

The meetings have been advertised in the local press each week since April 3rd. Mr. S. Bartlett, 47, Bishop-st., Coventry, who is responsible for this attempt, would be pleased to hand over the stock to any one who desires to carry on the work for the winter six months, regardless of about £15 out of pocket expenses he has incurred during the summer months in his attempt to organise and propagate this centre at Stratford. There is no membership yet.—S.B.

## 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.

### AN OPEN LETTER TO SPIRITUALISTS.

FELLOW SPIRITUALISTS,—What is wanted in the Spiritualist Movement? I will tell you one thing, at any rate, that is wanted, and that is a frank criticism; not only of we who are on this side, but of those also who are on the other side. Quite recently, indeed it was but yesterday, I attended a Spiritualist meeting. What would Jesus have said to a controlling spirit at that meeting who spoke through the physical organism of a medium? I suggest that he would have said this: "Friend, you are suffering from swelled head. Not only are you silly enough to place yourself on a pinnacle in relation to us, but your assertions are not altogether accurate, and you demonstrate that you are more or less ignorant."

Criticism should not constitute playing the fool, for then it is itself open to criticism; but should consist of a

sane consideration of that which is said, and, it may be, of the manner of saying it, and pertinent observations thereon.  
W. GREGORY.

### S.N.U. FUND OF BENEVOLENCE.

SIR,—I have pleasure in reporting income for June, as follows: Rex Sowden, sale of bookmarks, 2nd donation, £6; B.S.L.U., collection, Burnley Conference, £3 10s.; Total, £9 10s. With grateful thanks to all friends, yours sincerely,  
MARY A. STAIR.

14, North-street, Keighley.

### CONCERNING JESUS CHRIST.

SIR,—Not long ago modern science and the Christian Church were in bitter conflict. Whilst they were in deadly grip Spiritualism grew to be a Movement to be reckoned with. When this was recognised by the Church her alarm increased, and she took to her bosom her former foe, in order to oppose more effectually this new Movement, forgetful that such an alliance was in essence self-destructive. Spiritualists could afford to smile at this, because they knew that the combination would weaken each of the opponents, and at the same time it gave evidence of the strength of their own position.

It is not so amusing, however, when we see some Spiritualists adopting similar tactics in order to destroy a certain Christian school of thought in their own body. The article above mentioned quotes with apparent relish one who was probably the most powerful materialist of his day. He not only sought to destroy the Messiahship of Jesus, but strove to destroy all belief in God, spirit, soul, the after-life, and everything pertaining to spirit. The quotation in question would apply equally to all the Founders of the great world religions, to God Himself, and to many of the things that Spiritualists hold dear.

We require something more convincing to disprove the world Leadership of Him who manifested through Jesus of Nazareth.  
R. A. BUSH.

### CRITICISM OF MODERN CHRISTIANITY.

SIR,—As a member of one of the Nonconformist Churches, and a reader of your very interesting paper, may I be permitted to say a few words about the criticisms of Modern Churchianity; which from time to time appear in THE TWO WORLDS? I think the writers must be those who left the Church some years ago in disgust with the narrowness and cruelty of some of the teachings.

I was brought up on a hell-and-damnation creed, and the great idea in my religious training seemed to be to frighten me into religion. Thank God those days are past. I think there are comparatively few of our older ministers who believe in eternal punishment, and certainly not more than one per cent. of the younger ones. A great number of our young ministers were at the front—some as chaplains and some in the ranks—and if they had any ideas of clerical superiority in them, well, all that nonsense was knocked out of them. The findings of the Psychical Researchers are revolutionary modern theology; the war, with its suffering, has raised many problems in the young ministers' minds which never occurred to the last generation of ministers in their comfortable studies, and I firmly believe that at last the Churches are waking up.

Mr. Westrope surely is wide of the mark in calling the "Worm" school Modern Christianity. As far back as 1903 a committee of ministers met to compile a new Methodist hymn book, and when Rev. W. L. Watkinson rose and suggested, "Let us have no worms in our new hymn book," his resolution was carried with a storm of applause. I know there was a good deal of cant in the Church some years ago, but now among the many professing Christians I know I cannot call to mind one out-and-out hypocrite. Personally I am not afraid to speak out, and it is quite surprising to find the number of people who are unorthodox, but are afraid to own it. Thank God that is going also. Our young students are quite fearless, and boldly preach the larger hope, and we are expecting great things in the near future.

L. GUMMERSON.

[Please write on one side of paper.—Ed.]



## "SPIRITUALISM AND SOCIALISM."

SIR.—I have followed with interest the correspondence on Spiritualism and Socialism. I should like to ask Mr. Stockwell and others exactly what they mean by the word "Socialism." Socialism, as generally accepted to-day, aims at the destruction of the present social system, whilst Spiritualism aims not at the destruction of religion, but to improve and better it. How can the forces of construction and destruction be united?

ARTHUR BLATHERWICK.

## PSYCHIC GIFTS.

SIR.—I would be pleased if you would allow me a little space in your valuable paper to answer Mr. Stockwell's request in a recent issue of THE TWO WORLDS for information regarding psychic gifts, and how mediums indicate them. In the first place, allow me to point out to our friend that all mediums are not alike, and there are differences in their character of mediumship. Thus, it follows that mediums will have various ways and means of indicating a person's gifts. Personally, when describing one's gifts, I receive a visualised impression in the form of a symbol, which signifies to me the particular gifts a person may possess. Proceeding thus, I get an impression as to the methods and conditions most essential for the development of such powers. Other mediums, no doubt, will be glad to give further information respecting their personal experience on the matter.

ARTHUR CLAYTON.

## THEOLOGICAL CONTROVERSY.

SIR.—Permit me a few lines in which to express my appreciation of V. C. Deseritis' remarks on the above subject. As Spiritualists we are too much given to criticism and condemning views and beliefs with which we are not in agreement, forgetting that different minds see truths from different standpoints, and that beliefs which may repel us may be helpful and uplifting to others.

V. C. Deseritis' views on Biblical history are well-known to readers of this journal. He writes from knowledge. He has made his own by research and by a broad-minded insight into a subject which presents problems baffling and misleading to the superficial reader. Personally I feel indebted to V. C. Deseritis for his remarks so tolerant and suggestive. Spiritualism, in its higher aspect, has a purifying influence—all its own—convincing where mere argument and abuse serve only to irritate and annoy.

A. E. FITTON.

SIR.—The two letters under the titles of "Theological Controversy" and "Whither Wending" appearing in your issue of July 15th, deal in dignified manner with two aspects of an important subject. The letter by V. C. Deseritis is an appeal for toleration, whilst that over the name of Percy Smyth will, I feel sure, appeal strongly to those who have discovered the foundation of knowledge by experience.

Whilst I admire the tone of the former letter, there appears to me to be one or two sentences, the inferences of which do not ring quite true to fact. What is the position? There recently appeared in the Spiritualist press a letter with a very strong theological bias, and having regard to the activities of several gentlemen in the Movement who are not of the Movement, activities that centred around "reviving" Spiritualism with "Dead doctrines that are even now fading."

Some of us may have been justified in thinking that that letter was but a "feeler" to see how we should take it. We are surprised, therefore, if some do appear to figuratively foam at the mouth and say they are out to smash Christianity. Such action may be extreme, but may it not have been necessary?

Again, is it true that the "most foolish opponents are selected for attack"? The term "foolish opponent" can hardly be applied to one who endeavours to lure us into accepting doctrines that are becoming less and less credited by the scholars of his own school. If it is true (and it is true) as Canon Barnes has told his congregation at St. James Church, Cardiff, on the occasion of the visit of the

British Association last year, that the principle of evolution must be applied to man's moral consciousness, where, may one ask, is there room or need for the theological atonement? Is not the very foundation knocked away from this dogma? Spiritualists should always be tolerant and reasonable in the presence of sincerity, but what are we to think when a scholar, speaking to scholars, on religious subjects, unhesitatingly utters a conviction which contradicts the very doctrines they are so anxious for us to accept? No, no, do not let us mistake good-natured credulity for tolerance. It is true "we are not bound by any of the ideas these people formed about God at any period of their history," but those who have monopolised history think we are.

Do we abuse the Bible when we decline to abrogate our reason to the authority who thinks one thing and teaches another? I think not. It is not we who abuse the Bible, it is we who have been abused by this self-same authority. The Bible was never better understood than it is now, and Spiritualism and Spiritualists have in large measure been the means of effecting this improvement. Have we, therefore, abused the Bible? We cannot "let them alone"—we dare not. It is essential that we defend our outposts, and the need is all the more imperative when the opportunity for the thrust is afforded by those within our ranks.

J. WOODLAND.

## ST. PAUL AS A SPIRITUAL MEDIUM.

SIR.—Mr. W. Gregory made what he called a "critical comment" on my article on the above subject in THE TWO WORLDS. He bases it on the fact that no original MS. exists of any book in the Bible. The oldest we possess of the New Testament is the "Alexandrine," to be seen under a glass shade in the British Museum. This is of the third century. Mr. Gregory argues that, as we do not know what the original writer wrote, it is useless to refer to any as evidence.

Mr. Gregory's argument goes too far. How is it that all the world over Christians exist, and are perfectly satisfied with the New Testament as an authority? Christ said, "He who willet to know of the teaching will know whether it be of God." Science calls this Experimental Verification. And the world has been satisfied with it, while St. Paul's teaching is in harmony with the Gospels.

The original writings were probably in papyrus, and as copies were few at first, the flimsy texture would soon be worn out, and "copyists" came forward. These were bound to be accurate, or no one would have employed them. Thus, they were as nearly identical as possible, but as was natural here and there words and phrases got altered, which scholars can now detect, and the "interlined" edition of the R.V. inserts them by writing the two one over the other. But on the whole, the text is undoubtedly preserved, for the Bible is unique, the internal evidence of each book speaks for itself, and the Christian world has found it sufficient to teach what the Christian life must be.

G. HENSLOW.

PORTSMOUTH, SOUTHSEA.—Mrs. Charnley, of Leeds, has just concluded a very successful four days' mission in Portsmouth, during which time her work has made for her a host of friends who have enjoyed to the full her interesting and instructive addresses, and followed with rapt attention her very successful delineations, clairvoyantly and psychometrically given. The mission was undertaken through the auspices of the Southern District Council, and was a first visit.

WHO SENT THE MESSAGE?—A valued correspondent sends us the following communication recently received at his weekly circle. The message was signed "Wilberforce." "The time is not far distant when men will realise the importance of this subject, and give it a place in their consideration. Gradually it will take its place in the education of the young. They will not be considered fit for the duties of life without the full use of all their gifts, psychic as well as bodily. Go on! God bless your efforts! Some mistakes will be made, as they ever have been, but press on! Mistakes lead to better understanding and fuller grasp."

## 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 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.

#### SHEFFIELD DISTRICT COUNCIL.

THE monthly conference was held on Sunday, July 10th, at West Melton. All Societies were represented but one, also in attendance was a good number of associates, and Mr. Rands, of the Sheffield L.D.C. Welcome and reply were given, after which we settled down to business. New associates were made. Minutes and correspondence were disposed of. Arising out of correspondence was a notice to the effect that associates of the Yorkshire Committees will not receive a notice to attend the next Y.D.C. at Halifax on July 31st. A brief report of an E.O. meeting of the Y.D.C. was given, with the hope that Societies would better understand the financial position of the Y.D.C.; also a brief report of the S.N.U. Conference was given, dissatisfaction being expressed at District Committees having no standing here. Society reports again were well maintained, Wombwell fighting for Society being conducted constitutionally. Our balance to date is £10 16s. 4d. We are trying to arrange a speakers' plan, first locally, afterwards with the other county committees, then with the rest of the country. Societies are seeking more to-day to safeguard their interests. There is a movement afoot in this district to make the S.D.C. responsible for goods and money in case of dispute or closing down of rooms. This matter to have the good counsel of the S.N.U. Mr. Webster then gave notice of a motion for next meeting at Goldthorpe. Good addresses were given at the evening meeting by Mr. Webb, Mr. Webster, and Mr. Davis. Mrs. Thickett again presided over the day's meetings. Our thanks are due to the local friends for our bodily comforts.—T. OLIVER, Sec.

#### LYCEUM PROPAGANDA ON TYNESIDE.

THE officers and members of the management committee of the B.S.L.U. had arduous, yet pleasant days on Tyneside between the 9th and 14th of July. Two business sessions were held at Wallsend, and on Sunday afternoon several Lyceums were visited. Mr. Kitson, Mrs. Pickles and others having nice little chats to the children. On Sunday evening services were conducted by Mrs. Pickles, Mr. Kitson, Mr. Williams, Mr. Knott, Mr. Owen, Mr. Mack, Mr. Simpson and Mr. Lord, at Wallsend, Arcade (Rutherford-st.) and Benwell (Newcastle), and at Gateshead (Beaconsfield Hall). On Monday, Wallsend, Rutherford-st., Gateshead (Rectory Hall) and Fowler-street (South Shields) were visited.

Tuesday saw Mr. Kitson and Mrs. Begg at Wallsend and Mrs. Pickles at Fowler-street, while on Wednesday Mr. Knott spoke at Wallsend and Mrs. Pickles and Mrs. Begg at Whitley Bay. Thursday saw the end of the campaign, when Mr. Kitson and Mrs.

Begg took the services at Benwell, and Mr. Pickles and Mr. Knott that at Gateshead (Rectory Hall).

The visitors thoroughly enjoyed themselves, visiting many of the beauty spots in the district. They expressed pleasure at the hospitality extended, and the completeness of the arrangements for their mission. Perhaps never before has so much ground been covered and so much good work done by Lyceum leaders in this quarter, and great results are anticipated.

#### COPPULL, near CHORLEY.

THE Spiritualist Church at Coppull celebrated their first flower service on Sunday, July 17th. The services were conducted by Miss Larney, of Leigh, and her efforts were highly appreciated by the congregation at both the afternoon and evening services. The thanks of the members of the Coppull Spiritualist Church to those friends who have so generously supported them are here expressed. After the service the flowers were distributed to the sick of any denomination whose friends applied for them.

#### 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.

#### HORSFORTH, near LEEDS.

ON Sunday, July 17th, Mr. A. Clayton, of Nottingham, the blind boy medium, conducted week-end services. He gave a splendid address entitled "In my Father's house are many mansions." On Tuesday, July 19th, he conducted services in the evening at the Mechanics' Institute to another good audience, on whom he made a great impression. His subject was "I am blind, but now I see." His clairvoyance was good and well recognised.

#### SOUTH WALES PUBLIC PLATFORM WORKERS' ASSOCIATION.

ON Saturday, July 23rd, a meeting of the above Association was held at River-st., Pontypridd, when a goodly number of members attended. Owing to the industrial crisis we have not been able to meet, and it was with hope of a successful future for the Association that the members met.

The rules were discussed and passed. Through the goodwill of the River-st. Society, who have kindly placed their hall at the disposal of the Association, it was also decided to make it the head quarters of the Association. Plans for future work were discussed, and it was decided to hold one meeting a month for educational purposes. The promotion of a library was decided on, and altogether the spirit pervading the gathering augured a successful future. Will those platform workers desirous of becoming members of the Association kindly communicate with the Secretary, Mr. W. H. EVANS, 18, Park Lane, Merthyr.

#### BRISTOL: UNITED.

ON Sunday, July 17th, the above church held their anniversary services. The church was beautifully decorated. The social committee marked the occasion by draping the rostrum in purple.

The services were conducted morning and evening by Mrs. Bailey, of Wolverhampton, and her work was greatly appreciated. At a trumpet seance held at the home of the President, on the Monday, the guides paid great tribute to this lady for the work she was doing.

On Tuesday a very large members circle was held, proving to all what rapid strides we were making. We also had the pleasure of Mrs. Bailey's services at that circle, and on Wednesday at the Ladies' Guild and public circle in the evening. Those present will not quickly forget the beautiful clairvoyance given through her guide in the form of poetry.

We shall look forward to a return visit from this lady. The harmonious conditions existing in the church give us cause for deep thankfulness to the great Father of all, and also courage to go forward.

#### CHORLEY.

ON Sunday, July 31st, the National Spiritualist Church, Chorley, held their anniversary sermons, Mr. H. B. Tyrer, of Preston, being the speaker. In the afternoon he named a child, and this being the first ceremony of that kind in the above church, a brooch and Lyceum Manual was presented to the child. In the evening he gave an address and clairvoyance. Each meeting was well attended. Mr. Pearson, the President, took the chair. The collections gave a record.

#### KIRKCALDY.

SPECIAL services were conducted in our hall on Saturday and Sunday, July 30th and 31st, the meetings being conducted by Mrs. Burgoyne, of Dunfermline. She took for her address at the morning service "Suffer the little children to come unto me, for of such is the Kingdom of Heaven," and in the evening, "Light and darkness." Both addresses were deeply impressive. Very convincing clairvoyance and spirit messages were also given.

An interesting event took place at the forenoon service, our first baptismal service. Mr. Hendry, the President, officiated, and the name given to the child was Lilius, the spirit name being "Olive Branch." Quite an interest was taken in the service. Mr. Seath and Mrs. Turpie officiated in the choir during the services. Mr. Forrester, the band master, and Miss Brown, gave a duet, and Mr. Forrester gave a solo.

#### NOTTINGHAM.

ON Sunday, July 24th, the Hagar-den Spiritualist Church held their Lyceum anniversary, combined with flower services. Anthems, solos and recitations were beautifully rendered by the Lyceumists to a large and appreciative congregation. Fifty of our friends who came from the country were entertained to tea in the schoolroom. The tea was provided by the members. A record collection was taken. The chair was taken by Mrs. G. Bates, President of the church, supported by Miss Green, the Lyceum conductor.

SUPPORT OUR ADVERTISERS



**MEETINGS HELD ON SUNDAY,  
JULY 31st, 1921.**

BARRY, Atlantic Hall. — Mr. Hayward, of Penarth, gave an address on "Is Spiritualism of God or the devil?" Mrs. Hayward followed with clairvoyance.

BIRMINGHAM, Aston. — Mr. Harvey Metcalfe, of Kettering, gave addresses and clairvoyance.

BRIGHTON, Athenæum Hall. — Mrs. A. Boddington gave addresses and clairvoyance.

BRISTOL, United. — Morning, open circle conducted by Mr. Caradine. Evening, address by Mr. Claude Duval. Clairvoyance by Mr. Taylor, who also presided.

LONDON. — E.L.S.A.: Mr. E. Hickman gave an address on "Whither the law," and afterwards replied to questions.

Lewisham: Morning, circle conducted by Mr. Cowlam. Evening, Mrs. Jamrach gave an address on "What is man?" She also gave clairvoyance.

Little Ilford: Mr. Smith gave an address on "Man, the builder," and Mrs. Smith followed with clairvoyance.

PLYMOUTH, Morley-street. — Mr. F. W. Ireland gave a discourse on "And He was transfigured before them." Mrs. Cook gave clairvoyance.

Stonehouse: Meeting conducted by Mr. Prout. Soloist, Miss Coleman. Address by Mrs. Joachim Dennis, on "The great question—what after?" Clairvoyance by Mrs. Martin.

PORTSMOUTH, Temple. — Mrs. Miles Ord gave addresses and clairvoyance.

**SOCIETY ADVERTISEMENTS.****South Manchester Spiritualist Church,  
PRINCESS HALL, MOSS SIDE.**

SUNDAY, AUG. 7TH, at 2-30, LYCEUM. At 6-30 and 8-15, Miss BARTON.

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

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

THURSDAY, at 3 & 8-15, Mrs. LANGFORD

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

SUNDAY, at 6-30.

AUG. 7.—Mr. W. ROOKE.

"14.—Circle for Members only.

"21.—Mr. E. W. OATEN.

"28.—Circle for Members Only.

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

SUNDAY, AUG. 7TH, at 10-30, LYCEUM. At 3, PUBLIC CIRCLE.

At 6-30 and 8-10, OPEN CIRCLE.

MONDAY, at 8, Mr. W. JAMES.

WEDNESDAY, at 3, LADIES' MEETING. At 8, Mrs. SPENCER.

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

SUNDAY, AUG. 7TH, at 6-45, Mr. W. J. GRINDLEY.

Subject: "Postmortem States of Life." At 8-15, Mrs. CHAPPEL.

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

THURSDAY, at 8-15, Miss COTTERILL.

Open Circle on Saturdays at 8.

Door closed, 8-15.

**Middleton Spiritualist Society,  
GILMOUR STREET.**

SATURDAY, AUG. 6TH, at 7-30, Mr. RENSHAW, of Oldham.

SUNDAY, AUG. 7TH, at 10-30, LYCEUM.

At 3, 6 and 7-45, Miss STOTT,

of Ashton-u-Lyne.

MONDAY, at 3 and 7-30, Mrs. HOLT.

WEDNESDAY, 3 & 7-30, Mrs. DUNCALE.

SATURDAY, at 7-30, Mrs. RENSHAW.

**SOCIETY ADVERTISEMENTS.****Collyhurst Spiritual Church,  
COLLYHURST STREET.**

SUNDAY, AUG. 7TH, at 10-30, LYCEUM.

At 3, 6-30 and 8, Mr. ROGERSON.

MONDAY, at 3 and 8, Mrs. WOODINGS.

WEDNESDAY, at 8, Miss MILLS.

SUNDAY, AUG. 14TH, Mrs. LARNER.

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

SUNDAY, AUG. 7TH, at 10-30, LYCEUM.

At 3, OPEN CIRCLE.

At 6-30, Mrs BURTONWOOD

WEDNESDAY, at 8, OPEN CIRCLE.

**Milton Spiritualist Church,  
BOOTH STREET, ECCLES CROSS.**

SATURDAY, AUG. 6TH, at 7-30, CIRCLE.

SUNDAY, AUG. 7TH, at 3, 6-30, & 7-45,

Mrs. KNOTT.

MONDAY, at 3 & 7-45, Mrs. CHARNLEY.

WEDNESDAY, at 7-45, OPEN CIRCLE.

THURSDAY, at 8, MEMBERS' CIRCLE.

**Pendleton Spiritualist Church,  
FORD LANE.**

SUNDAY, AUG. 7TH, at 2-30, LYCEUM.

6-30, OPEN CIRCLE. Doors closed, 6-45.

WEDNESDAY, at 3, Mrs. HOLDEN.

THURSDAY, at 8, Mrs. ANDERSON.

SUNDAY, AUG. 14TH, Mr. W. ROOKE

and Mrs. VERITY.

**Gillingham Spiritualist Society,  
ODDFELLOWS' HALL, VICARAGE ROAD**

SUNDAY, AUGUST 7TH, at 7,  
Miss VIOLET BURTON.

SUNDAY, AUG. 14TH, Dr. VANSTONE.  
AUG. 21ST, Mr. TAYLER GWINN.

**Sutton Spiritualist Society,  
CO-OPERATIVE HALL, BENEILL ST.,  
SUTTON.**

SUNDAY, AUG. 7TH, at 6-30,  
Mrs. WORTHINGTON.

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

SUNDAY, AUG. 7TH, at 11-15 and 7,  
Mr. T. W. ELLA.

At 3, LYCEUM.

MONDAY, at 8, Public Healing Service.

WEDNESDAY, at 8, Mr. E. C. CAGER.

**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,  
AUGUST 7TH, 8TH and 9TH,  
Mrs. NEVILLE.

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

SUNDAY, AUG. 7TH, at 7,  
Mrs. CLEMPSON.

AUG. 14TH, Mr. TAYLER GWINN.

**Where Are Our Heroic Dead?** By  
Sir William Earnshaw Cooper, C.I.E.  
The Church's opportunity. Eminently  
fitted to circulate among Christian  
inquirers. 2d., post free.

**SOCIETY ADVERTISEMENTS:****Church of the Spirit, Croydon,  
HAREWOOD HALL, 96, HIGH STREET.**

SUNDAY, AUG. 7TH, at 11,

Mr. PERCY SCHOLEY.

At 6-30, Mr. HOWARD GYSIN.

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

SUNDAY, AUG. 7TH, at 11, SERVICE.

At 6-30, Mr. J. OSBORNE.

WEDNESDAYS at 7-30.

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

SUNDAY, AUG. 7TH, at 11, CIRCLE.  
At 3, LYCEUM.

At 7, Mrs. MARY CLEMPSON.

FRIDAY, at 8, Meeting for Enquirers.

SUNDAY, AUG. 14TH, Mr. J. REYNOLDS.

**Hackney Society of Spiritualists,  
240A, AMHURST ROAD.**

SUNDAY, AUGUST 7TH, at 7,

Mr. and Mrs. SMITH.

MONDAY, at 7-45, CIRCLE.

**Hounslow Spiritualist Society,  
ADULT SCHOOL, WITTON RD.**

SUNDAY, AUGUST 7TH, at 6-30,

Mr. SAUNDERS, of Reading.

At 3, LYCEUM.

TUESDAY, at 7-45, Mrs. EDEY.

All are welcome.

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

WEEK COMMENCING AUG. 7TH,  
Mrs. DARBY.

Week's Mission.

**Manor Park Spiritualist Church,  
SHREWSBURY ROAD.**

SUNDAY, AUG. 7TH, at 6-30,

Mr. A. VOUT PETERS.

THURSDAY, Mrs. EDEY.

SUNDAY, AUG. 14TH, Mrs. HARVEY.

**Richmond Spiritualist Church,  
FREE CHURCH, ORMOND ROAD.**

SUNDAY, AUGUST 7TH, at 7-15,

Mr. R. A. BUSH.

No Meeting on WEDNESDAYS during

AUGUST.

AUG. 14TH, Rev. DRAYTON THOMAS.

**North Finchley.**

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

SUNDAY, AUG. 7TH, at 7,

Mrs. HEATH, of Brighton.

WEDNESDAY, AUG. 10TH, Mr. E. MEADS.

SUNDAY, AUG. 14TH, Mr. CAMPAIGNE.

**Stratford Spiritual Church,**

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

SUNDAY, AUGUST 7TH, at 6-30,  
Mrs. L. HARVEY.

WEDNESDAY, AUG. 10TH, at 3,  
LADIES' MEETING.

THURSDAY, AUG. 11TH, at 8,  
Mrs. GEORGE.

SUNDAY, AUGUST 14TH, at 6-30,  
Mr. G. R. SYMONS.

Forward Movement at 11.  
Lyceum at 3.

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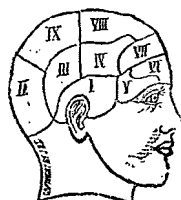
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