



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. 1762—VOL. XXXIV.

FRIDAY, AUGUST 19, 1921.

PRICE TWOPENCE.

Marylebone Spiritualist Association, Ltd.

Hold **SUNDAY EVENING MEETINGS** at 6-30 p.m. at
STEINWAY HALL, Lower Seymour Street, LONDON, W.
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SUNDAY, AUGUST 21ST, Mr. HORACE LEAF.

SUNDAY, AUGUST 28TH, Mr. ERNEST MEAD.

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Doors open at 6 p.m. No admission after 6-40 p.m.

LONDON SPIRITUAL MISSION,

13, PEMBRIDGE PLACE, BAYSWATER, LONDON, W.

SUNDAY, AUGUST 21ST, at 11, Mr. ERNEST MEAD.

At 6-30, Mr. E. W. BEARD.

WEDNESDAY, AUGUST 24TH, at 7-30, Dr. W. J. VANSTONE.

WIMBLEDON SPIRITUALIST MISSION.

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

SUNDAY, AUGUST 21ST, at 11, Mrs. M. E. SUTTON.

At 6-30, Mr. A. VOUT PETERS.

WEDNESDAY, AUGUST 24TH, at 3, HEALING CIRCLE.

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At 7-30, Mrs. M. E. ORLOWSKI.

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SUNDAY, AUGUST 21ST, at 6-30, Mr. WILLIAM FORD.

WEDNESDAY, AUGUST 24TH, Mrs. O. HADLEY,

Phrenological Readings.

SUNDAY, AUGUST 28TH, at 6-30, Mr. H. BODDINGTON.

WEDNESDAY, AUG 31ST, Mrs. LEECHMAN, Experiences

in Materialisation and other Psychic Phenomena.

N. L. S. A.

GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN.

SUNDAY, AUG. 21ST, at 11, Rev. G. WARD. At 7,

Mrs. A. BODDINGTON, Address and Clairvoyance.

WEDNESDAY, AUG. 24TH, at 8, Mrs. A. JAMRACH.

SOUTH LONDON SPIRITUALIST MISSION,

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

SUNDAY, AUG. 21ST, at 11-30, CIRCLE. Door closed, 11-40.

At 7, Mrs. E. NEVILLE, Address and Clairvoyance.

THURSDAY, AUG. 25TH, at 8-15, Mr. & Mrs. BROWNJOHN,

Address and Clairvoyance.

SUNDAY, AUGUST 28TH, at 7, Mrs. A. JAMRACH.

SUNDAY, SEPT. 4TH, Mrs. MARY CROWDER.

SUNDAY, SEPTEMBER 11TH, at 7, ALD. D. J. DAVIS.

SUNDAY, SEPTEMBER 18TH, at 7, Mr. G. PRIOR.

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An Exponent of the Spiritual Philosophy of the Present Century.

No. 1762—Vol. XXXIV.

FRIDAY, AUGUST 19, 1921

PRICE TWOPENCE.

Original Poetry.

Bluebells.

BLUEBELLS on the mossy bank,
Bluebells of the shady wood,
Gently nodding to the wind,
To the gentle zephyr wind,
Nodding in a playful mood.

Sweet and unassuming flowers,
Hiding lest they should be seen,
Nestling only in the shade,
In the damp and cooling shade,
Shyly peeping from the green.

Pretty little elfin flowers,
Frail and tender gems of blue
(Symbols of an angel's care,
Of a loving angel's care),
Glistening in the morning dew.

Walking through the lonely wood,
Where the trees and rushes speak,
I have seen the little bells,
Nodding, peeping, laughing bells,
Playing games of hide-and-seek.

See the little dancing bells,
Fragile imps of playfulness!
If I ask them, "Are you happy,
Are you always very happy?"
They will nod in answer, "Yes!"
G. EUSTACE OWEN.

✱

A Word on Hinduism.

A. J. Wedd, Madras, India.

WHY should we not consider this explanation? Spiritualists in England are so used to fighting against blank disbelief that they are often disinclined to consider the fundamentals of those religious systems which take their proofs of survival as quite natural and well-known.

There is no religion older than the Hindu. Its ancient lore and record date back for unknown centuries, and in them we find the after-death conditions well understood, and certain ceremonies connected with the spirit world are performed to help the spirits after they leave their bodies, as also certain festivals for holding communion with their relations. It is impossible, of course, to attempt to explain the whole Hindu Philosophy in this connection, which greatly depends on one's understanding of certain principles in man, as we know him in the body, that survive death, and are gradually got rid of. But there is no real clash between what Spiritualists are convinced of and this explanation in its completeness.

But there does exist one great bar, and that is belief that when spirits leave their bodies they become infallible, and know everything. Most enquirers come to realise that they have changed extremely little, and certainly communicating spirits are quite frank about the matter. They retain their earthly prejudices and beliefs, and only gradually learn some of the possibilities of the new life in the Summerland. Granted these limitations there is no reason that certain facts as to further changes in their condition may not happen to them, similar, in a way, to physical death.

I have before me an "Elementary Text-book of Hindu Religion and Ethics," which gives a simplified description of the three great kingdoms without going into the question of sub-divisions: (1) The physical world; (2) the world of becoming; (3) the Heaven world. To inhabit these the soul has three bodies, one within the other: (1) the food sheath, so called because it is made up of the food we eat; (2) the Prana-sheath, corresponds to the invisible parts of the earth, and is composed of ethers; (3) the Mind-sheath, which has two parts, the denser, in which the passions have their seat, and the finer, in which play the emotions and thought.

After death, the separation from the physical body, the visible matter; the separation from the invisible or etheric double. After that the outer garment is composed of the lower cravings, the appetites, we can call them, for the great difficulty is using easily understandable words. And then the Summerland, where the spirit exists in the consciousness of his higher emotions, the most obvious of which is love. And finally Heaven (Svarga).

Understand that this is a simplified account of the different states, and has no reference as to where we contact the spirits, but may give us a clue to answering states desirable for getting in touch with our friends on the other side.

"If he has been a very good man on earth he dreams away happily while in this (the second) condition, but if he has been a bad man he suffers the craving for earthly pleasures which he is no longer able to obtain." The word dream may seem to make the facts unreal to some readers, but one must understand that the power of thought is everything—they make their surroundings by thought. Thought is all-powerful. "As a man thinketh in his heart, so is he" is true here and now, and we make life happy or miserable according to how we arrange our outlook.

After getting rid of the lower desires that hold him down the spirit passes into the condition of the higher emotions, and lives in them until he passes into the Heaven world, where all contact with the earth is lost except under exceptional conditions. The objects of the different ceremonies are free to the spirit from the tendency to hang about first near his body, so they burn that, so that it disintegrates at once, which also helps the disintegration of the etheric double.

The next ceremony is directed to help the spirit join the ancestors in the symbol of pouring water from a pot that represents the newly dead, into three pots that represent the fathers.

There are numerous periodical ceremonies to the Pitris or spirits, with the symbol of feeding them, the inner meaning being to bring them to remembrance with kind thought, and also to ask their blessing at the times of births and marriages.

We get a wrong idea from the word worship; for their ceremonies have much more the intent of the Roman Catholic Mass for the dead, for in spite of appearances the Hindu believes in the one God. "People call Him by various names."

✱

A GREAT welcome awaits you on this side from countless friends you have never yet seen, and whom, probably, you never will see with your mortal sight. The future holds much for you—the future which you shall reach here. Your attitude towards our subject gives joy to many here whom you never knew in earth life, but you have thereby made them your friends. From the Beyond, through A. H. WALTERS.

Mr. W. E. Stout (Warrington).

As we briefly announced last week, Mr. William Edwards Stout, President of the Warrington Church, passed peacefully into spirit life on August 4th at his residence, 33, Cairo-street, Warrington, after some months of acute suffering. He had attained 77 years of age, and for the past two years his ripe age had seen the gradual weakening of his body, and last November he was compelled to retire from business.

Born at Sleaford, Lincolnshire, he was the son of a Methodist preacher, and was brought up in the Sunday School of that denomination. At an early age he was apprenticed to the printing trade, which occupation he followed until last year. At the age of 22 years he was happily married to Miss Eliza Goodman, of Sleaford, and one son and one daughter were born to them, both of whom survive.

In 1879 he came to Warrington and entered the service of Messrs. Mackie & Co. Ltd., "Warrington Guardian" as a compositor, and remained with them for 42 years as proof-reader, reporter, sub-editor and eventually senior proof-reader. He was a member of the Printer's Chapel, and organised the weekly collections for the Infirmary and Dispensary. For 15 years he had been a member of the Infirmary Workpeoples' Committee. In view of his failing health his firm pensioned him off last year.

Soon after removing to Warrington Mr. Stout became interested in Spiritualism. He read up the subject thoroughly and then commenced a series of investigations which extended over some years. This finally brought to him the conviction of actual communication existing between the spirit world and this, and he was zealous for the extension of the fact to others.

Twenty-four years ago Mr. Stout with Messrs. Foster and John Pemberton founded the Warrington Spiritualist Society. He was elected its first President, and has retained the position ever since.

It may be said that a natural rationality of mind, a quiet, observant and studious disposition, and not less an undoubtedly religious temperament, constituted him an ideal president in days when the tenets of his denomination were defined less clearly than is the case to-day; and to the unostentatious care with which he has guided the destinies of the local Spiritualist community, must be attributed in large measure the position of respect and esteem which it has come to occupy in the religious life of the borough. It is now almost a hundred strong. Mr. Stout did not fail to defend the interests of the Movement so dear to his heart on numerous occasions when it had to pass through the fierce refining fires of criticism. His pen, already well practised in the review of Spiritualist publications, he winged in the local press, in debate with a variety of qualified disputants to notable effect. He was instrumental in bringing to the town many celebrated clairvoyants, including Mr. Tom Tyrrell, whom, we believe, it was his privilege to introduce to the Rev. G. Vale Owen, vicar of Orford, and one of the best known advocates of Spiritualistic truths.

Mr. Stout was for some years treasurer of the South-West Lancashire and Cheshire District Council of Spiritualists, and had also served for a long period as a trustee of the Spiritualists' National Union.

In October, 1900, his wife was called behind the veil, and it was at this time that the inner value of Spiritualism was tested, and he was always pleased to tell how well it had answered to the test.

In February, 1914, he married Mrs. Mary Roberts, a Staffordshire lady resident in Warrington, and again the union was a happy one. The patient attention of his partner has been a veritable ministry of love during the last two years of his failing health.

In politics Mr. Stout was a Conservative and at a time—in his younger days—had been a member of the Conservative Club and a billiards enthusiast. He, however, took no active part whatever in political life. A salient characteristic in him was sincere love of straightforward music, and he was wont to derive keen enjoyment from singing a few ditties, what time he would accompany himself upon the piano. At the Spiritualist meetings, too, he would deputise at the organ in the absence of the regular musicians.

He was certainly one of the best known men in the city of his adoption, and we have seldom known a man of more equable temperament. He was ever a peacemaker and in the days when to call oneself a Spiritualist was to invite the persecution or sneer of the bigot and the superior person, William Stout could always smile and make friends with his opponent. The friend of all, the enemy of none, he has joined that greater band of pioneers which will be the strength of Spiritualism in days to come.

The body was interred in the Warrington Cemetery on Monday, the 8th inst. Mr. Chas. Llewellyn (vice-president of the Warrington Spiritualist Church) and Mr. Geo. Sixsmith officiated. Both paid a high tribute to the sterling worth of the arisen. Representatives were present from the Spiritualists' National Union, the Lancashire District Council, South West Lancashire Committee, and all the numerous churches in the district. The cortege was attended by many hundreds of people, and the ceremony was a most imposing one.



—*—
 SAVED—BY WHAT?—One of the most remarkable cases of etheric communication recorded in history is told in Aubrey's "Miscellanies" (1696) of Dr. William Harvey, discoverer of the circulation of the blood. Harvey had gone to Dover to cross the Channel, but when he presented his pass he was apprehended by the Governor, and, despite his protestations, he was detained until after the vessel on which he intended embarking had sailed. A storm came up, and all on board the transport went down. In ex-

planation of his conduct, the Governor declared that the night before he had experienced a vision of Dr. Harvey, whom he had never seen, and a warning to stop him. Thus a valuable life was saved to science, and by what? It may be a matter of passing interest to the reader to learn that Dr. Harvey (who was created a Knight in recognition of his great discovery), was the ancestor of the present Editor of "The Harbinger of Light" (Melbourne). He was of a mystical turn of mind, and was, of course, considered insane, as doubtless his descendant is considered to be by some of the more rabid opponents of Spiritualism!

"THE FRINGE OF IMMORTALITY," by Mary E. Monteith cloth, 220 pp., John Murray, 6s.), is another addition to the evidences pointing to the action of discarnate entities, and bears an introductory note by Dr. Abraham Wallace. Owing to many of the incidents here related dealing with incidents in the lives of persons still living, it has been deemed wise to use non-de-plumes, but most of them have been verified by well-known men, and the incidents themselves appear unaltered. Several striking veridical evidences obtained by automatic writing were well worthy of publicity, whilst the recital of the development of the psychic senses by "impressation" and telepathy lead up to a valuable chapter on "The Survival of Memory after Death." A survey of the bearings of these facts on ancient tradition and religious belief shows fairly wide reading and a mind which understands the viewpoint of others. Miss Monteith's attitude to the subjects dealt with shows an appreciation of the principles of criticism and an insistence on the logic of facts, and the book certainly deserves wide circulation.

Mrs. Jessie Greenwood, J.P.

The congratulations of her many friends will be extended to Mrs. Jessie Greenwood, of Hebden Bridge, on the honour conferred upon her as the first woman magistrate to be appointed in her division of the West Riding. The Hebden Bridge press agrees that no wiser choice could have been made.

For many years she has occupied herself with work for the public good, and the local Trades and Labour Council has successfully put forth her claims to be enrolled as J.P. For a dozen years she served on the Todmorden Board of Guardians, but did not seek re-election at the last election; she, however, still retains her position on the Boarding-out Committee, and was one of the foremost workers for the establishment of a Children's Home for Destitute Children at Mankinholes.

A few years ago she was elected the first lady member of the Hebden Bridge Council, a position she has well filled. Long before then, however, she had served as a member of the Hebden Bridge and District Elementary Education Committee, Hebden Bridge and District Secondary Education Committee, and was a member of the Secondary School Governors, of which body she served as chairman. For this work she was eminently well qualified, having for a number of years been engaged in the teaching profession. Since the Old Age Pensions Committee was formed Mrs. Greenwood has acted as clerk, being the only female occupying a similar position in the country. For about eight years she has been a director of the Hebden Bridge Co-operative Society, and, as president, has taken a leading part in the local Co-operative Women's Guild. She has been president of the Sowerby Division Conference of Youth. In fact, Mrs. Greenwood has been active in all democratic and educational movements in the district.

In the Hebden Bridge Spiritualist Church and Lyceum she has been a leader and speaker for 30 years. Her husband (the late Mr. Wm. Greenwood) and herself were two of the original founders. The devoted couple had been well trained by their membership of the Sowerby Bridge Lyceum, from which so many of our stalwarts have emerged.

Mr. and Mrs. Greenwood established the Hebden Bridge Society over 30 years ago, and a high standard of Spiritualistic presentment has always been maintained there. Both became workers in the larger field of national service, Mr. W. Greenwood being treasurer of the Spiritualists' National Union until his call to higher service.

Mrs. Greenwood was for many years on the Executive Council of the British Spiritualists' Lyceum Union, she being the first lady to obtain that dignity. She was also the first lady to occupy the Presidential chair of the same body. For many years she has also been on the Council of the S.N.U., and had much to do with its success in its early years of struggle. She is a remarkably fine trance medium, and has taken the public platform from one end of the country to the other, her kindly and sympathetic presentation of our philosophy exciting general approbation. In the select and home circle she has often evidenced her mediumistic powers as a link between two worlds.

We believe that her extreme sensitiveness and insight, balanced as it is by a keen practical nature, will enable her to add lustre to the magisterial bench and a large measure of tact to the administration of justice.

She is another example of the fact that fine mediumship and the application of common sense to the practical side of life are by no means incompatible, and we wish her all success in her new role.

Pagan Teaching.

FROM the seventh century before Christ the story of Pittacus, one of the seven wise men, was famous in the Pagan world. When he had it in his power to avenge himself on someone who had wronged him, he let him go, saying, "Forgiveness is better than revenge, for whilst the former is the sign of a gentle nature, revenge is that of a savage one."

Nor have the Jews any finer story to tell than the Pagan story of Gescon the Carthaginian, who, having been recalled from exile and made chief general, when his enemies were given over to his revenge, contented himself with treading gently on their prostrate necks, and saying when he had sent them away, "I have not returned evil for evil, but good for evil." When Caesar made an edict to build and restore the statue of his enemy, Pompey, Cicero told him that he had erected an everlasting monument in his own honour.

The whole current of Pagan teaching was in unison with these stories, to an extent that has been unjustly ignored. When Diogenes was asked how a man might best revenge himself upon his enemies, he replied, "By becoming himself a good and honest man." Epictetus, when consulted as to the best means by which a man might give pain to an enemy, replied, "By preparing to lead himself the best life he can."

The conclusion of Plato was that we should never return injustice for injustice, nor repay with evil the evil done to ourselves. His later disciple, Maximus, of Tyre, pleaded for the forgiveness of injuries on the ground that the avenging of them was worse than the original offence. His other disciple, Plutarch, wrote as follows: "It is eminently humane and a clear sign of a truly generous

nature to bear the affronts of an enemy when you have a fair opportunity to revenge them. For if a man sympathises with his enemy in his affliction, relieves him in his necessities, and is ready to assist his sons and family if they desire it, any one that will not love this man for his compassion and highly prize him for his charity must have, as Pindar says, a black heart made of adamant and iron."

Seneca said, "Some one is angry with you; provoke him in return with kindness. . . . Someone has struck you—withdraw. By striking back you give both an occasion and an excuse for many blows." Or again, "A great mind that truly respects itself does not revenge an injury because it does not feel it."

All these passages must count for more, as showing the general forgiving spirit of Paganism. We can appreciate the full value of the old tolerant Pagan spirit of gentleness which breathes in almost every line of a treatise like that of Seneca "On Anger," and of which the following extract may give some idea:—

"If we would be fair judges of all things, let us first persuade ourselves of this, that no mortal is without fault. Perhaps you hear that some one has spoken ill of you. Think whether you did not so first of him; think of how many you speak so. The vices of others we have before our eyes—our own behind our backs. A



great part of mankind are angry, not with the sin, but with the sinners. Looking to ourselves will make us more moderate, if we ask ourselves, 'Have we never done anything of the kind? Have we never erred in like manner?' "

—MESSAGE OF LIFE.

Phrenology and Democracy.

Prof. T. Timson, F.B.P.S., M.S.P.

(Fellow of London College of Physiology, Chartered and Incorporated, London.)

PHRENOLOGY is a democratic science, as anyone of moderate intelligence can prove for himself. One only needs to look and see its truths and its teachings on every hand—"round pegs in square holes"—the wrong man in the wrong place. A great deal more care is given to pigeons, poultry, and even pigs, by way of natural selection, than men apply to the choice of vocation for their own offspring.

But why this leaving to chance of the futures of boys and girls? They surely are more in need of the most careful consideration and analysis than birds, beasts or poultry.

NO TWO CHILDREN ALIKE.

His species, his breed (organic quality), viz., his particular gifts of body, brain and mind, may vary a hundred thousand fold from any other boy in a city of seven millions. In fact, no two children are exactly alike. For instance, in the case of boys of equal age, observe the great difference in the bony frame, the muscular system, the brain, and its varied sections, as shown in the great variety of form of forehead, temples, top and back head, etc. Note the general size, then the size of the above parts, and no person, with an open mind and normal intelligence, will need more to prove to him that "no two heads are equally developed," and as in every other species of nature, differences of size, form, weight and colour represent higher or lesser powers and qualities accordingly.

A LEICESTER CASE.

Take a case of three brothers in Leicester, each generally speaking under similar environment, and all brought up in the same house under the same mother's care, and having the same opportunities in schooling. One became a champion walker and beat all records in his particular line; the second became a lecturer, author and editor, and wrote 32 separate books beside; while the third is a distinguished intellectual worker of educational calibre.

It is a fact that these three sons of a widowed mother had no aid from scholarships, no official or financial backing or support, but their breed was of the type which makes poverty an opportunity to get the foot on the first step of the ladder of success.

Many strive in factories, shops, pits, mills and offices having very varying capacities. They may be unsuited to their work and environment, and know too well that they are in their "wrong sphere of life." Their every-day desire is to "get out of it," but the common necessities compel them to continue.

After 40 years of public service for these unfortunate people I speak with an absolute certainty, and am only anxious now to give the same aid to all who will, and who desire to know themselves and the best that is within them.

Why be a third-rate workman, hating your job, because your gifts are not that way, a mere industrial prisoner doing work badly, or inefficiently, because you have not talent enough to do it better?

Why be first to get the "sack," last to get a job and be a duffer at it then, when you may be capable of a first-grade capacity in some other direction, which phrenology alone can discover?

THE DUTY OF PARENTS.

The duty of every parent is to see that his child—boy or girl—has the best start in life. A child may be born a musician, a born mechanic, a born artist, a born leader. Millions only need the scientific aid of phrenology to indicate the "natural selection" which enables each to follow that line of least resistance in his particular effort to reach success.

Talent is useless to oneself alone. It shows its beneficence on all, either in music, art, science or production. Talent should have free play. A man of talent creates, distributes, increases employment for others, but an idiot has nothing to give or to distribute and must be a burden and tax upon others.

NOT OF "ONE MOULD."

If our children were all of "one mould" we might hope to develop a community of an equitable character, loving justice, beauty, cleanliness, morality, peace and goodwill toward others, but these very natural inherent faculties and dispositions of the different children become in adult life the hidden breakers upon which the ship of state is frequently wrecked.

Our educational system makes no natural selection, but merely endeavours to adjust the child to the educational scheme. Hence, the natural gifts of the child, which are inborn, are ignored for the machinery of an ever-changing scheme of unnatural speculations. This, we contend, breeds deformity both of body and of brain, and produces extreme and unbalanced brains, with carnal appetites and emotions of mind and passion, leading to police courts, prisons and penitentiaries.

Democracy has a right to claim the best possible for its outlay in the present day exceptional taxation for so-called education. £160,000,000 surely ought to provide some natural consideration for primary inherent specification of the 39 different types of human beings to be met in every crowded town and bee-hive of industry. Citizens may claim "equal rights in general" as citizens, but no two citizens are equally developed either in business, domestic or any other general interest.

A CHILD'S BIRTHRIGHT.

Phrenology is the science that can give the poor of poverty his power and inheritance, born of natural law within his brain and constitution, irrespective of class, creed, caste or social status.

Phrenology is the true economy of life in each and every sphere. It makes for the emancipation of the children.

Phrenology places the right body and the right brains in the most suitable vocation, securing the worker agreeable and interesting occupation which fascinates, strengthens and affords him pleasure in his endeavour, and a desire to exercise his calling rather than to be a non-productive, disappointed failure through latent talents misapplied.

WHY should God have sealed up the fountains of inspiration two thousand years ago? What warrant have we anywhere for so unnatural a belief?—SIR. A. CONAN DOYLE.

WE regret to find that the health of Mrs. Cropper, of Ashton-u-Lyne, still prevents her taking up her public work, though there are signs of steady improvement. The sympathies of her many friends go out to her.

GRIMSBY SPIRITUALIST CHURCH.—On Sunday and Monday, August 7th and 8th, we had a welcome visit from Mrs. Chapman, of Barnsley, whose wonderful powers added greatly to the pleasure of the evening. Her beautiful address and demonstrations of spirit return convinced many and gained several new members to the church. Her return visit is hoped for at an early date.

WE have on hand a few copies of Gerald Massey's famous lecture, "The Historical Jesus and the Mythical Christ" recently issued by the Pioneer Press. Many editions have been issued of this pamphlet, which points to the similarity of the ideas underlying all the great masters, and how legend and tradition have dealt with them. Post free, 8d.

THE "Psychic Research Quarterly" reappears under its new name, "Psyche" (Kegan, Paul & Co., 5s. quarterly) and contains several valuable articles: "The Interpretation of Dreams" by J. P. Sowson, M.D.; is a very ingenious effort to establish the Freudian hypothesis, the new methods of Psycho Analysis. A useful article is one by E. J. Dingwall, on "Scientists and Psychical Research," whilst that of Messrs. F. A. Richards and C. K. Ogden on "First Steps in Psychology" is essentially useful to those commencing the study of mediumistic states of consciousness.

CURRENT TOPICS.

Mediumship and Health.

A LADY writes us from York, "I have been a Spiritualist twelve years and a trance medium for a good portion of that time. I am often asked whether trance mediumship affects my health. I was never one of the strongest, but since I have allowed myself to be entranced my health has greatly improved. I feel stronger and brighter both mentally and physically, and my spiritual life has also been helped." We are pleased to record this testimony, which corresponds with the experience of most people who use their psychic power with discretion.

The Conversion of England.

WRITING in the August issue of the "St. Mary's (Sculcoates) Magazine," Hull, the vicar (Rev. C. Gordon Biddle) utters a call to action. "The time has come when the Catholics of Hull have determined on a great step forward," he says. "We are no longer a negligible minority. Hull Catholics must unite, no matter what organisation they belong to. We are out for nothing less than the conversion of England to the Catholic doctrine, Catholic Order, Catholic discipline and Catholic ceremonial. I ask you most earnestly, more urgently than I have ever done before, to help me in this effort. I have some responsibility, inasmuch as the project was launched by the English Church Union." We looked amongst the objects the Vicar is "out for" with the object of discovering something that would make for spiritual life, but they appear to be overlooked in the endeavour to secure conformity to a system. It is the old rock on which religion has always split—concentration upon the forms over which men quarrel rather than the principles of right conduct upon which they agree.

Growth in South Africa.

WE recently had a call from Mr. P. Osthuisen, secretary of the Boksburg Society, South Africa. His story is one of struggle, which reminds us of thirty years ago in this country. Persecution and boycott seems rife. Rev. Walter Wynn is doing much to aid in breaking it down by his appeals on Biblical grounds. However, men are made of stern stuff in our Colonies, and even fighting for truth has its interesting side. The South African Union, with its new monthly journal, is helping to unite the workers, and we have no doubt that for them as for us there will soon be the glad news that the opposing forces are not retreating but surrendering, and coming over to our side. The development of sound mediumship is the chief object to be aimed at, for the success of the spirit world is largely determined by the number and quality of the instruments we place at their disposal. Even they cannot make bricks without straw, but if suitable instruments are available their power to guide may be depended upon.

Modern Physical Phenomena!

THE "Harbinger of Light" (Australia) just to hand tells of a series of wonderful physical phenomena occurring at a circle now being regularly held at Sydney, the medium being Mr. John Coffey. "The table has been levitated at one end, and nine sitters could not pull it down. It has been fixed to the floor and ten sitters could not move it." Partial materialisation has occurred, and levitation seems to be especially strong. We read "In one instance a sitter outside the circle, and who was over six feet in height, was levitated and placed standing upright on the table." Writing without human contact and voices through the trumpet are also features of the seance.

The Counterpart of Mental Phenomena.

THERE is one useful feature about these phenomena. A short acquaintance with them speedily knocks on the head the stock explanations directed against mental phenomena. Telepathy and the action of the subconscious self do not long hold water in the face of such happenings. There are signs of the recur-

rence of physical phenomena in this country, and we think those who possess this phase of psychic power would be rendering a service to the world by its cultivation. We hope to reproduce the article from the "Harbinger of Light" next week.

"Heaven Revised," by E. B. Duffey.

WE have received many enquiries for this little book which we have just reprinted (tenth edition). It is just the book to place in the hands of the enquirer. It gives in simple and convincing language the first experiences of a soul passing from earth, and is so eminently sane and rational that it instantly appeals to those who are commencing their enquiries. Post free, 1s. 3d., from this office.

Harvest Festivals.

THE coming of the middle of August brings with it the usual practice of thanksgiving for the harvest products. Not merely for the fruitful earth, but for the sweat of honest brow do we express our gratitude. The season has been a trying one, but we think it will be agreed that this country has reason for pride upon so many of its difficulties being overcome. We have an excellent leaflet of Harvest Hymns which can add to the harmony of the thanksgiving service. Send for samples.

Location.

I WOULD like to draw attention to a phenomenon which often occurs to me, and probably to most people consciously or unconsciously, but which, I believe, has not been given the prominence which perhaps it may deserve. That is, how thoughts seem to have a localised value, somewhat apart from the environment which may, or may not, have brought forward the thought. To particularise: It has very often been my experience, say, to wish to do some little trivial thing, while either standing or sitting in my study, and on moving to act on it something else has drawn away my attention, and the original thought has gone completely. But the point I wish to emphasise is that on going back to the position I had when the original thought came to me, the thought returns also.

Now, I do not think this is entirely due to the environment—I mean external appearance of things—which sets the same train of thought going. It seems to be something more subtle than that. It gives the suggestion that the thought itself is localised in that particular point of space, as if it were a separate living entity with a position of its own. It almost looks as if a thought lives where it was generated; or perhaps, to put it another way, that the thought was there waiting to find a receiver to vitalise it.

Have I, by any chance, answered myself in the above in the comment on the material environment? Has this such a great influence over thought? If so, a library should of itself generate thought, books opened or not, which almost goes back to my suggestion that the thoughts may be there waiting to be vitalised, in fact, have a potential energy all their own, perhaps not inherent in the materialistic books, as such, but being a favourable location for discarnate thought.—CROM. H. WARREN.

ALL men would become divine did they not persistently maintain a wall of ignorance about themselves through which divinity cannot pass.

The light which puts out our eyes is darkness to us. Only that day dawns to which we are awake! There is more day to dawn. The sun is but a morning star.—THOREAU.

ARTICLED CLERKS.—The other day a curate was waiting in an outer office to see his churchwarden, when a client came in and, being shortsighted, mistook the curate for one of the office staff. "I beg your pardon, sir," he exclaimed, when he discovered his mistake, "I thought you were an articulated clerk." "So I am, in a way," replied the curate, genially, "a thirty-nine-articled clerk."

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FRIDAY, AUGUST 19th, 1921.

A Practical Suggestion.

Who Will Be the First "Recorder"?

In another few weeks the autumn and winter seasons will be upon us, and our various Societies are looking forward to increased attendances at their meetings. All the signs and portents go to show that the interest in Spiritualism and its varied phenomena will be greater than at any period in its history. May we again call attention to the advisability of keeping some tangible record of the work accomplished by the various churches and organisations which represent Spiritualism.

Week by week amazing evidences of spirit activity are given, both privately and publicly. They create a sensation for a few days and are then forgotten save, perhaps, in the memory of the single individual to whom they were given. To the best of our belief there is not a single Society which keeps tabulated records of the work done.

In a recent article published in "Light" for August 6th, Mr. Richard A. Bush gives us some valuable data concerning the clairvoyant descriptions given at the Wimbledon Spiritualist Mission. During the course of 138 public meetings 1,341 descriptions of spirit people were given by thirty-five mediums, male and female, professional or unprofessional. Of these 960 (or 71 per cent.) were recognised. The number of names given was 826, of which 487 (or 58 per cent.) were admittedly appropriate. Mr. Bush tells us that he has only given as positive cases those which were clearly and definitely acknowledged. Such figures are their own justification.

May we suggest that EVERY Society should take steps this winter to preserve something in the nature of a record of this type. Just as a secretary takes the minutes of a business meeting, so a "recorder" or "scribe" could be appointed to keep a tabulated list of phenomena given, not only in public meetings but in private circles as well. The existence of such figures would enable us to determine what form of service best helped to success.

We have urged this repeatedly, and have recommended it at annual conferences, yet it continues to be neglected. Where would the Christian Churches be to-day without their records? It is possibly true that ancient phenomena in their case have been substituted for personal and first-hand evidences, but we now live in an age when everyone can write and when natural law has supplanted miraculous revelation.

Do Spiritualists sufficiently recognise the debt they owe to Sir Wm. Crookes, Alfred Russel Wallace and others, the value of whose work consisted largely in the fact that they recorded and tabulated their evidences? In public debate one is driven continuously to the records of these

men, or of the records of the S.P.R., when in our own Societies phenomenal evidences equal or even superior to these are year by year allowed to slip away unnoticed!

If records were kept in every Society by someone appointed for the purpose, then any especial piece of evidence could be elaborated by asking the recipient to write and sign an account of the happening, and witnesses present could countersign the record. A research sub-committee could investigate the relationship (if any) between medium and recipient, and thus clear away all doubts as to collusion which generally exist in the mind of the investigator.

Sir Arthur Conan Doyle created a tremendous sensation when speaking in Glasgow some time ago. He talked of the Pentecostal outpouring of nearly 2,000 years ago, and claimed that exactly the same things had happened in that city the previous night—the mighty rushing wind, the materialised lights, the speaking by spirit voices, and said he, "There are a dozen reputable citizens of Glasgow in this hall to-night who are able and willing to bear witness to the facts, for they were present when the phenomena occurred." The statement created a far greater impression than merely quoting from the works of men who were absent.

A similar case occurred years ago at Portsmouth in the presence of the writer. Mr. John Lobb told of certain materialisations which had been occurring in London. Many of the audience curled the lip in scorn. Said Mr. Lobb, "Admiral Osborne Moore sits here in the front seat. He was with me when these incidents occurred. I call upon him to testify to the facts!" The effect was overwhelming. An Admiral and at Portsmouth giving the weight of his confirmation quickly silenced the critics.

There is the fact—the evidence of the well-tried man whom you know carries local prestige. A large number of books containing the records of home circles are being published, but many of these would be easily out-classed if the records of some of our Society officials and mediums were properly tabulated and made public.

A few months prior to the outbreak of the war the Spiritualists' National Union appointed a Psychical Research Committee for the purpose of collecting and tabulating evidential or perplexing phenomena. One special seance was held, when the dislocation of the country caused activities to be suspended, but we trust the effort will soon be revived.

Such committee could easily become a clearing house for the thorough investigation of any phenomenal happenings reported from the Societies, whilst if each Society kept a book of records in its library (the Society which is without a library can never cater for investigators) such book would be of untold value both to the newcomer and to the old workers, who would feel that they had not laboured in vain. These old workers would not be so easily forgotten if the fruits of their labours were garnered in the archives of the Society. It is useless proclaiming the value of Spiritualism AS A SCIENCE if we habitually neglect one of the first principles of a scientific experiment, i.e., the recording of the conditions under which such experiment takes place and the results which accrue.

We are, perhaps, the most wonderfully unorganised body of people in the kingdom, but if we see to it that we do those things which commonsense dictates we should do, method and organisation will naturally evolve from such activity.

Members of churches sitting in their home circles could regularly keep a record of results, and these could be tabulated and the Society officers kept posted as to the happenings. We know how true it is that many of the best evidences concern the interior life of individuals and families, but records held open to genuine and sincere investigators is rather different to broadcast publication. Who will volunteer to be the first "recorder"?

*

THE organisation of a new sect necessitates the creation of a new God. Man could not exist without a God, and those who cannot find the true God create one of their own, after their own intellectual image.

EXPERIMENTS IN PSYCHIC PHOTOGRAPHY.

ANOTHER MEDIUM.

EARLY in March last the ladies of the Blackpool Church held their periodical "ladies' effort," and a number of them presented a character sketch in costume. In order to preserve a memento of the occasion, it was suggested that each should be photographed, and a neighbouring professional photographer was requisitioned to come to the Blackpool Spiritualist Church for this purpose, each of the ladies (eight in number) being photographed in turn.

On being developed, the last plate exposed showed an "extra" immediately above the left shoulder of the sitter. The other seven plates were quite normal. The photographer, a non-Spiritualist, expressed surprise, whilst the ladies themselves



were frankly suspicious that they had been hoaxed.

The photographer (Mr. X) and his assistant were much amazed, however, at the suggestion that a purely business transaction should be called in question, and it was decided that when opportunity offered, further experiments should be conducted, it being uncertain whether the photographer or the sitter possessed the necessary psychic power.

A series of subsequent experiments led to the belief that the power rested with Mr. X (the photographer), and several interesting results were obtained. It was agreed that a test be made under more rigid conditions than had prevailed, and on April 17th last, at 9 p.m., Mr. X was invited to attend a

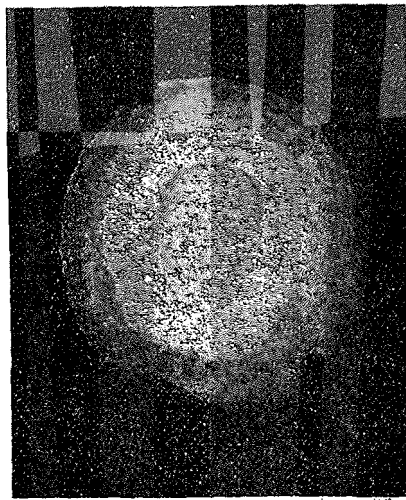
circle which has been regularly held at the house of Mrs. S. Butterworth, Read's Avenue, Blackpool, where arrangements had been made to conduct an experiment for "psychographs" without the use of a camera.

Mr. West, secretary of the Blackpool Church, had purchased a packet of quarter-plates on Saturday, the 16th, and brought them intact to the circle on the 17th. Mr. Albert Wilkinson, who is a photographer of forty years' experience, and was one of the pioneers of cinematography in this country, supervised the proceedings.

The packet of plates was placed upon the table, and each



No. 12.



No. 5.

of the seven sitters in turn laid his hands upon them. On Mr. Wilkinson's suggestion, each of the sitters, including Mr. X, further held the packet between his (or her) hands.

Spontaneous raps, which are quite usual occurrences at this circle, confirmed or rejected various suggestions made as to procedure.

The circle over, the company examined the packet of plates, which was still securely fastened, and Mr. West carried them to his home and did not allow them out of his possession until the following morning, when he took them to Mr. X's studio for development. The packet of plates was again minutely examined, and showed no trace of having been unsealed. Mr. X and Mr. West then proceeded to develop the whole twelve plates, each of which had been affected by striated marks or blotches similar to fog. On two of them, however, there were decided effects. No. 5, the middle of packet, showed a circle of light, with a clearly discernible face in the centre, while No. 12 (from the bottom of packet) gave an even clearer face, probably that of a lady.

Messrs. A. Wilkinson and West are prepared to thoroughly guarantee the genuineness of the results; in fact, Mr. West says they are certainly photographs of relatives of his, to which Mr. X could not possibly have obtained access.

We have pleasure in reproducing herewith the effects in question.

As the holiday season is now in full swing, Mr. X has no time for further experiments, and he has no intention of experimenting for the public. This is our only reason for suppressing his name. When the season is over we hope and believe that he will allow a number of recognised and qualified investigators to experiment with him, and thus help to put the science of the subject upon an even more substantial basis.

MRS. JENNIE WALKER gave two fine lectures to large audiences on successive Sunday nights in Oddfellows' Hall, Vancouver, and also conducted several of her special floral seances both in Vancouver and in the neighbouring city of New Westminster. Mr. Osborn also lectured in the latter place.

SUCCESS continues to attend the Marylebone Spiritualist Association. The accommodation of the Steinway Hall is often severely taxed, and arrangements are being made for removal early in September to the Aeolian Hall, where greater space is regularly available. We congratulate the committee on its spirit of progress, and believe that its forward policy will beget the support necessary for continued prosperity.

Spiritualism: Its Relation to Socialism.

SIR,—I think that the one without the other is of no avail, for a true Spiritualist must do unto his brother as he would that he should do unto him, and if he will but do that he is both a Spiritualist and Socialist. For, in my opinion, that is why the churches to-day are empty—a teaching without a practice. By the tone of G. W. Westrope's letter, I am impressed that he holds a little with that cry, "the survival of the fittest," and Spiritualism has no place whatever for a teaching of that description, as individualism holds down a man's soul and closes all inlets against our loved ones and spirit friends, and our light becomes spiritual darkness.

JOSEPH GRIMSHAW.

SIR,—G. W. Westrope does not tell us what Socialism is, but what it is not. Socialism is national control over the sources of national wealth, not for the benefit of the spend-thrift or the shirker, for we believe, as St. Paul said, "If a man will not work, neither shall he eat." And then he says to bring Socialism into our movement would break it up; that is absurd. We can do no other, for it is the teaching of Christ. If his teachings had been practised the last 2000 years, the world would not be in the turmoil it is to-day. "Ye fearful souls fresh courage take." Many of our leading clergy and Nonconformist ministers are ardent Socialists. We have one in Peterborough, Canon Donaldson, and his church is crowded every Sunday. Our Spiritualist church is also full with many men, both old and young. "And the common people heard him gladly" (Mark xii. 37). As to the Malthusian theory being a cure for the world's ills, that fallacy has long ago been shattered (see Henry George's "Progress and Poverty"). And the "Encyclopædia Britannica" says it is in no respects either a practical or a scientific exposition of the subject. The axiom of Malthus, politicians call it the operation of the survival of the fittest—"sauve qui peut" (save himself who can; devil take the hindmost). That is not the teaching of Christ.

Mr. Westrope says "We can look forward to the time when wars shall be no more, when poor women cease to bear children." What a theory! Why should a poor woman who loves children be deprived of them to enable her husband to work for a lower wage to fill the pocket of the capitalist? It is an inhuman doctrine. "Happy is the man whose quiver is full of them" (Psalm 137). The Malthusian theory will do for dogs and apes, but humanity has on it the stamp of progression.

E. LAST.

SIR,—I have read the letter from G. W. Westrope in your excellent paper upon the above subject, and I am both amused and grieved. First I am amused at the grotesque idea the writer has formed of what he calls Socialism, and grieved to think such an absurd statement should have been given publicity. Spiritualism cannot exist apart from Socialism, and Socialism will never reach its ideals without Spiritualism. Socialism is to our ideals of what modern life should be, just what Spiritualism is to orthodox theology. No Socialist ever suggested that all men should be alike, or that everyone should be paid the same wages, irrespective of their ability to earn the same. This is just the very opposite of what Socialism teaches. What is claimed is the equality of opportunity—the right of every man, woman and child to have the opportunity of obtaining the very best the world can give, not that this very best should be the monopoly of a privileged class, who live as parasites on the sweated labour of their fellow creatures. Socialism teaches exactly what Spiritualism always preaches—that the greatness of a man does not depend upon how much tribute he can levy from his fellowman, but true greatness will be found only when he realises how much he can serve his fellow-creatures. This social ideal of co-operation and association in the future is to be the dominating ideal, dominating not only industry, but every sphere of social activity—politics, religion and philosophy. We have by historical development reached the stage when we are entering on a new historical era, when the dominating idea shall not be individualism, but the social ideal: not the idea of man as an independent individual, but the idea of the individual as a member of the social body.

There are Socialists who have a very superficial knowledge of Spiritualism, and so are ever ready to ridicule and condemn the same; and there are Spiritualists who adopt the same attitude towards Socialism. Both these subjects are highly scientific, and cannot be either grasped or completely known without careful and prolonged study, and I recommend to our friend that he first becomes a master of his subject before he attempts to give his opinions publicly. "The weight of an opinion should be judged from the source from whence it comes."

F. R. MELTON, B.Sc.

SIR,—I have read with pleasure the many interesting contributions published from time to time in your correspondence columns on various subjects, many of which have been of general interest to all who read THE TWO WORLDS. I have, however, up to now never been tempted to take part in the discussions these subjects have caused, having been content to have been satisfied with the interest the discussion such subjects have aroused. But the extraordinary letter from our friend, G. W. Westrope, on the above subject has prompted me to crave your indulgence, and to be permitted to comment upon the subject. To me it displayed views that are decidedly anti-Spiritualistic, but its chief interest lay in the mixup of ideas and the contradictions stated therein.

Our friend stated: "We as Spiritualists believe all things, both spiritual and material, are governed by immutable laws." Thus postulating a belief in an intelligence that operated and controlled all Nature's functioning. We can agree in this, as we cannot have things governed without an intelligence to govern. This intelligence men call God. Does not friend Westrope realise that this intelligence whom he himself realises and admits, who governs all things, must exercise some control over such important matters as population and the capacity of the earth to sustain same, and would certainly have a greater knowledge of these matters than Malthus, whom he quoted, for if Malthus is the authority and his axiom is correct, then law does not operate, but chaos.

To me such a statement is a libel on God. Every human being that comes into life is a spiritual being, is of God; therefore must be divinely sent. And rational thought must realise that the wisdom of God is such that all to whom He concedes the gift of life would find ample means in the great storehouse of Nature to fully supply all those things necessary to sustain the life given. This is not a mere matter of belief, but is clear to all thinking men with knowledge as an established fact in nature, and such knowledge is to be found in the study of economics.

Twenty or thirty years ago one did occasionally hear Malthus's doctrine discussed, but even then he was considered by thinkers to be an addle-pated faddist. No one to-day takes his ideas seriously. You see, most men now know something of economics, and Malthus did not. What thinkers believe to-day is this: In a sane social state every worker who does useful work, or is enabled to do so, is a valuable asset to society, for each can always produce more than he consumes, and thus add value to the community. This, I think, would be apparent to friend Westrope if he would give himself time to think. At any rate, he is on the wrong track in trying to revive the prehistoric ideas of Malthus. Did Malthus gauge to what extent man's wonderful creative power can develop and extend the means of production, or to what extent man's mental powers would still further develop and extend the already bounteous results Nature renders to man for his present rather slovenly efforts in production? When friend Westrope knows this, and also knows of the maximum which Nature will return in response to man's best efforts, and when the earth is cultivated from the hilltops to the seashores, then perhaps Malthus and friend Westrope might be given a chance. Until then we will try sensible propositions.

Friend Westrope also states: "Every man and every woman knows in his or her heart that men and women are not and cannot be equal." Is not that statement rather unscriptural? The Bible states "All men are equal in the sight of God," and we know and feel this to be literally true. And again, if God can and does regard mankind in terms of equality, surely little man can reasonably do the same. To me it savours a little of impiety to deny well-established and generally accepted truths. We will not, however, argue

this matter from Scripture texts. I as a Spiritualist do believe all men are equal, and my belief is not due to a wish on my part that my opinions shall conform to religious opinions, but I have to accept the principle of equality of man by the sheer dictates of my reason.

It is not logical, however, to mix up this principle of equality with the question of wages. Every human being that comes into life brings with him a right that must be conceded to him, that being the right to live and to enjoy that life. This is a moral right general to all. Consequently, mankind can justly claim to have the opportunity of commencing equal, at any rate. And this is designated equality of opportunity. Most people realise and admit that this right is denied to the great mass of the people to-day. And men who deny this right to others, or act in such a way that others are denied the opportunity of exercising this right, are offending against moral law, and thus evidence of callous disregard of their obligations and duties to their fellowmen. To deny the equality of mankind because men display different qualities or capacities is really very humorous. The true gauge to judge men is from a utility standard, that is of their worth to the social well-being. As for instance, take two different types of workers, the scavenger or sewerman and the doctor. One prevents disease, the other tries to cure the same when produced. Both render highly important service to humanity, and it would take a much cleverer person than myself or friend Westrope to decide truly which displays the greatest capacity in service to mankind.

Now, economics help us here again. It is clearly proved that man's efforts to-day can produce in abundance all those things necessary for man's well-being. What is wanted is to try by educational effort to lift man intellectually to that point whereby he could be got to control his grabbing propensities, and to try and earnestly seek, in conjunction with his fellowmen, the solution to this economic problem. How a great country like Great Britain, which has been bountifully blessed by Nature with vast resources in agricultural and mineral wealth, and the great intelligence and labour power of its vast population, shall be so directed and controlled that the greatest possible benefits coming from the wise organisation of these great forces shall be enjoyed in full by the whole of the people. We should then have abundance for all, and those superior people who have, or rather it is asserted on their behalf, greater capacities, would be exceedingly stupid if they wanted more than abundance, and we sadly realise there are many to-day who are so stupid as to want more than is good for them.

I note Mr. Westrope concludes his article by suggesting that the opinions of some of the best controls be obtained on the matter. I venture to suggest it would be much better if we would tackle the grave problems life presents to us for solution by using the knowledge we already possess, guided, of course, by the recognition of what we owe to our fellowmen and women; for whatever may be the capabilities or powers we may at present possess, we have to thank others for what they have done to aid us in the development of such; by ourselves we are nought. A host of past and present generations of men has helped us to obtain our present position. These have taught us all we know; these have fed us, clothed us, housed us; all we possess in worldly possessions have come from them, from our very bootlaces to our most cherished possessions; and in strict justice we must return in full all that it is possible for us to render in true fellowship for all God and mankind has given us. The recognition of this, and the spirit call from within, will direct us not to take that individualistic position Mr. Westrope advocates at the commencement of his article. Let us as Spiritualists, individually and collectively, go out into the larger life, realising and feeling fully all the sorrows which mankind are sadly experiencing, striving to solve them not on individualistic lines, but with the Christ spirit, in the true spirit of brotherhood, working loyally with all those who really are striving to uplift mankind.

WALTER C. FARE.

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.

THE BRITTEN MEMORIAL.

SIR,—Permit me, on behalf of the Trustees, to gratefully acknowledge the following donations to the Memorial Fund, viz: Mrs. E. Welch, Derby. 5s.; Mr. H. Drew, Balham, 2s. 6d.; Mr. W. Dowell Todd, Sunderland, 5s.; Mrs. Banks, Sunderland, 5s. Promises of donations of £10 have been received from several Societies, for which very cordial thanks are hereby tendered. I earnestly entreat the committees and members of those Societies which have not yet advised me of the amounts they intend to contribute, to be good enough to do so early, in order that the £1,000 offered by Mr. Hervey Carter may be secured. This great opportunity must not be allowed to slip away; an united effort by all Spiritualists throughout the kingdom will ensure its retention. A good start has been made, and 5s. from every individual Spiritualist will settle the matter at once. Acknowledgments will be promptly made by

A. W. ORR, Hon. Sec.

2, Wilmington Gardens, Eastbourne.

THE FATHERHOOD OF GOD, ETC.

SIR,—My attention has been very much drawn of late to letters published in "our paper" on subjects such as "The Fatherhood of God and the Brotherhood of Man," etc. May I ask of your very many readers, including most of the National Executive, and our friend G. W. Westrope, who has a peculiar idea of Spiritualism and Socialism, will he take time to expound to me and your readers the two principles named above. Once we get those two principles thoroughly elucidated, without "ifs" or "buts," we then may be able to understand one another. What is the meaning of the Fatherhood of God? What is the meaning of the Brotherhood of Man? What does Spiritualism stand for? I won't say any more. Does Spiritualism cover man from cradle to grave, and on? WM. LEE

THE SEVEN PRINCIPLES OF SPIRITUALISM.

SIR,—I believe that we ought to keep Spiritualism as unsectarian and broad as possible. Inasmuch as there are Spiritualists in all religions (Chinese, Indian, Hindu, etc.), we must so frame our official creed to include ALL these. Each faith can add its own particular dogma to its belief in Spiritualism, without any bitterness or controversy, so long as the latter does not itself become too detailed and dogmatic. Your Seven Fundamentals can offend no one (except rank Materialists), and can be subscribed to by members of ALL races, creeds, and philosophies—and this is right. We shall not detract thereby from Christianity by leaving out that revered word, nor shall we run counter to its teachings in their pure state. We shall cast off only the accretions which have hampered its growth. I hope you will labour to impress on all readers and hearers that Spiritualism is not the OPPONENT of Christianity or any true religion, but the base upon which all rest. The fewer the Fundamentals, the more people will Spiritualism embrace—the more detailed the dogmas, the more people we shall drive away. We have no right to press our creed (Christianity) upon Hindus, etc., who are Spiritualists, any more than they have to deride our faith. Let us do all we can to prevent sectarian strife. We shall, of course, be more liable to it, now that so many members of the various sects are coming into the movement, with all their old prejudices still to overcome. Let us be firm and patient with them, but at least teach them tolerance at the start both by example and precept.

IRENE TOYE WARNER-STAPLES, F.R.A.S.

OFTEN in the manner of denial we can discover an acknowledgement. The senses may lie, while the soul knows the mantle of confusion over them. The mantle is the tell-tale.

THERE is no such thing as a reward or punishment in nature. We can reward ourselves by well-doing, or we can punish ourselves by evil-doing, i.e., we can find good or evil at will.

A Princely Stranger.

W. George Wheeler, L.P.I.

THE room was very still, save for an occasional sob. Josephine's face was hidden in her hands, in an attitude of prayer or despair, beside the bed. Her long black glossy hair had unloosed, and fell in rich masses over her back and shoulders. It was easy to see she was overdone, and her cup of sorrow full to the brim. Her eyes, when she looked up, suggested anguish of soul, unshed tears. Her baby boy, her only child, struggled for breath, nearing the unseen realm.

Josephine's husband suffered too. He suffered for his wife as well as his infant. He could do so little and he loved so much. He was only a working man, but he had a noble heart, and would gladly have carried his wife's cross as well as his own. Thomas Marshall, such was his name, did not rebel—he simply endured. Life had become an unanswerable mystery.

The doctor came again. It was probably the last time. He had a kind, sympathetic face, but he knew his resources were limited, and that he had reached the end of them. He watched the child 'mid a splendid unbroken silence. Then, out of pity, for he was very human, kissed the all but lifeless form of the child, tenderly pressed the hand of father and mother, then went his way, leaving only behind him a great flood of light—the light of Divine compassion. For the child there appeared no hope.

Josephine had risen to her feet, and put her hand on that of her husband. She was a toiling woman, a poor man's wife, yet she possessed a charm and beauty peculiarly her own. Her eyes were fine and dark, harmonising with her glossy hair; her face brave and sad; her mouth sweet and lovable.

Tom put his arm around her and kissed her.

"God comfort you, sweet Josephine," he said.

Then she hid her face on his shoulder and sobbed out her grief, which, indeed, was what she most needed. It was her salvation.

Presently there came a knock at the door, and a stranger entered. A noble stranger, tall and stately, an Eastern, in Eastern costume, with wonderful eyes and a commanding personality. He had but recently arrived from India on a visit to this country. He was a great soul.

The stranger addressed the Marshalls in perfect English, and apologised profusely for his intrusion on their sorrow. Then he said, "You know me not, nor can you know me. I am from a land afar off, yea, I belong to many lands. More than most of my race. I know the mystery of life, the majesty of death, the marvels of eternity. Your child's soul is leaving its body, but your child cannot die, it is immortal. There is no death as you know it, for death is change, death is transformation, death is generally a higher form of life. Therefore, be comforted."

He continued: "I am a stranger. I bring no credentials. Therefore, let me prove my power first to you, and then, by restoring your child to you if you wish. Each take my hand. You need have no fear. Turn your eyes toward me. You feel——"

"A mighty burden lifted from my soul," she said.

"An unspeakable hope," answered Marshall.

"It is well. Take my hands again, look well into my eyes; try to read my soul."

A soft light seemed to encompass them, and their faces were radiant.

"You now know," said the princely stranger, "there is an Unseen Realm. Your child in a few minutes will enter it. He will sleep the sleep of death, which is, as it were, but for a moment. It is in my power now to recall him to you in life and health."

They looked amazed, but their lips seemed sealed. He continued: "Listen! To return is to suffer; to depart is to enjoy. From afar your child can help you. It will be within his power to lessen your burdens, to alleviate your sorrows. Here, life will be for him rough and thorny. There, evolutionary and sublime. Shall I restore him to you?"

"Restore him not," she said. "He is in the hands of the All-Wise."

"God's Will is best," replied Marshall.

"It is," answered the visitor. "Fare thee well."

He bowed low, and was gone.

The husband and wife were comforted, and feared not to tread the path of earth, even though the spirit of their child had fled.

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The Miscalled Witch of Endor.

A Dialogue by H. E.

QUESTION 1.: Is there any demerit imputed to this woman in the Bible?

ANSWER: Merits alone are recorded of her there (I. Samuel xxviii. 3-25).

Q. 2: How, then, is her evil reputation to be accounted for?

A.: Her evil reputation is to be accounted for by the mistaken supposition that she is called a witch in the Bible, and by the unwarranted assumption that a familiar spirit is necessarily an evil spirit.

Q. 3: Is it a mistaken supposition that she is called a witch in the Bible?

A.: The name witch occurs, not in the chapter containing her record, but in its heading, which is not found in the original.

Q. 4: Is it an unwarranted assumption that a familiar spirit is necessarily an evil spirit?

A.: The word "familiar" does not connote character, but only denotes degree of intimacy.

Q. 5: Is there any Biblical evidence that she held communication with an evil spirit?

A.: There is no such evidence. On the contrary it may be reasonably inferred that Saul would not have consulted her, nor would Samuel have used her as his medium if they had believed that she held such communication.

Q. 6: Was she a genuine medium?

A.: She gave evidence of her clairvoyant and clairaudient powers by seeing and hearing Samuel, who was then a discarnate spirit.

Q. 7: Did Samuel really appear to her?

A.: The record states that he did.

Q. 8: Did Samuel speak directly to Saul?

A.: In speaking to Saul, who was not clairaudient, Samuel used the woman as a medium.

Q. 9: Was her communication with Samuel justifiable?

A.: Christ justified it when He held communication with Moses and Elias on the Mount of Transfiguration (Matthew xvii. 1-8).

Q. 10: Did she bring about the disasters she foretold?

A.: Samuel denied that she did by attributing them to the disobedience of Saul (I. Samuel xxviii. 17-19).

Q. 11: How are we to know false prophets?

A.: "Ye shall know them by their fruits" (Matthew vii. 15-16).

Q. 12: What fruits are ascribed to this woman in the Bible?

A.: The Bible describes her as a kind and forgiving woman, and a true prophetess.

Q. 13: Wherein did she show her kindness and forgiveness?

A.: She attended on Saul in his need, and supplied him with food, although she knew that he had sought her life.

Q. 14: What claim has she to be described as a true prophetess?

A.: She satisfied the Biblical test of a true prophetess (Deut. xviii. 21-22).

Q. 15: Was Saul justified in seeking her life?

A.: The Sixth Commandment prohibited him from killing either her or David, whose life he had also sought (I. Samuel xxiii. 15).

Q. 16: Was Saul justified in putting those who had familiar spirits to death in accordance with the law of Moses?

A.: Saul was not justified in the execution of a law of Moses that was inconsistent with the Sixth Commandment.

Q. 17: Was Moses justified in claiming God's command for his law against witches?

A.: Moses was not justified in thus declaring that God had countermanded the Sixth Commandment.

REPORTS OF SOCIETARY WORK

1.—Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.

2.—Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.

3.—Special Reports, to ensure insertion same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.

4.—IMPORTANT. No Special or Ordinary Reports two Sundays old will be inserted.

In all cases where the address of a meeting-place does not appear in a Society report, it will be found in the Platform Guide.

SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 2d. per line is made. Send stamps with your report.

BRISTOL : DIGHTON HALL.

MRS. TRUFMAN, of Plymouth, once more delighted us with her services at the above church on Sunday and Monday, August 7th and 8th. She conducted two services on Sunday and one on Monday. She also conducted three circles during her stay with us. At each seance there was some wonderful phenomena: direct voice, harp playing, slate writing, lights, etc. Many strangers attended these circles, and went away fully satisfied and convinced. We owe much in Bristol to this fine worker, and we hope she will long be spared to carry on the good work.

HULL : HOLBORN HALL.

ONCE more we have had a splendid time with Mr. W. R. Sutton, of Sheffield. Many proofs were given of the continuity of life after death. Full names and helpful messages were given. Tuesday night was devoted to the building fund, and the collection amounted to over £13, for which we are truly thankful. The services were well attended, in fact, all could not get in who desired to do, and we can seat between 400 and 500. Spiritually and materially the blessings have been ours.

NUNEATON.

On Sunday, August 14th, Mr. Hope and Mrs. Buxton, of Crewe, paid their first visit here, Mrs. Pears, of Coventry, presiding. Large congregations assembled at both services, Mrs. Pears and Mrs. Buxton rendering solos in the afternoon and evening respectively. The series of slides on "Spirit photography" shown by Mr. Hope, was vastly interesting, and his straightforward explanations and somewhat caustic comments were very convincing. Altogether a most enjoyable day was spent.

WALSALL.

On Thursday, August 4th, the above Society held their annual outing to Stratford-on-Avon, and the members and friends, about 100 in number, were driven by motor amid glorious sunshine to the "Shrine" of the "Immortal Shakespeare." Mrs. Coun. J. Venables, who was prevented by ill health from attempting the journey, came to the starting point, and wished the party a happy day.

On arrival at Stratford a delightful river trip was enjoyed, after which the party assembled for tea, and an excellent table was prepared. One delightful feature of the outing was that the Brownhills Society, a branch of the Walsall Church, joined with the parent in goodly numbers.

Mr. S. Wiggins, of Bloxwich, paid high tribute to Mrs. Barrett, who had

organised the trip with the aid of other ladies, and a hearty vote of thanks was accorded to Mrs. Barrett and Mrs. P. Walshaw and all who had so ably worked. Mr. Walshaw, too, spoke in high praise of the ladies, and wished the Brownhills Society great success in the future.

The journey home was started at 6 p.m., and was much enjoyed. The route going was via Kennilworth and Warwick, and returning via Henley and Birmingham. All were delighted and expressed that it had been a "perfect day."

MEETINGS HELD ON SUNDAY, AUGUST 14th, 1921.

BARROW-IN-FURNESS, Dalkeith-st.—Mrs. A. Williams, of Liverpool, gave addresses and clairvoyance.

BARRY, Atlantic Hall.—Mr. W. E. Jones, of Rumney, gave an address on "Man's conception of God," followed by clairvoyance. Mr. Miller presided.

BEDWORTH.—Mr. Walshaw paid his first visit to Bedworth, and gave addresses and clairvoyance. Mr. Rowe presided over a good audience.

BIRMINGHAM, Aston.—Mrs. L. Bailey, of Wolverhampton, gave addresses on "My recent experiences" and "The consciousness of the Infinite." Good clairvoyance.

BRIDGEND, Old Store Bridge.—Mr. Walters, of Malstey, gave address on "Scientific Spiritualism," which was much appreciated.

BRIGHTON, Athenæum Hall.—Mr. Edmund Spencer is spending a week with us, and gave helpful address.

BRISTOL, Dighton Hall.—Services conducted by Mrs. Piper, of Mountain Ash. Mr. Martin presided.

CLIFTON: Miss Mary Mills gave the address and clairvoyance.

BULWELL.—Mr. Pearl gave addresses on "Come, let us reason together" and "A strong defence for Spiritualism against criticism," which were followed by clairvoyance.

HIRST.—Mrs. Arrowsmith, of Hirst, gave an address and clairvoyance.

LIVERPOOL, Daulby Hall.—Mr. Walter Howell, of Birmingham, spoke on "Some arguments in support of human immortality," and was greatly appreciated by a large congregation. Mr. E. Dixon presided.

LONDON—Brixton: Mr. Prior gave address on "God and the Universe."

CLAPHAM: Mr. J. Reynolds gave an address on "Death, the crown of glory." Mrs. Clempson gave clairvoyance. The church was full.

FULHAM: Morning, circle. Evening, Mr. Woodward Saunders gave an address and clairvoyance.—PROS.: Sunday next at 7, Mrs. CLEMPSON. Thursday, Aug. 25th, at 8, Mrs. L. LEWIS.

LITTLE ILFORD: Mr. and Mrs. Lund occupied the platform. Mr. Lund gave an address on "Ghosts," and Mrs. Lund followed with clairvoyance.

MANOR PARK: Mgrning, Mr. Mead conducted the healing service. Afternoon, Lyceum. Evening, Mrs. Harvey gave an address and clairvoyance.

S.L.S.M.: Morning, circle conducted by Mrs. Still. Evening, Mrs. Annie Boddington gave an address and clairvoyance.

LOUGHBOROUGH.—Mr. Wilson conducted the services afternoon and evening.

MEXBOROUGH.—Mrs. Roddis, of Rotherham, took for her discourse in the evening, "The realities of life," followed by clairvoyance.

NEW TREDEGAR.—Mrs. Barnstable, of Cardiff, conducted afternoon and evening services. Mr. Adams presided.

PETERBOROUGH.—Addresses and clairvoyance by Mr. Titmuss, of Leicester.

PLYMOUTH, Morley-st.—Mr. Johns gave an address on "Mediumship" in

co-operation with invisible forces," Mrs. Trueman gave clairvoyance.

STONEHOUSE: Meeting conducted by Mr. Sleeman. Soloist, Miss Gobey. Address by Mrs. Gale on "The universe and the God of us all." Clairvoyance by Mr. Prout. Crowded.

TREDEGAR.—Morning, address by Mr. Jonah Brooks, of Mountain Ash, on "Our idea of God," followed by discussion. Evening, address by Mr. Brooks on "What Spiritualism is." Mr. Brooks also gave clairvoyance. Quite a good time.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.

SUNDAY, AUG. 21ST, at 2-30, LYCEUM.

At 6-30 and 8-15, MR. GILLING.

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

TUESDAY, at 8-15, Public Developing Circle, Mrs. FORREST.

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

Manchester Central Spiritualist Church ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30.

AUG. 21.—MR. E. W. OATEN.

" 28.—Circle for Members Only.

SEPT. 4.—Mrs. E. GREEN.

" 11.—Circle for Members only.

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

SUNDAY, AUGUST 21ST,

MR. ROBINSON.

MONDAY, at 8, Mrs. WORTHINGTON.

WEDNESDAY, at 3 and 8, Miss WALL WORK.

Collyhurst Spiritual Church, COLLYHURST STREET.

SUNDAY, AUG. 21ST, at 10-30, LYCEUM.

At 3, 6-30 and 8, LOCALS.

MONDAY, at 3 and 8, Mrs. GRIMES.

WEDNESDAY, at 8, OPEN CIRCLE.

SUNDAY, AUG. 28TH, Mr. R. McCOMMAN.

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

SUNDAY, AUG. 21ST, at 6-45 and 8-15, MR. TIMMS.

TUESDAY, at 8-15, Mrs. KNOTT.

THURSDAY, at 8-15, Mrs. WILMOTT.

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

Milton Spiritualist Church, BOOTH STREET, ECCLES CROSS.

SATURDAY, AUG. 20TH, at 7-30,

MR. CRAVEN.

SUNDAY, AUG. 21ST, at 3, 6-30 & 8-45,

MISS CROOK, of Tyldesley.

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

WEDNESDAY, at 7-45, OPEN CIRCLE.

THURSDAY, at 8, MEMBERS' CIRCLE.

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

SUNDAY, AUG. 21ST, at 6-30,

MRS. M. CROWDER.

MONDAY, AUG. 22ND, at 8,

COMMITTEE MEETING.

WEDNESDAY, AUG. 24TH, at 3,

Ladies' Meeting, Mrs. EDEY.

THURSDAY, AUG. 25TH, at 8,

Public Meeting, Mrs. GOOD.

SUNDAY, AUG. 28TH, at 6-30,

MR. W. E. WALKER.

Forward Movement at 11.

Lyceum at 3.

Mr. W. F. BAILEY, Speaker and Clairvoyant, has removed to 106a, Broad-street, Birmingham. Open to book dates for 1922 and 1923.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 21ST, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, MRS. IRONS.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, AUG. 21ST, at 2-30, LYCEUM.
At 6-30 and 8, MR. F. HEPWORTH.
WEDNESDAY, at 3, Mrs. HOPE.
THURSDAY, at 8, Mrs. SHERBURN.
SUNDAY, AUG. 28TH, Mrs. SHEARSMITH.

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

SUNDAY, AUG. 28TH, at 6-30,
MISS MARY MILLS,
Speaker and Clairvoyant.
TUESDAY, at 8, OPEN MEETING.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, AUGUST 21ST, at 7,
MR. TAYLER GWINN.
AUG. 28TH, Mrs. MARY CROWDER.
SEPT. 4TH, Mr. H. BODDINGTON.

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

SUNDAY, AUG. 21ST, at 6-30,
MRS. CLARE O. HADLEY,
Address and Clairvoyance.

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

SUNDAY, AUG. 21ST, at 11-15 and 7,
DR. JAMES COATES, F.A.S.
LYCEUM at 3.
MONDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 8, Mr. ROBERT GURD.

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, AUG. 21ST, at 7-30,
DR. W. J. VANSTONE,

Special Lecture on SATURDAY at 7-30.
From AUG. 22ND to AUG. 31ST,
SPECIAL VISIT OF THE GREAT
SHEFFIELD SEER, MR. SUTTON.

Fulham Spiritualist Society,

12, LETTICE STREET, FULHAM.

A SOCIAL

will be held

for MEMBERS AND FRIENDS

at the above Hall

on SATURDAY, AUG. 27TH, at 7-30,
in order to bid a farewell and God-speed
to MRS. CLARKE, our late Secretary,
prior to her leaving for Australia.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 21ST, at 11-15, CIRCLE.
At 6-30, MR. A. J. MASKELL.
SUNDAY, AUG. 28TH, Mr. MALIK, on
"Eastern Mysticism."
Week-day Meetings Discontinued.

**Brixton Spiritualist Brotherhood
Church,**

STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, AUG. 21ST, at 11-15, CIRCLE.
At 3, LYCEUM.
At 7, Mrs. GRADDON KENT.
THURSDAY, at 8, Mr. T. W. ELLA.
SUNDAY, AUG. 28TH, Mrs. MAUNDER.

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

SUNDAY, AUG. 21ST, at 11.
At 6-30, MR. A. NICKELS, of Luton.
WEDNESDAYS at 7-30.

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

SUNDAY, AUG. 21ST, at 11,
MR. P. SCHOLEY.

At 6-30, MR. G. R. SYMONS.

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

SUNDAY, AUG. 21ST, at 11, CIRCLE.
At 3, LYCEUM.
At 7, MR. H. BODDINGTON.
FRIDAY, at 8, Meeting for Enquirers.
AUGUST 28TH, Mr. TAYLER GWINN.

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

SUNDAY, AUG. 21ST, at 7,
MISS WELLBELOVE AND MR.
HUMPHRIES. At 3, LYCEUM.
WEDNESDAY, at 7, PUBLIC CIRCLE.

**Little Ilford Christian Spiritualist
Church,**

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

SUNDAY, AUG. 21ST, at 6-30,
MR. GEORGE PRIOR.
MONDAY, at 3, LADIES' MEETING.
WEDNESDAY, at 8, Mrs. MARRIOTT.
SUNDAY, AUG. 28TH, Mr. P. SMYTH.
Lyceum every Sunday at 3.

Manor Park Spiritualist Church,
SERREWSBURY ROAD.

SUNDAY, AUG. 21ST, at 6-30,
MRS. PODMORE.
SUNDAY, AUG. 28TH, Mr. G. PRIOR.
THURSDAY, SEPT. 1ST, Mr. and Mrs.
BROWNJOHN.

Stratford-on-Avon.

ON SUNDAY, AUGUST 28TH,

A RALLY of SPIRITUALISTS

will leave BROADGATE, COVENTRY, by
Char-a-Banc for STRATFORD-ON-AVON
at 10 a.m., and return from Bridge-St.
at 8-30 p.m. sharp.

Services will be held at 3 and 6-30
in the NEW ROOM, MEER STREET, when
Mrs. PEARS, of Coventry,
will be the Speaker and Clairvoyant.
Each person to see to their own
food requirements. Centre:—The
ROYAL RESTAURANT, BRIDGE ST.,
STRATFORD. Organiser, MR. S. BART-
LETT, Bishop-street, Coventry.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

Hounslow Spiritualist Society,
ADULT SCHOOL, WITTON RD.

SUNDAY, AUG. 21ST, at 6-30,
MR. and MRS. SMITH.
TUESDAY, at 7-45, Mrs. LUND.
Lyceum every Sunday at 3.

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

SUNDAY, AUG. 21ST, at 11, SERVICE.
At 3, LYCEUM. At 6-30, Mr. ELLIOTT.
WEDNESDAY, at 7-30, Mrs. KINGSTONE.

North Finchley.

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

SUNDAY, AUG. 21ST, at 7,
MRS. E. A. CANNOCK.
WEDNESDAY, Mrs. LOUIE HARVEY.
SUNDAY, AUG. 28TH, Mr. WOODWARD
SAUNDERS.

**Plumstead National Spiritualist
Church,**

INVICTA HALL, CRESCENT RD.

SUNDAY, AUG. 21ST, at 11, CIRCLE.
At 3, LYCEUM.
At 7, Mr. and Mrs. LUND.
THURSDAY, at 8, Mrs. E. M. NEVILLE.

Richmond Spiritualist Church,

FREE CHURCH, ORMOND ROAD.

SUNDAY, AUG. 21ST, at 7-15,
MRS. WORTHINGTON,
Trance Medium.

Miscellaneous Advertisements.
(NOT DISPLAYED).

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

SPEAKERS OPEN DATES, Etc.

CONSEQUENT upon MRS. NANCY
IMISON (Nurse Graham) having
removed from Shepherd's Bush to
41, City-road, Bristol, a few vacant
dates are open.

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

MRS. WALLIS MINNEY, Speaker and
Clairvoyant, Psychometrist, Floral
Messages, Member of the B.M.U.
Vacant dates for 1921, Sept. 4th and 5th
also 18th to 25th inclusive. No fee.
Expenses only seaside town. Sec-
retaries please note address.—3, Free-
stone Terrace, Kettering.

WANTED,

MEDIUM used to public work seeks
employment as Stoker or any other
place of trust. Willing to assist
Society or help in circles. Distance no
object.—Write Box "M," TWO WORLDS
Offices, Manchester.

WANTED, Attendant Nurse to take
charge of little girl patients under
spiritual healing. Apply, "B," 10,
Bicton-place, Eymouth.

NEW SECRETARIES.

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

BLACKBURN, NATIONAL SPIRIT-
UALIST TEMPLE, ST. PETER ST.—
MR. J. ENTWISTLE, 135, Walter-street,
Blackburn.

XMAS CHOCOLATE CLUBS. Spare
time Agents wanted. Good remunera-
tion. No outlay. Best makes only
supplied. Particulars free.—SAMUEL
DRIVER, South Market, Hunslet Lane
Leeds.