



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. 1764—VOL. XXXIV.

FRIDAY, SEPTEMBER 2, 1921.

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No. 1764—Vol. XXXIV.

FRIDAY, SEPTEMBER 2, 1921

PRICE TWOPENCE.

Original Poetry.

Waiting Beyond.

SWEETLY a voice is whisp'ring
Out of the golden West ;
Coming to me at twilight—
Mem'ries my soul invest.
Scenes from the past flood o'er me,
Thrilling my heart with pain ;
Soothingly comes the whisper,
True love is not in vain.

Tho' through the years, a yearning
Sears like a fire your heart,
Hope and desire all spurning,
Leaving you one apart.
Know you that love's for ever,
Soul thrills are never vain ;
Earth hides, but cannot sever,
Love shall meet love again.

Life to you seems so dreary,
Hoary old age creeps slow ;
Love is not lost, but waiting
Out in the Golden Glow.
Hope ever hope, nor falter,
Faith ever keep you fond ;
Tho' love seems but a mem'ry,
It waits for you beyond.

—STANLEY FAIRBAIRN.

The Truth Shall Make You Free.

From an Address by Lieut.-Col. E. S. West, in the "Progressive Thinker."

Error, when confronted by Truth, is doomed to failure. Historians, Scientific Researchers, Archaeologists and Modern Philosophers, delving into the hidden places, contrary to the command of the Church, have disclosed the Mythological Origin of Theology.

We are told that Jesus, upon whose life and teachings the Christian religion is supposed to be built, once uttered these words, "The Truth shall make you free!" When asked at another time, "What is Truth?" no answer is recorded.

Truth is ascertained fact. In the interest of truth let us turn back through the pages of history and review for a few moments the great struggle of the human intellect in its effort to apprehend truth.

The history of science and the intellectual development of mankind is a fascinating study. It is a narrative of the conflict of two opposite forces—the expansive force of the human intellect on the one side and the opposition of traditional faith and selfish interests on the other.

Divine revelation, so-called, is intolerant of contradiction; repudiates improvement in itself, and views with disdain the progressive intellectual development of man. Faith is stationary, unchangeable stagnation. It pickets out the human intellect upon a desert of ignorance and superstition, where, thus restricted, it must remain dwarfed and bigoted.

Science, on the other hand, is progressive and ever searching for truth. Its discoveries have been an unmea-

surable blessing to mankind physically, mentally, morally and spiritually. But it has never sought to force its knowledge upon the people.

Four centuries before the beginning of the present era the Greeks were breaking away from their ancient faith. Their philosophers, Socrates, Plato, Aristotle and Euripides, had become profoundly impressed with the majestic workings of nature and the utter worthlessness of the gods of Olympus. Their philosophical criticism, added to the philosophical and scientific discoveries of the second and third century before the time of Christ, destroyed their national faith.

In the years 334 to 332 B.C. a prodigious stimulus was given to Greek intellectual development by the successful campaigns of its army under Alexander. This Macedonian army had marched from the Danube to the Nile, and from the Nile to the Ganges. They saw the Pyramids that had been built more than twenty centuries, the hieroglyphic-covered obelisks of Luxor, monuments to languages and peoples long since dead; the avenues of silent, mysterious sphinxes—colossi of kings who reigned in the "morning of the world." At Babylon they found a great city wall, 68 miles in circumference and 80 feet high; the temple of the cloud-encompassed Bel, on the top of which was located the observatory. They beheld the wonderful hanging gardens, the crude water-works, the great Euphrates and the wonderful tunnel beneath it. In the palaces of the kings were found carvings, sculptures, enamels, and alabaster libraries.

But the things that must have made the most profound impression upon their minds were the crude astronomical instruments and the clay libraries of the Assyrian kings. They found astronomical observations going back through the years for almost twenty centuries; a record of eclipses going back nearly a thousand years, and mathematical calculations that must have astonished even the most intelligent.

The Babylonians had fixed the length of the tropical year within less than half a minute of correct time. Their sidereal year was within two minutes of the truth. They knew the causes of eclipses and could predict them. They had correct views of the solar system, and had catalogued thousands of stars. What a revelation to the conquering Greeks!

But this was not all. They found that these people had a religious philosophy. The libraries disclosed that they had advanced from Monotheism to Dualism, from Dualism to Magianism, from Magianism to a recognition of one Universal Intelligence, the Creator and Preserver of all things, the Essence of all truth and the Giver of all good.

The libraries and works of art were all sent to Athens and to Alexandria. Under Ptolemy Soter, a half-brother to Alexander, the wonderful libraries, museums and schools of Alexandria were established. In a short time that city became the one great centre of learning.

The libraries and schools of Alexandria embraced natural history, art, the sciences, and philosophy. The ethical school was founded on the maxims of Zeno, whose aim it was "to furnish a guide for the daily practice of life, to make men virtuous." He taught that "education is the true foundation of virtue," for, as he said, "If we know what is good we shall incline to do it." Another of his maxims was to the effect that "sense supplies knowledge and reason utilises it."

No doubt the intellectual stimulus derived from the schools of Alexandria is responsible for the great work of Euclid, which, to this day, challenges contradiction; also,

for the discovery that the earth is a globe, and for many scientific and mechanical inventions.

A short time prior to the beginning of the present era, a number of people in Eastern Syria banded themselves together for benevolent and religious purposes. The hour for such a movement was propitious. Practically the whole of the then known world had been conquered by Rome, and the uniting of the conquered kingdoms under one strong centralised government removed the danger of wars to which they had so long been subjected; it thus paved the way for the adoption of the sentiments of universal brotherhood, as was being taught at that time by Apollonius, and a century or more later attributed to Jesus.

This sect grew very rapidly. They had united on the principle of communism, each throwing into the common stock whatever they possessed. The poor were to be supported, and the poor cared for. It was a favourable moment, too, for the reason that the sacred relics and idols of the Pagan countries had all been taken to Rome, the capital of the new empire—thus removing from the more remote districts much of the power and influence of the Pagan priests. In time this organisation became known as Christians, and its missionaries, filled with zeal for their movement, spread its doctrine far and wide. They organised societies or churches, until, in a comparatively short period, the boundaries of the new religion were those of the Roman Empire, and Rome became the religious capital.

For more than two hundred years this new religious movement enjoined three things: Veneration of God, purity of personal life, and benevolence. However, as it grew in numbers and in strength, it began to exhibit political tendencies, and showed a disposition to form a government within a government. This attitude was unquestionably due to the influence of the unscrupulous worldly element, who had associated themselves with the new religion because it offered the possibility of position.

The Roman emperors soon discovered that its teachings and aspirations were incompatible with the imperial system. The inevitable happened in the winter of 302. The church of Nicomedia was destroyed by the Pagan followers of Diocletian, and in retaliation the Christians set fire to the imperial palace. Wholesale murders and massacres followed for two years, and Diocletian was forced to abdicate.

It now became evident that the Christians constituted a powerful party, and Constantine, who aspired to become the next emperor, perceived the advantage that might accrue to him by placing himself at the head of the Christian army. Victory crowned his efforts, and he, a Pagan, was crowned their first emperor and "head of the Church."

Place, profit and power attracted thousands of scheming worldly men to the new religion. Pagans all, their influence was soon felt in a reorganisation, and thus Christianity and Paganism were blended. Constantine, throughout his wicked reign, remained a Pagan, and not until his last hours did he submit to the rights of baptism. He ruled impartially, and allowed the building of Christian churches and Pagan temples. He struck a medal bearing his title as God, and permitted the queen mother to espouse Christianity. His statue at Constantinople was the ancient image of Apollo, with features changed to represent those of the emperor.

For the gratification of Helena, the queen mother, Pagan priests, who feigned Christianity, presented her with three crosses, inscriptions and nails, claiming that they had been found buried in Jerusalem, and that they had been identified by a miracle as the Saviour's cross and those of the two thieves.

The simple religion of the early Christians was transmuted into one more fashionable and grossly debased. Olympus was restored, but her divinities were given other names. The Egyptian tradition of the Trinity was accepted and incorporated in the new religion. Osiris, Horus and Isis became God the father, God the son, and God the holy mother. After many years the "holy mother" lost her place in the trinity. She was put back to an ordinary saint, and the "holy ghost" was substituted.

With joy the Greek worshippers of Diana, the Egyptian followers of Isis, and the Assyrian worshippers of Mabelona, accepted the new order of things. This amalga-

mation of Christianity and Paganism caused Faustus to remark to Augustine, "You have substituted your agape (love feasts) for the sacrifices of the Pagans. You endeavour to appease the shades of the dead with wine and feasts; you celebrate solemn festivities of the Gentiles, their calends and solstices, and as to their manners, those you retained without alteration. Nothing distinguishes you from Pagans except that you hold your assemblies apart from them."

At weddings they sang songs of Venus, and heathen rites were adopted. We find the same processional service, the same ritual, the same gorgeous robes, mitres, tiaras, wax tapers, etc. The Church crozier is the old Roman lituus, the Pagan ensign of augurs. Large quantities of earth were brought from the "holy land" and sold at enormous prices by the priests, who claimed it would keep the devil away. Water was consecrated with Pagan ceremonies; images of saints and martyrs were brought into the churches and worshipped, as had been the heathen gods; paintings of Isis, the god mother, seated on the crescent moon, with the child Horus in her arms, soon became the Madonna of the religion of the Christians.

It was quite the fashion at that time, as it had been for more than a thousand years, for all religions to have a god born of a virgin, teach their particular brand of philosophy, to crucify him, have him put to death, and translate him to heaven. Of this Pagan belief we have examples in Hesus of the Celtic Druids, and Krishna. Not only the names, but some accounts of their miraculous birth, teachings, and death, are so like the tradition concerning Jesus, that eminent scholars believe that much was borrowed from the reported lives of these two gods.

But what became of Truth? What became of the libraries, knowledge, and learned men of Alexandria? Knowledge and bigotry could not survive together. Libraries that tell the truth and men of learning who oppose ignorance and superstition must be destroyed. Arius, Nestor, Hypatia and others must be done away with. Banishment and death was the reward of all those who dared to do their own thinking, or refused to abide by the creeds and dogmas of a corrupt Church. Mediums were burned at the stake; they were called witches, and accused of being obsessed with the devil and evil spirits. The Church authorities feared the revelations of the mediums contradicting the dogmas of an angry God, purgatory, hell, the devil, and eternal punishment.

Read history, seek for the truth, and it will make you free. Thank God for such courageous men and women as Zeno, Ptolema Soter, Theon, Hypatia, Copernicus, Galileo, Bruno, Paine, Lincoln and the men and women who are fighting ignorance and superstition to-day.

Error, when confronted by truth, is doomed to failure. Historians, scientific researchers, archaeologists, and modern philosophers, delving into the hidden places, contrary to the express command of the Church, have disclosed the mythological origin of theology. The corrupt doctrine is dying, and faith is being replaced by knowledge.

This is an age of scepticism. The intellectual development of mankind throughout the civilised world has reached that stage where the dogmas of a religion founded upon mythology will no longer enslave and hold the intellect in a bondage of fear and superstition.

Marshaled beneath the banner of Spiritualism is a great army of truth seekers, composed of men and women in every walk of life and every degree of social and educational entertainment. In the great struggle between truth and error, between knowledge and ignorance, between charity and selfishness, they are taking an active part. They are discovering and bringing to light the relics of India, Egypt and Rome, which are still mixed up with the simple teachings of Jesus; they are striving for universal brotherhood, for a clearer conception of the Divine purposes with regard to mankind, for more light on the problem of an after-life.

It is Spiritualism that is revealing some of the activities of man's future beyond the grave; opening up communication with those who have passed on, and proving that there is no death, and that there are no dead. The Church is fiercely withstanding the advance of truth. Its votaries are satisfied with the mixture of Paganism with the little

of pure Christianity which survives, but light is breaking in through the painted windows, and the darkness of ages will disappear. What is truth? is the question of the hour from a multitude of groping souls. The answer is, "Truth is ascertained fact," and the truthseeker must remember the injunction, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened to you." You are told to "prove all things, and hold fast to that which is good." This is telling you to use your reason, to sift evidence, and build upon facts. Read up early Church history as written by independent researchers, and your eyes will be opened to the mass of error that the Church is buried in, and which have been added to the pure teachings of Jesus of Nazareth.



The Universality of Spirit.

Geo. T. Foster.

HUMAN AND ANGELIC WISDOM.

THE fact that the term "religion" exists is evidence that we single out a specific set of experiences, and think that they especially have relation to divine or spiritual matters.

The "higher" orders of beings, however, have no religion. Stated differently, there is with them no division into "sacred" and "profane," "religious" and "secular." To unclouded understanding there is only "God."

Our distinction into "religious" and "secular," "sacred" and "profane," is entirely false, and is due to the ludicrous conception that the fundamental reality from which the worlds outstand (or exist) is a localised person.

INTELLECTUAL PROOF.

Now, although the human intellect was not "made" out of sheer nothingness by a wizard, and then presented to us as a gift to enable us to probe the mysteries of the universe, but, rather, is superior cunning, which natural selection has automatically preserved because it enabled us to survive in the battle for physical existence. Nevertheless, it can be unequivocally proved to the earthly intelligence of man that the monistic wisdom of the "higher" lords of the heavens is true also on the physical plane.

It is an irrefragable philosophy which concludes that reality is one, and that reality coincides with our conception of spirit or power. Beside spirit, or power, there is nothing else in existence.

SENSATION.

The unassailable argument is simple. It is a fact which nobody can deny that all objects of knowledge are sensations, or else purely subjective experiences.

What we are pleased to call "things" are sensations, i.e., states of consciousness. Apart from sensation we have no knowledge of "things" whatsoever. Anyone who cannot grasp this elementary fact has no head for philosophy. The physical world, then, is sensation.

NECESSARY TRUTHS.

Now, the mind seems to be in possession, prior to experience, of certain elemental truths, which systematise experience. These truths are at the root of thought.

One of these elemental truths is the truth of causality. When we experience a sensation we unhesitatingly judge that the sensation is the manifestation of efficient power or cause. We are absolutely stopped from thinking of any sensation or phenomena as the effect or manifestation of blank nothingness.

POWER AND OBJECTIVITY.

Everybody knows what desire is and what effort is. These two are popularly called "will." When I experience the sensation of, say, a moving cloud, I am not aware of the activity of my own power as I am when I raise my arm. But the mind demands efficient force or cause for the sensations I call "a moving cloud." I, however, am not the efficient power. Ergo, this effect in my consciousness is the manifestation of power not myself, since it is a self-contradiction to say that this effect in my consciousness is the manifestation of nothingness.

THE "INERT."

It is also a contradiction to speak of sensation as the manifestation of the utterly inactive or forceless. We can thus for ever eliminate the self-contradiction that our sensations are the effects of inert "matter." Hence, we arrive at the necessary conception of external power, not forceless, dead "matter," but active energy, in a word, spirit, as the sole cause of sensation. Sensations are not the effects of the activity of the inactive. Only force, will or spirit, acts. All sensations are the effects of this active cause, and, as the whole objective world is sensation, we reach the conclusion from which there is no escaping that the only world we can possibly know is the world which is the manifestation in our consciousness of the activity of energy or spirit.

If there were a dead, inert or material world, we could never, by any possibility, know it, because, being inactive, it could never act upon us and produce sensation. We also are the force which is cause. Spirit is one, but there are many dark dreams in Samsara.



The Corporal's Vision.

W. George Wheeler, L.P.I.

MARY CROMARTIE lost her faith in God and in humanity. Things had not gone kindly with her, and her soul rebelled against everything and everybody. Her husband was at the war, her dearest relatives had passed beyond, her life was a life of trouble and anxiety. Mary did not profess Atheism or Agnosticism—professed nothing. But she had lost her faith.

Mary had one recompense of reward, a charming girl child, Irene. Irene looked as healthy and merry as her mother felt careworn and depressed. Irene had rosy cheeks, merry eyes, golden brown hair, very thick and bushy, and the plumpness of arms and legs a healthy child could possess. Irene was her father's child rather than her mother's. That is to say, she possessed the former's type and characteristics. But Mary loved her dearly.

Mary herself did not look miserable or careworn—it was only what she felt. She made herself as joyous as possible for her child's sake, and did not for a moment reveal the chaos of her soul to her merriest of little maidens.

Mary had an extraordinary letter from her husband, quite a psychic letter, in which he described how his friend Malcolm Courtenay had been seriously wounded. At a critical moment, when death seemed inevitable, Malcolm had had the veil torn from before his mental vision by the appearance of his saintly father, who passed beyond ten years previous. He had assured the wounded man of the continuity of life, and the wonderful unfolding of the soul in the realms immediately beyond.

Cromartie's chum, Malcolm Courtenay, recovered, and the vision had completely transformed him. Malcolm had previously been a reckless devil, without faith or hope of immortality. He now commenced to unfold and develop all the best faculties of his being. He had become a model of nobility, faith and heroism.

Mary was very much impressed by this letter. When writing her husband, she told him of the psychic battles within herself, her lack of faith, her inward hopelessness, and asked him, if he thought well, to allow Malcolm to write her fully as to his experiences. Her husband approved, and Malcolm, in due course, sent off a long descriptive letter. The letter, however, did not reach her.

One night, still battling in her own soul, Mary fell on her knees beside the bed. Her child was in happiest dream-land, a smile upon her rosy cheeks. Mary did not pray, at least, no words escaped her. Eventually she became only half conscious of her present life and environment.

It was then the figure of a soldier stood before her, his eyes radiant with the light of heaven, his hands clasped, a strong holy gladness in his face.

"I am Malcolm Courtenay," he said, "your husband's friend. I wrote you, but my letter, I know, has been lost. Therefore, I come to you—my soul comes to you—in psychic friendship."

Mary smiled and thanked him. "My husband is well?" she inquired.

"He was never better," replied Malcolm. "His soul has been lifted. He believes as I believe—as I know. He is spiritually as well as physically well."

"So the unseen realm has been revealed to you," she said. "You have seen your departed father?"

"Yes, I know that I have—the same, yet not the same. The personality remaining, but transformed by years of psychic growth, according to the great laws of evolution."

"He assured you of the realm beyond, of life's eternal possibilities?"

"Yes. He convinced me clearly and unmistakably. I know that from henceforth no shadow of doubt can come to me. I believe, I know."

"You comfort me," she said.

"Be comforted, my sister. Life is for ever. There is no death. We pass from life to life. Our natures are touched by the divine. We are immortals."

Then the vision fled, but the soul of Mary Cromartie was satisfied, and from that hour a great happiness, an unutterable bliss, pervaded her psychic life.

Punishment in the Spirit World.

THE fact constantly asserted by spirit beings that those who have led bad lives on earth are unhappy in the spirit world is not, as many suppose, a direct act of judgment enforced by authority in support of a code of morals, but follows automatically from the very different conditions which prevail in spirit life.

In the present world the wrong-doer is not automatically punished. If a misdemeanour exceeds certain limits and is found out, it is punished by law. But we all do wrongs for which there is no legal punishment. Why do we? Because in earth life most of us find that greater worldly enjoyment often results from doing wrong rather than right. In the struggle for existence, seen everywhere in nature, selfishness pays best. In the animal kingdom, if carnivorous animals did not prey on one another they would perish. In civilised communities there may not be a struggle for actual existence, the poor laws preclude this, but there is a constant struggle for the so-called "good things" of earth life, and the selfish, unscrupulous person who succeeds in the struggle enjoys more of these than those who fail.

In earth life the material body permits us to satisfy certain tastes, appetites and desires peculiar to the flesh, and in the spirit world, while we are deprived of our material body, we still retain the tastes and habits of thought acquired when occupying it. Consequently, while the unselfish and spiritually-minded, who have never set any store on the "good things" of life feel no loss, the selfish wrong-doer has a sense of deprivation depending in degree on how completely his pleasure was dependent on them.

A vivid appreciation of how a selfish, worldly man must naturally be rendered unhappy by some of the conditions prevailing in spirit life may be obtained by considering how he would feel if similar conditions suddenly prevailed in earth life.

Suppose in the first place that we were able to live without food, and were deprived of our digestive apparatus. To the gourmand this would be a calamity, for he would be cut off from much that made life pleasurable to him. And if alcohol ceased to stimulate, those whose happiness was wrapped up in its use, or abuse, would greatly regret the change. On the other hand, those who did not have enough to eat and who abstained from alcohol, would feel the change to be a great boon.

Suppose again that property ceased to exist, except that produced by one's own unaided efforts and abilities, and which remained valueless to all but the producer. This would cause much unhappiness to those whose chief pleasure in life was the acquiring of wealth for wealth's sake, for in the new conditions no one would envy him his possessions, and his power to command and influence his fellows would cease.

And further, supposing that pain and ill-health ceased to exist, life were inviolate, and the lower animals ceased

to have cruel instinct. Then those depraved people who find pleasure in hurting others would cease to enjoy their mischievous proclivities. The hunting of animals would cease to amuse, for no injury could befall them, and the hounds would play with their former victims.

Now, it is evident that the changes above outlined would affect very differently different people. While the worldly selfish individual would find his happiness seriously affected, the spiritually-minded, who desired nothing beyond his needs and who found his happiness in simple things—the beauties of nature, music, art, poetry, studies, exhilarating exercises of all kinds, and in giving pleasure to others, would feel no deprivation. And those unfortunates who suffered from ill-health and all the pains that afflict an unhealthy body, and who, perhaps, had to struggle painfully for a bare existence, would find the new conditions a priceless boon.

We are told by communicating spirits from the higher spheres that all the above suppositions are realities in the spirit world, and that in other respects it is very similar to the present one. There is, however, another very important change of conditions there, and that is the fact that all our thoughts and acts, past and present, are apparent to all at a glance. If this occurred in earth life, while it would be a calamity to all of us, its disturbance of happiness would vary much with the individual. Thus, while kindly people, who never consciously harm anyone, would have little to be ashamed of, those selfish hypocrites, whose habit it is to enjoy themselves at the expense or injury of others, would feel degraded to find that their unworthy thoughts and actions, formerly always carefully hidden, were now fully known to all. To those sunk in moral depravity and so accustomed to evil thoughts as to feel no shame, the publicity of their mental condition might give them little trouble. To this extent, at least, they would suffer less than their more sensitive fellows; but, feeling more or less contented, they would make little effort to improve, and so might continue indefinitely in their spiritually undeveloped condition. These are the spirits who are described as "earth-bound."—A.C.H.

NATIONAL SPIRITUALIST CHURCH, ST. PETER'S STREET, HUDDERSFIELD.—Under the auspices of the Yorkshire District Council of the S.N.U., a discussion class has been formed in the above church, the first meeting being held on Tuesday, August 9th, when Mr. W. G. Gush, D.N.U., introduced a discussion on "Where and what is the spirit world?" The subject proved very provocative, and much discussion and many questions followed, which were well dealt with by the opener. There was a very good audience, between 60 and 70 people being present. It is intended to hold these meetings fortnightly, and to obtain various leaders to open discussions on debatable topics in Spiritualistic philosophy. We trust that all subsequent gatherings will be equally thought provoking and illuminating as the first of the series.

SUPERNORMAL PICTURES.—Mr. H. J. Osborn's lantern lectures on different phases of Spirit Photography have been in great demand on a tour, just concluded, which has included visits to Vancouver, Calgary and Winnipeg, with pressing openings that had to be postponed from several other Western cities and others in the near Western American States. The popularity of the subjects was evidenced by the large attendances of the general public, and special interest was indicated in the frequent presence of University and medical men. The newspaper reports have been excellent—in some cases a graceful tribute to Mr. Osborn as a journalist. Everywhere renewed activity in the cause of Spiritualism has been evoked, and great impetus given to the local efforts by the highly scientific basis on which the Cause has been presented. Nothing like the excellent spirit pictures shown has ever been seen before in either America or Canada, nor any such definite presentment of clear and proved evidence, together constituting pretty well the last word in spirit return, whilst Mr. Osborn's marshalling of facts, clarity of reasoning, and lucidity of style have been again and again remarked upon.

Spiritualists' National Union, Ltd.

THE FORWARD MOVEMENT.—£1,000 WANTED.

LAST week we tried to point out as clearly as possible the immediate needs of our Movement. We tried to impress every Spiritualist with their full measure of responsibility of the work that needs to be done.

We emphasised the beauty, sweetness and power of our gospel, we also emphasised the heart break that is in the world, the intense longing of the human heart to know the answer to the question, "Where are our dead?" We showed how every Spiritualist could help. We did not expect to be overwhelmed with inquiries for affiliation forms the first week, nor did we expect to find £1,000 in our post-bag. But we are expecting a response in slower measure to the appeals that we are sending out, because we realise, and we are anxious that every Spiritualist should realise that we are voicing an appeal from those old workers from the higher life. They see more clearly the opportunities than we can see them, and they feel more keenly the heart-break that is in the world. It is their tremendous urge that is behind all we are trying to do.

We are also having prepared a beautifully designed book, 15ins. by 10ins., with the Seven Principles of Spiritualism printed in old English letters. It is a work of art, and suitably framed, should adorn the home of every Spiritualist. We hope to have the same ready for issue in about a fortnight. The cost will be 1s. 3d., post free.

We are also reprinting "Psychic Philosophy," by V. C. Deseris. This is a classic in Spiritualistic literature. We want the issue guaranteed, if possible, by subscription. The edition will run into hundreds of pounds. The price per copy will be 5s. 6d. A liberal discount will be given to subscribers. Every speaker and Lyceum leader should possess a copy, and no library is complete without one. Send in your order at once. Money with order will be esteemed.

Don't wait, send along your donations, send your applications for membership, send us your orders for literature, and also for the very beautiful work of art with the Seven Principles inscribed, and a copy of "Psychic Philosophy." R. H. YATES, General Secretary.

25, Thornton Lodge-road, Huddersfield.

Famous Medium for Devon.

MR. EVAN R. POWELL, of Merthyr Tydfil, the excellent medium for materialisation, voice phenomena, and trance speaking, will shortly be leaving South Wales for Paignton, Devon, where he will be engaged in the coal business. Mr. Powell has done good service for the Movement for over 20 years. Originally a Baptist, he was largely instrumental in founding the Merthyr Temple of Spiritualism, which owns its own church and has done good work in the district.

Sir A. Conan Doyle has repeatedly spoken in high terms of Mr. Powell's mediumship, and he has brought conviction to many hundreds of investigators. We trust his migration to beautiful Devon may be equally beneficial to himself and the local church.

THERE never existed any power superior to the man who has discovered power existing within himself.

CHILTENHAM.—On Sunday, August 25th, Mr. Glover Botham, of Burton-on-Trent, very ably demonstrated the work of Spiritualism in its various phases to crowded audiences. The phenomena was exceptionally successful. A number of new members were enrolled, and the church has gained considerably by Mr. Botham's work.

MR. JAS. COATES writes us from Montana-Vemala, Switzerland, that he is resting and recuperating for a strenuous time during September. Advancing years make it imperative that he suspends active work during the winter months, but he intends to become active again in the spring. 'Tis good to hear from these veterans who never grow old.

Another Pioneer Promoted.

WE have to record the passing of another faithful worker in the person of Mrs. Laura Rowley, of 7, Daisy Bank, Clover Hill, Halifax, on Tuesday, August 23rd last, in her 61st year. Mrs. Rowley has been for nearly forty years a worker for the Halifax Spiritualist Society, and was prominent at the last Conference in organising the catering. A whole-hearted Spiritualist, she will be much missed. The interment took place on Saturday, August 27th, at 10 a.m., at the King's Cross Wesleyan Church, where a very large company assembled. Mr. Lewis Firth conducted a most impressive service, which gave comfort to many in an hour of bereavement. We tender to Mr. James Rowley our sincere sympathies in his hour of solitude.

Premonition of Disaster to the R38.

At the moment the R38 crashed on Wednesday afternoon the American Ambassador (Mr. Harvey), at his house at Weybridge, Surrey, had a premonition of misfortune. He was talking to some friends, including Major Selbourne, his military attaché, and he said, "I distrust this whole undertaking of the R38 crossing the Atlantic, particularly at this time. I am not criticising the Navy Department for buying it, nor the undertaking of crossing the Atlantic."

"Although my premonition is not founded on a scientific basis I still think that the enterprise is hazardous, useless, and will not be of much gain. When I saw it at Pulham with Lord Haldane and Lord Sandwich, I had an involuntary distrust of the whole business, and have really worried a great deal about it."

His friends tried to rid him of his fears, and suggested a game of croquet on the lawn. The Ambassador agreed that his game was poor, and at length Mr. Harvey said, "I cannot rid myself of the fear that something has happened to the R38," and he went indoors, followed by the party.

Later he was about to send a cable to Washington asking the authorities to reconsider the undertaking when a telephone message came to say that the R38 had crashed. — "DAILY MAIL."

LET your ideal in life so mould and control your actions and thoughts that the realisation of a new consciousness will be born in you.

THANK you, dear friend of earth, your love and loyalty to my humble self fills my soul with joy unspeakable. The harmony of spirit makes my visits a great delight. Earthly pursuits interest us but little. We seek the development of the Inner Being, the spirit essence, that which is in affinity with the Divine. Only those vibrations of an intellectual and of a devotional nature truly appeal to us. Hence, we find ourselves in as congenial an atmosphere or aura as a spirit may expect to find in mortality. Further unfoldment shall soon be yours, in aiding which I find much pleasure.—From the Beyond, through A. H. WALTERS.

PENDING arrangements for more suitable and permanent headquarters, the Executive Committee of the Spiritualist Fellowship Centre (No. 2, Hendon) has secured the use of the Hendon Town Hall Library Room for its members' weekly meetings on Thursday evenings. The inaugural meeting of the members is fixed for Thursday evening, September 15th, when the proceedings will be of a social character with music and a few brief words of welcome from two or three speakers. The occasion will afford opportunity for introductions, and inviting suggestions for completion of programme for the ensuing season. Eight members of one of the associated seance groups have already joined the Centre under provision of the constitution and rules. Presentations are being made by various friends to the library and museum of items of interest to Spiritualists, while further contributions will be welcomed by the Executive Committee at any time. Communications or personal calls will receive prompt attention by the undersigned.—THOMAS BLYTON, Hon. Sec. Temporary Office, 10, Babington-road, The Burroughs, Hendon, London, N.W.4.

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FRIDAY, SEPTEMBER 2nd, 1921.

The Reconstruction of Religion.

In the religious life of the country the spirit of unrest is abroad no less than in its commercial and social life. The sanctions of a hoary past are being keenly criticised, and though the more conservative portion of the people are resentful of such methods, the needs of a progressive and awakening age are sweeping forward in a tide which no mere hand-broom can keep back. There is no real reason why the keenest criticism should not be directed to the foundations of human faiths, and that without disrespect to the individuals holding them.

Modern scientific methods have been applied to practically every other branch of thought and activity. The wild claims of age-old alchemy with its original four elements has been transformed into the present science of chemistry, with the result that many truths in the former are being verified, whilst many errors have been laid to rest. The end is not yet: there are, we believe, some of the claims of the old alchemists which will yet be justified by closer research. Similarly the wonders of the ancient astrologer, whose lore is the cradle of all religions, has given rise to modern astronomy, gaining for us a fuller knowledge of the world we live in, and its place in the infinite expanse of stars. The realm of theology is the last stronghold of ancient methods. It is the most recent to be attacked, and there is abroad a spirit of resentment against the application of scientific methods of examination to the roots of man's religious beliefs. We suppose the reason can be found in the fact that religion is far more a matter of FEELING than of THOUGHT. A few years ago it was thought to be blasphemous even to reason on the principles of religion at all. The highest virtue was to exercise blind faith in whatever we were told by men who were only a whit less ignorant than ourselves. Even to-day criticism is taken by many as an act of truculent opposition to various forms of thought, yet the fact is patent that the vast majority of the people have little interest in religious matters, and are coldly indifferent to their claims.

Writers in the secular press are keenly discussing "Why men don't go to church." Mr. Bottomley (whom few would regard as an authority on religion, but who probably represents the commercial mind) tells us that the man who has been absorbed in commercial pursuits all the week, "does not want to go to church to be told he is a miserable sinner; or that such odds and ends of pleasures as he has been able to snatch have qualified him for eternal perdition; nor does he want to be treated to stale homilies upon disputed Bible texts or problematical guesses at subjects that are too vast for the comprehension of any finite mind." His remedy is a reformed church dealing with everyday social subjects, and "a great preacher." May we express the opinion that great preachers can only

be obtained when the zeal of able men is directed by a definite sense of the incontrovertible truth of the gospel they preach, but this is one of the things lacking to-day.

A writer in the "Sunday Chronicle" is far more definite in his diagnosis, whatever may be the value of the remedy he puts forward. He (writing under the nom-de-plume "The Watchman") finds the secret of the present lamentable state of things in the Church's failure as a teacher. He asks the Churchman, "What definite and consistent message have you for me about man and his destiny?" That seems to us to be a critical question.

We have every sympathy with the man who, as the result of modern criticism, has lost his faith in the tenets of his childhood. We are living in times when the whole of the religious sanctions of the past are in the melting pot, previous to their being re-cast into new moulds which will meet modern needs.

We are met continuously with the appeal for tolerance, but tolerance is not incompatible with honest and even severe criticism. The error of religion in the past was that its sponsors held the egotistical opinion that the whole of God's message had been revealed, and that the medieval church was its repository. That church claimed for itself the monopoly of the keys of heaven and hell, and there could be no truth outside its pale. The claim refutes itself. The wisest men know their ignorance—that's why they are wise. It is the ignorant egotist who is always prating about his knowledge. A reaction from the past is being experienced, and the best of men are telling us that they know but little.

The disease of spiritual apathy is bringing us the pain and unrest which usually accompanies disease, and in our opinion a correct diagnosis is more important than anything else to-day. Until that diagnosis is completed the application of hastily chosen remedies is merely the act of poulticing a wooden leg. We have to realise that we know next to nothing of the inter-action which takes place between the spiritual world and this—such inter-action is the foundation basis of all religion, and of all spiritual life.

Yes, this is a time for analysis and examination. We have not sufficient data upon which to construct abiding hypotheses concerning man's relationship to the Infinite. The examination—the thorough examination—of man's religious emotions and experiences in the past is but one segment of the circle of research. A closer analysis of those subtle forms of perception upon which the revelations of a larger world have ever depended, is another phase of the experimental field, and these two are interdependent. The nature of the spiritual power which feeds and keeps alive the religious instincts within us, and the analysis of that subtle domain within our nature which receives and directs such spiritual power into the channels of faith and conduct is required.

Even here the enquiry does but begin. Ere religion can be established upon a solid and enduring basis something else is needed, viz., the exploration of that larger spiritual world of which this physical existence is but a tiny fragment. One might as well endeavour to write a natural history of this world by the study of the fauna of the Isle of Wight, as to indicate the spiritual possibilities of man by observations made in this physical world.

It seems to us that the first honest act of religion is to confess that it knows little or nothing about us, and to set to work to compile the data upon which a sound hypothesis may be presently constructed. This means the cessation of dogmatism. To this end all the religious concepts of man may contribute, every creed add something to the common lot, not as a final finding, but as a contribution to that which must be sifted, analysed and examined.

Let us admit that we know nothing worth the knowing as compared to that which is to be known, and in the confession of our ignorance make haste towards wisdom. This latter age has given us some data of value. Experimental methods (conducted in the true scientific spirit) have helped to make fairly sure one fact. It has been placed beyond serious dispute that human personality survives beyond death, but this very discovery has also helped us to realise our ignorance and our littleness. It is the fact which more than any other has led to the demon-

stration of the complexity of our consciousness, and it has further shown us that spheres of life exist in apparently unending succession throughout an incomputable future. Sphere above sphere, life beyond life, the vision extends. Let us drop cant and egotism, and realise that there are fields of knowledge and experience awaiting exploration, compared with which our physical earth and all its activities is but a drop in an ocean.

When the spirit of humility teaches us the cold truth we shall realise that the call of religion is a call, not to the adoption of set formulae, but rather a call to achievement. The creed which lulls a man into the security arising from the conviction that all is well with him, is the real enemy of man. The individual who imagines he knows it all is a brake on the wheel of progress. Everything worth the knowing concerning the spiritual worlds, their power and possibility, has yet to be discovered. Modern Spiritualism is helping, it has made evident the fact that there are such worlds. Like the puling infant who opens his eyes from sleep and sees the sunlight glinting on the new day, revealing to him an environment of which he is woefully ignorant, so we have opened our eyes on new worlds which contain within themselves the key to the reason of our being, the revelation of the mystery of life upon this world.

Now is the time for criticism, analysis and examination. Now the time for every phase of thought to contribute to the common lot, and in the great future when comparisons and analyses have been fully made, we may hope to gain some knowledge of the basic principles upon which the spiritual life of all the varying sects may find an enduring and common foundation.

CURRENT TOPICS.

The Carlisle Bombshell.

As we expected, the remarks of the Dean of Carlisle, to which we referred last week, have been productive of a tornado of violent language. The Vicar of St. Mark's, Hanwell, tells us frankly that "if Christ was not divine he was undoubtedly the greatest impostor in history," whilst the Rev. R. G. Bouchier, who is interested in psychical matters, believes that the Dean of Carlisle's statement "is diametrically opposed to revelation. Christianity stands or falls upon the Divinity of Christ." There is a good deal of verbal confusion here. The Dean of Carlisle stands for the "Divinity of Christ," but not His Deity. The comparison must be drawn as to whether Jesus differs from common humanity in degree, or in nature and essence. That is the crux of the matter. If there is a difference in nature and essence, then He is no example to us. Unless we partake of His nature the question of example is quite outside our consideration.

A Matter of Comparisons.

THESE theological quibblings are largely the results of a time when men thought to glorify God by the depreciation of man, a time when the "worm" theory was popular. That period of thought was one of unjustifiable pessimism. We are at last beginning to realise the dignity of man as the child of the Infinite Love, and far from dragging Christ down to human levels, we would raise man to Christ-like heights by insisting on his potential divinity and spurring him on to make it manifest in his life. We believe we shall better human life by stimulating the best within man, and giving him the urge to raise himself towards high ideals far more quickly than we should do by talking about his righteousness being filthy rags.

The Larger Vision of Bishop Weldon.

WE note with pleasure the cautious remarks of Bishop Weldon, Dean of Durham. "If Jesus was a man, then it might be expected that His life would be like other men's lives; if He was a being higher than man, then I should expect His life to transcend the lives of other men. It is here that the question of miracles comes in." Precisely so! Taking the life of Christ at its face value, and setting aside historical and other criticisms, something must be found to bridge

the gulf which is set between the Christ standard and the human standard. We know that the Spiritualist has found this requisite. Mediumship makes it a clear possibility—the spiritual power which is not only the dynamic (working power) behind psychical manifestations as such, but is also behind the higher forms of inspiration, and that spiritual afflatus which was apparent in the lives of many of the saints.

New Facts Demand New Hypotheses.

UNTIL Modern Spiritualism became established on the basis of observed facts, there was a missing link between spiritual seership and the norm of human life, and the separation thus apparent caused men in their ignorance to make claims for Jesus which he never made for himself. In ages of ignorance this was understandable, perhaps even justifiable, but new facts explain old facts, not by denying them, but by enlarging and perfecting the theories built upon them. When foolish theologians talk about "the greatest impostor in history" they are merely pleading that unless their interpretation of certain facts is correct, the facts themselves must be wrong. The Vicar of St. Mark's, Hanwell, is merely pleading for the infallibility of his personal conceptions, but modern methods of research are re-writing history in the ecclesiastical as well as in the scientific world.

The Passing of Mr. W. Stout.

THE "Warrington Examiner" and "Warrington Guardian" both publish a column report of the interment and subsequent memorial service of Mr. Wm. E. Stout. The latter was conducted by Messrs. George Sixsmith, Chas. Llewellyn and R. A. Owen, and Mrs. Pears. Special hymns and solos were sung. The church was packed to its utmost capacity, and each speaker paid an eloquent tribute to an arisen comrade. Mr. Owen admirably summed up the proceedings in the words, "He was a wonderful organiser, a devoted worker, a faithful follower of truth as he knew it, a force with the pen, and above all, a true and sincere friend, and his continued spiritual presence is a call to all of us to walk forward in unity and love to serve the great Cause which he loved." Thus would we be able to reap the harvest he had sown.

Those Records Again!

A FRIEND writing us from Leicester concerning our recent suggestion that records be kept of all phenomena given at public meetings, further suggests that shorthand records be taken and typed in order that the recipients of evidence and others interested may be supplied with true copies of evidential incidents. A small charge could be made to defray the necessary expenses. Each description or test could be separately prepared. This suggestion entails work, but it would ensure permanent and exact records, and enhance the value of the Society's work. Any proceeds beyond expenses could swell a building or other special fund, and we might add that the taking of such shorthand notes would be admirable practice for Lyceumists who are learning shorthand, as it would not entail the strain of reporting long addresses. We commend the suggestions to Societies, with the hint that where personal and intimate information is given it would be well to obtain the consent of recipients before publishing such tests.

Mixed Grill.

THE "Brighton Herald" devotes much space to a seance recently given in that town by Miss Bessinebb, under the auspices of the Brighton Psychic Centre. Very satisfactory results appear to have been obtained. Voices, forms, and faces were heard or seen, and recognised by various sitters, whilst the careful precautions taken precluded any adverse reflections upon the medium. In the same paper appears a long account of the prosecution of Mrs. Elizabeth Taylor for fortune-telling. Policewomen Mabel Read and Dorothy Watson told the usual story of what was supposed to be given them in a reading of the hand, and of the cards. The usual story of dark and fair men, going across water, beware of signing papers, marriage and fertility, etc., was

recapitulated, and it is but fair to state that the defendant totally denied the conversation reported in such evidence.

Is the Evidence Faked?

WE have a grave suspicion that the evidence to be given in many of these cases is carefully prepared before the interview is obtained. The cases have so much in common that it is hard to escape this conclusion. Police spies are careful to see that the medium is alone, whilst they often work in pairs, and since the word of a police provocateur is worth the word of three or four other people in the eyes of magistrates, very little collusion is necessary to secure conviction. We know nothing as to the bona fides of Mrs. Taylor, but we do know that the unsatisfactory state of the law lends itself to collusion and persecution, and we are not surprised that a conviction was obtained, despite the sworn evidence for the defence of a number of people of standing and repute. The whole position is discreditable to a country which professes to administer even-handed justice, and we cannot think that the police force relish the position they are placed in.

"Camelot."

This is the title of a new monthly containing the records of the "Clarion Round Table," a friendship band formed by the younger readers of the "Clarion." The first few numbers to hand breathe the spirit of helpful camaraderie. For twelve months the records were typed and forwarded to the various groups, but growth necessitated the use of the printing press. Nos. 2 and 3 of the new journal contain chatty articles on Spiritualism by Eric H. Brown. The controversial note is absent, and Mr. Brown indulges in a confidential chat with his comrades, pointing out the width and depth of Spiritualistic ideals. His method of presentation wins by its fraternity. We wish the journal all success.

Spiritualism: Its Relation to Socialism.

SIR,—Probably a large proportion of those who attend our places of worship are inclined toward Socialism. Nevertheless, I should very much question the wisdom of dealing with such a subject in our services, for although "the uplift of mankind" may be a common object with us, yet the means to be used is a very debatable and contentious matter. I trust all Spiritualists are in agreement in opposing the controlling of others by individuals solely for the selfish interests of themselves, but for my own part I cannot think a prosperous community is possible with the principle of individuality eliminated, and as I understand it, "the importance of individual effort" is the teaching of Spiritualism.

If we are to develop our individuality socially, industrially and mentally, there should be as few restrictions as possible, and the necessary means should be readily available, but yet not too easily available without effort. A system of society combining the advantages of Socialism and individualism would be superior to any system that might be attempted based on either exclusively. There is always danger in moving abruptly from one system to another. Evolution is preferable to revolution.

Just what Socialism is or would be, no one at present can say with any degree of certainty. We find large bodies of men pitting their strength against that of the majority of the community, with as much zeal as ever an individualist, and with far more danger to everyone concerned, yet many of these men believe themselves to be Socialists. Socialist thought seems to be in a state of flux at present, and the motives of many Socialists are neither better nor worse than those of other people.

Now, my object in writing this is not to oppose what is good in Socialism, but to point out that many kindly and reasonable people cannot see eye to eye with Socialists, and that it would be unwise to antagonise such to our Movement. Let us carry our Spiritualism quietly and unobtrusively into our daily lives, while granting cheerfully full liberty of thought on such matters as politics to our fellow Spiritualists and to enquirers.

A. L. WAREHAM.

SIR,—In reading up my *TWO WORLDS*, I read quite a number of letters bearing on the all-important subject "Spiritualism: Its Relation to Socialism." Why quibble? We are all striving for the best. Therefore, I would suggest that consolation, fortitude, cheerfulness and loving kindness are always present in all sound, righteous-living folks. Yet quite a number of our Spiritualistic friends object to kindred subjects relating to occult science. The word hypnotism, suggestive therapeutics, personal magnetism and personal influence, clairvoyance, telepathy, magnetic healing, character reading and character building should all be founded on our Bible teaching (I wish it could). Personally, I believe in the universal fellowship we are all striving for, and may be some, if not all, are looking for a church universal, into which all the religious communions of the past shall merge, and wherein each shall find its meaning and its hope fulfilled. Into this church everyone will be welcomed who acknowledges the bond of brotherly love; indeed, social worship will some day become our pet religion. In the study of Sociology, Psychology, Biology, Ethics, etc., religion consists. We stand for love, order and progress.

T. J. SNAITH.

SIR,—History answers the question of the wisdom of introducing politics into a religion. Socialism can be leavened with the teachings of Spiritualism, but not Spiritualism by those of any party. The gulf still remains between the rich man and Lazarus, and will do so as long as rich and poor exist, unless the opinion expressed by Sir Arthur Conan Doyle that "no one should have luxuries until everybody has necessities" is accepted.

H.D.

SIR,—I have read the correspondence on "Spiritualism and Socialism" in your most interesting paper. One of your correspondents claims that Socialism is generally accepted as being destructive. Might I call his attention to the great opposition there is always offered to advancement, what calumny there is spread regarding it? He has only to take the case of Spiritualism. What could be more slandered than that has been, and is now?

Only a few years ago the Salvation Army first commenced their crusade, and history shows that total abstinence was once regarded as a form of Atheism, originating from the devil. A little further back we may read of the most horrible tortures: burnings at the stake, the thumb screw, the rack, all these tortures were the proper thing for those that wished to upset the old order. Can it be wondered, then, that Socialism is regarded as it is to-day?

So far as I can gather from Socialism, the only things it is out to destroy are poverty and ignorance. To do this it has to eliminate all that is false, especially in so far as the child is concerned, who must be taught that it is life, and the adverse would be incomplete without it, thus preventing those unsaid false suggestions emanating from beautifully inspired hymns and works, filtering into its mind, giving it a wrong impression of itself. This is what Socialism is doing. No other religion has ever done it yet. Is that destructive or is it constructive? It might be destructive to a bad order. It seems to me that our present system of social life is like our religion, moribund. If so, why not advocate another, the foundations are already provided.

R. BETTS.

SIR,—In your issue dated August 5th, Mr. Arthur Blatherwick states that Socialism is out to destroy the present social system. He is quite right. Let there be no mistake about it, Socialism is scientific, and knows you cannot improve a thing without you destroy that which you wish to improve. Spiritualism is out for the same thing, otherwise it is a farce. If I call in a painter to repaint my house, if he is a workman and not a make-believe, he will at once, with his painter's lamp, destroy the old dirty paint, and will scrape the wood clean before he puts on the new paint.

If in your city you wish to widen one of your many narrow slum streets, you generally pull down and destroy the old pestilential houses before they start building the up-to-date sanitary dwellings. So with modern society, that at every turn stinks and reeks with immoral practices.

the Socialist seeks to destroy such a state of things, and put a natural state of Society in its place. And true Spiritualists are working splendidly in this great social reconstruction. Why have you not destroyed the theologic heaven and hell, and their idea of sin, and built up in their place a grand natural truth of what heaven is and what hell is not? Why, at every turn the Spiritualist is smashing and destroying old rubbish, and how a Spiritualist can exist without being a Socialist and putting his Spiritualism in practice, I am at a loss to understand. Of course Socialism must destroy, or it is no good.

F. R. MELTON, B.Sc.



Arise—Mrs. Walter Appleyard (Sheffield).

WE regret to have to record the passing of Eliza, the wife of Mr. Walter Appleyard, ex-Mayor of Sheffield, which occurred on August 18th. Mrs. Appleyard had been a loyal supporter of her husband in all his strenuous labours for Spiritualism. For several years she had patiently endured much suffering arising from a series of strokes, and her release is for her a matter of congratulation. She was in her 65th year, and the mortal remains were cremated at the City-road Cemetery, Sheffield, on August 22nd, Mr. Percy Street, of Reading, efficiently conducting the service.

The hymns sung were "The World Hath Felt a Quickening Breath" and "We Do Not Die." Miss Bessie Unwin sang the anthem from Gounod's "Redemption," and Mrs. Person sang "The Spirit Song" (Hadyr).

Mr. Percy Street, in an impressive address, paid tribute to the many good works of Mrs. Appleyard. So numerous were the persons anxious to pay respect to her memory, that the Cemetery Chapel was crowded, and many were unable to gain admission.

It was Mrs. Appleyard's last request that her friends should display no signs of grief, but rejoice with her that, as God's servant, had brought release to her. We extend to Mr. Appleyard our sincere condolences, and believe that he will find in the gospel he has so loyally advocated the comfort and consolation of a companionship more enduring than death.



WHEREVER the "curse of God" is mentioned in the Bible, man's "self-will" should be substituted, for God loves light, and life.

HONOUR TO A WORKER.—The members of the South Wales National Spiritualist Church, Fowler-street, at a special full meeting held on August 14th, 1921, unanimously elected Mr. Joseph Ridley to be honorary President for life. Mr. Ridley, being the founder of the church, and President for 15 years, also one of the founders and a prominent active member of its E.C., is well known and respected throughout the Northern Counties, and we feel that his many friends join with us in wishing him many more years of active service for the Cause.

MRS. JENNIE WALKER IN WESTERN CANADA.—A delightful tour in Western Canada, extending to the Pacific coast, has just been concluded by Mrs. Jennie Walker. The journey was utilized for the service of the Spiritualist societies en route, and nothing could exceed the cordiality of the receptions accorded her, excepting "send off" at the conclusion of each visit, so full appreciation of good work and of personal regard, which might have been the result of years of close contact. Very specially these remarks apply to Calgary (Alberta), and scarcely less so to Winnipeg (Manitoba). At these places, and also at Vancouver, Mrs. Walker lectured to crowded audiences, gave evocant delineations, and held her special Floral Spirit Message Seances. This last phase of mediumship has grown greatly in acceptability, and was in such demand on the tour that the numbers had to be rigidly limited, and days there were twice, and sometimes three times as many applications. The West won a warm place in the speaker's regard, and she an equally warm welcome everywhere.

CORRESPONDENCE.

THE S.N.U. FUND OF BENEVOLENCE.

SIR,—I have pleasure in reporting income for July as follows: Mrs. Miles Ord, 5s.; Conference Collection, Halifax, £11 5s. 1d.; Sale of Hanson Hey's Photos per Miss Stair, £1 1s. 7d.; per Mrs. Bentley's Postcards, 10s. 6d.; per Mrs. Brown, Barrow, postcards, 6s.; Mrs. Stair, hospitality fee, 10s.; Total, £13 18s. 2d. I wish to sincerely and gratefully thank all who have helped to subscribe this amount. Grants disbursed for month, £30. Trusting that during the holiday season you will not forget the old folks. Yours very sincerely,

MARY A. STAIR.

THE NEED OF THE AGE.

SIR,—Is not the need of the age a thorough inversion of the order of things and the acceptance of a new basis? It is essential that the self elements should be treated as the unhuman ones, altruism banishing the element of arbitrary force. When we observe the respect paid to wealth instead of personal qualities, we realise that a radical and perfect remedy is requisite, for justice and that the old partial remedies will not now suffice.

E. P. PRENTICE.

A PLEA FOR PUNCTUALITY AND INTEREST.

SIR,—We are so much indebted to our mediums and public speakers for their assistance in our psychical enquiries that one hesitates to chide them. But it is, nevertheless, necessary to point out that they create unhelpful conditions themselves by their unpunctuality in meeting engagements. Sometimes these good friends turn up from 15 to 30 minutes late, and occasionally not at all, which certainly causes a number of the audience to be disturbed and unsympathetic, and a poor result often follows.

As we all desire the best results, may one suggest that our meetings should be carried on in a more attentive and alert manner.

"WELL WISHER."

DISCOVERY OF A NEW MENTAL WORLD.

SIR,—In reading the article by Seth Ackroyd appearing in your issue of August 12th, one fact was borne in upon me, and that was the large statements it contained. Mr. Ackroyd appears to have accepted without thought the popular view that Crammer held his hand in the flame. Personally, I would suggest that he did nothing of the sort, but that it was a case of spiritual impellation coupled with spiritually-induced immunity from pain.

Again, as regards conversion, Mr. Ackroyd apparently holds the view that is common enough, that the "modus operandi" of conversion is on similar lines to chemical synthesis, that it is a "natural" product. As far as I have been able to gather from what I have read and heard from those who have been "converted," conversion appears to me to be the outcome of the direct operation of an extraneous intelligence.

Again, his seventh "proof" of the "larger consciousness" is merely a dish-up of prevailing notions, not that they are any the worse for that if they are true. But here again I would suggest that prevailing notions are largely inaccurate, and that the fact consists largely of extraneous aid being given and information imparted during sleep.

I do not know whether Mr. Ackroyd's first paragraph was a hit at myself. My position was that unnecessary nomenclature was indulged in. That, for instance, the subliminal consciousness and supraliminal consciousness of Myers were nothing more than one and the same consciousness operating, shall we say, in different "planes." In conclusion, let those be hares who will, the race is to the tortoise.

W. GREGORY.

HEMSWORTH.—The annual flower services were conducted by Miss Fitzpatrick, who addressed good congregations. The rostrum was beautifully decorated with flowers, which were sent to our local hospital for use in the wards.

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.

BRIERFIELD.

On Saturday, August 20th, we had the welcome visit of Mrs. Chapman, of Barnsley, to conduct a week's mission of services, which have proved a great success. Her addresses and demonstrations of the return of the spirit reached the heart of the people. Knowledge to the mind, wisdom to the soul.

HANLEY.

We opened our new premises at Louis Taylor's Auction Mart, next to our own church, which we hope to get along with shortly. These are ideal rooms for our purpose.

The speaker was Miss Amy Fitzpatrick, the Yorkshire girl medium, and we cannot speak too highly of her work as a trance speaker and clairvoyant. Although of such tender years (she is barely sixteen) she has been a worker for nearly three years.

PRESENTATION AT JARROW.

At the Jarrow National Spiritual Church, a suitably engraved silver plated epergne was presented recently to Mr. and Mrs. Poole, who are leaving the district to take up work in Australia. Mrs. Hudson, the President, presented the gift on behalf of the officers and members of the Society, and in doing so referred to the work they had done. Mrs. Poole suitably responded. Later a tea and social was held. All join in wishing them every success in the new country.

EASINGTON LANE.

On Sunday, August 7th, the above Society and Lyceum gave their first service of song. Mrs. Nesbit beautifully read the story of "Rest at Last" to an appreciative audience, after which spiritual messages, heard clairaudiently, were given by Miss Robson. Solos were rendered by Mr. Jones, Mrs. Steward and Miss Robson. Many thanks are due to Mr. Lark at the organ, and Mr. Jones, who presided.

On Sunday, August 21st, a large audience had the privilege of hearing Mr. Arthur Clayton, the young blind seer of Nottingham.

He delivered a most uplifting discourse on "In my Father's house are many mansions," explaining how our abode in the hereafter depended upon the living of our life here, and explaining what was reaped by our sowing here.

It was remarkable how he located those to whom he gave clairvoyance: out of nine detailed, eight were recognised. Most of the details of the delineations were recorded by the President, Mr. B. Jones, who presided. The singing was hearty. A solo from our Manual by Mrs. Higgins, and a

duet by Miss Robinson and Miss Harrison were tastefully rendered, accompanied by Mrs. Nichol at the organ.

CHORLEY.

On Wednesday, August 17th, the President, Mr. Pearson, unveiled a photograph enclosed in an oak frame of the late Mr. Sylvester Allen, who was a vice-president at the time of his passing into spirit. Tribute was paid to the memory of the work he had done by Mr. Pearson and Miss Knight, the latter being the oldest member of the church.

Mr. Allen, who passed away in 1918, served in the army. He returned home broken in health and passed away in a week after returning.

There was a large audience at the unveiling ceremony. Mrs. Heald gave some convincing proofs of spirit return, which were recognised. Afterwards refreshments were served, which brought the service to a close.

MANCHESTER.

On Sunday, August 14th, the New Progressive Lyceum Church, 377, Oxford Rd., had a most interesting ceremony—the naming of the infant daughter of Mr. and Mrs. Higson.

Mr. W. H. Poulton very ably conducted the ceremony. The church was tastefully decorated with flowers. After bestowing upon the child her earthly name of Margaret Mary Newland, he then gave her the spirit name of "Purity." The younger children assembled around the conductor and sang, "Heart Flowers," following the invocation, each child presenting a flower and at the same time giving the meaning.

LONDON : PLUMSTEAD.

The Rev. J. Matthias, who is now staying in London, conducted a large gathering at Plumstead on Thursday evening, August 18th. Having had some 20 years experience, he was able to speak from experience. The lesson taught by the Church, unfortunately were always taught under a cloud. The lecturer dwelt mostly upon the teachings and examples of Christ, and the various ways these teachings have been translated, in order to convey a different impression to that originally intended.

The audience was a large one, and much interest was shown during the lecture, and London Societies would do well to follow this learned speaker in the interests of Spiritualism as a religious body.

SHEFFIELD DISTRICT COMMITTEE.

The monthly conference was held on Sunday, August 14th, in the Goldthorpe Rooms. A good representative gathering of Societies and associates was present. Minutes were dealt with, and then correspondence, of which there was a fair amount, was considered. Society reports were well maintained. The keeping of a register for birth, deaths, marriages and namings was strongly impressed on Societies. Report of the Y.D.C. quarterly meeting was given. We are preparing ourselves for more energetic work during the long nights. We are hoping to place the glad tidings before a thirsty people. We are ready for speakers that the National Propaganda Committee can send us. Suitable halls will be acquired for such meetings. There appears to be a fine time before us this winter. Let us avail ourselves of the opportunity, and show our usefulness as a religion.

LONDON : N.L.S.A.

On Sunday, August 14th, we were favoured with a visit from Mr. De Carter, of Halifax. At our morning service Mr. Carter lectured on "The garden of the soul," and in the evening on "Modern Spiritualism and what is the use of it." Both these addresses were of a highly inspired nature, and appealed to the hearts of our congregation. We regard Mr. Carter as a worker of exceptional quality. Both addresses were accompanied by clear delineations.

NOTTINGHAM.

On Sunday, August 14th, at the Harwarden Spiritualist Church, we had a special musical service for the purpose of dedicating a new church organ. The President, Mrs. G. Bates, dedicated the organ to the church for the glorification of God and the angel world. Solos and recitations were rendered by members of the choir. Organ solos were rendered by the organist to a large and appreciative congregation. Splendid collections.

MEETINGS HELD ON SUNDAY, AUGUST 28th, 1921.

BARROW-IN-FURNESS, Dalkeith-st.—Mr. Pickles, of Blackpool, conducted the services. Chair taken by Lyceum conductor in the evening.

BARRY, Atlantic Hall.—Mr. Alexander gave an address and Mrs. Alexander followed with clairvoyance.

BEDWORTH.—Miss E. Leverington paid her first visit to Bedworth, and gave addresses and clairvoyance.

BIRMINGHAM, Aston.—Service taken by Messrs. Cooper and Knowles, the former giving an address and the latter clairvoyance.

BRIDGEND.—Mr. Northam, of Cardiff, gave a trance address and clairvoyance. Mr. Cattle presided.

BRIGHTON, Athenaeum Hall.—Mr. A. Punter gave addresses and clairvoyance.

BRISTOL, Dighton Hall.—Services conducted by Mrs. A. Sharpe, of Birmingham. Mr. Oaten presided.

Universal: Mrs. Brooks, of Birmingham, gave some fine addresses and clairvoyance. Mr. Hicks presided.

United: Morning, open circle led by Mr. Hart. Evening, address by the President. Clairvoyance by Mr. Taylor.

Clifton: Miss Mary Mills gave an address and clairvoyance.

BULWELL.—Trance addresses by Mrs. Robinson, of Nottingham, followed by clairvoyance.

HIRST.—Mr. J. G. Grey, of South Shields, gave an address, followed by clairvoyance by Mr. Givens.

LIVERPOOL, Daulby Hall.—Dr. Vanstone, of London, gave an address on "The quest of spiritual discovery" to a large and appreciative congregation. Mr. C. Dixon presided.

LONDON.—Brixton: Mrs. Maund gave an address on "What the Churches want to-day." Also excellent clairvoyance.

Clapham: Mr. Tayler Gwinn gave an address on "Modern Spiritualism."

E.L.S.A.: Mr. Lund gave an address and Mrs. Lund followed with clairvoyance.

Fulham: Morning, circle. Evening, Mrs. Neville gave an address and clairvoyance.—Pros.: Sunday, next, 7, Mrs. WORTHINGTON. Thursday, Sept. 8th, at 8, Mrs. MARRIOTT.

Little Ilford: Mr. Percy Smyth addressed the meeting on "The ethics of Spiritualism and mediumship."

London Spiritual Mission: Morning, Mr. G. Prior gave an address on "Times and men, or thoughts divine and human." Evening, Mrs. Worthington gave a trance address.

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

NEW TREDEGAR.—Afternoon, members' circle. Evening, Mrs. Halestrap, of Tredegar, gave an address on "What is man that thou are mindful of him?" Also clairvoyance.

PETERBOROUGH.—Addresses and clairvoyance by Miss Butcher, of Northampton.

PLYMOUTH, Morley-st. — Mr. C. Osborne gave an address on "Living a life of restraint." Mr. S. Pearce gave clairvoyance.

Stonehouse: Meeting conducted by Mr. Prout. Soloists, Mrs. Smith, "Gathered Home." Address by Mr. West, of Saltash, on "Prayer," it being a memorial service to our arisen sister, Mrs. Herd, one of our workers. Clairvoyance by Mrs. Joachim Dennis.

PORTSMOUTH, Temple. — Mr. P. Scholey, resident minister of Croydon, gave addresses and clairvoyant descriptions to large audiences.

TREDEGAR.—Morning, Mr. Samson Thomas, of Mountain Ash, gave an address on "Thy kingdom come, Thy Will be done," followed by a discussion. Evening, Mr. Thomas gave an address on "Why does the body die?"

YORK, National. — Mr. T. H. Wright gave addresses on "Problems" and "The conscientiousness of God."

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church,
PRINCESS HALL, MOSS SIDE.

SUNDAY, SEPT. 4TH, at 2-30, LYCEUM. At 6-30, MR. C. OWEN. Also Naming of Baby. At 8-15, Mrs. FORREST. 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. FARRER.

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

SUNDAY, at 6-30.
SEPT. 4.—Mrs. E. GREEN.
" 11.—Circle for Members only.
" 18.—Miss TICKELL.
" 25.—Circle for Members Only.

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

SUNDAY, SEPT. 4TH, at 10-30, LYCEUM. At 3, OPEN CIRCLE. At 6-30, Flower Service, Mr. W. J. GRINDLEY. Welcome to all.
MONDAY, at 8, Mrs. SPENCER.
WEDNESDAY, at 3, Ladies' Meeting. At 8, Mrs. RICHARDS.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, SEPT. 4TH, at 10-30, LYCEUM. At 3, 6-30 and 8, Mr. TONGE. MONDAY, at 3 and 8, Mrs. ROBERTS. WEDNESDAY, at 8, Mrs. IRONS. SUNDAY, SEPT. 11TH, Mrs. A. E. LEE.

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

SUNDAY, SEPT. 4TH, at 6-45 and 8-15, Mr. R. E. GRIFFITHS. TUESDAY, at 8-15, Mrs. LANE. THURSDAY, at 8-15, Mrs. HOLDEN. Open Circle on Saturdays at 8. Doors closed at 8-15.

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

SUNDAY, SEPT. 4TH, at 10-30, LYCEUM. At 3, OPEN CIRCLE. At 6-30, MR. J. KAY.

SOCIETY ADVERTISEMENTS.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, SEPT. 4TH, at 2-30, LYCEUM. At 6-30, LOCALS.

WEDNESDAY, at 3, MISS CARR.

THURSDAY, at 8, Mrs. NOBBS.

SUNDAY, SEPT. 11TH, at 2-30, 6-30 & 8. MR. G. A. MORLEY WRIGHT, of Pontypridd,

Lectures and Clairvoyance.
(See advert. elsewhere.)

Milton Spiritualist Church,
BOOTH STREET, ECCLES CROSS.

SATURDAY, SEPT. 3RD, at 7-30, OPEN CIRCLE.

SUNDAY, SEPT. 4TH, at 3, 6-30, & 7-45, Mrs. ROBERTS.

MONDAY, 3 & 7-45, Miss DAVENPORT. WEDNESDAY, at 7-45, OPEN CIRCLE. THURSDAY, at 8, MEMBERS' CIRCLE.

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

SUNDAY, SEPT. 4TH, at 6-30, Miss MARY MILLS, Speaker and Clairvoyant. TUESDAY, at 8, OPEN MEETING.

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

SUNDAY, SEPT. 4TH, at 11 and 6-30, Miss BARTLAM, of Birmingham. SUNDAY, SEPT. 11TH, Mr. TAYLOR.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD

SUNDAY, SEPT. 4TH, at 7, Mr. H. BODDINGTON. SEPT. 11TH, Mr. W. A. WATSON and Miss L. GEORGE. SEPT. 18TH, Mrs. H. DAVIDSON.

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

SUNDAY, SEPT. 4TH, at 11-15 and 7, Mrs. A. DE BEAUREPAIRE. At 3, LYCEUM. MONDAY, at 8, Healing Circle. WEDNESDAY, at 8, Mr. F. CURRY and Mrs. CURRY.

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 and MONDAY, SEPT. 4TH and 5TH, LYCEUM ANNIVERSARY SERVICES. Clairvoyance by LYCEUMISTS. TUESDAY, Mr. R. BRAILEY. SEPTEMBER 10TH and 11TH, DR. W. J. VANSTONE.

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

SUNDAY, SEPT. 4TH, at 11-15, CIRCLE. At 3, LYCEUM. At 7, Mrs. JAMRACH. SUNDAY, SEPT. 11TH, Mrs. E. NEVILLE. CIRCLES: Monday, at 7-30, Ladies; Tuesday, at 8, Members; Thursday, at 8-15, Public.

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SOCIETY ADVERTISEMENTS.

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

SUNDAY, SEPT. 4TH, at 11, Mr. C. DAVIES. At 6-30, Mr. J. OSBORN. WEDNESDAYS at 7-30.

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

SUNDAY, SEPT. 4TH, at 11, Mr. PERCY SCHOLEY. At 6-30, Mr. ERNEST MEADS.

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

SUNDAY, SEPT. 4TH, at 11, CIRCLE. Questions answered by a Spirit Control. At 3, LYCEUM. At 7, Mrs. MAUNDER, Address and Clairvoyance. FRIDAY, at 8, Meeting for Enquirers. SUNDAY, SEPT. 11TH, Mr. NICKELS.

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

SUNDAY, SEPTEMBER 4TH, at 7, Mr. PODMORE. SUNDAY, SEPT. 11TH, Mrs. SELF.

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

SUNDAY, SEPT. 4TH, at 7, Mr. KIRBY. LYCEUM at 3. WEDNESDAY, at 7, PUBLIC CIRCLE.

Hounslow Spiritualist Society,
ADULT SCHOOL, WITTON RD.

SUNDAY, SEPT. 4TH, at 6-30, Mrs. M. GOODE. TUESDAY, at 7-45, Mrs. E. MARRIOTT. Lyceum every Sunday at 3.

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

SUNDAY, SEPT. 4TH, at 11, Mr. MASKELL. At 3, LYCEUM. At 6-30, Mr. FORD. WEDNESDAY, at 7-30, Mrs. PRIOR.

Manor Park Spiritualist Church,
SHREWSBURY ROAD.

SUNDAY, SEPTEMBER 4TH, at 6-30, Mr. A. YOUT PETERS. SUNDAY, SEPT. 11TH, Mr. ELLA. THURSDAY, SEPT. 15TH, Mrs. HARVEY.

North Finchley.

ST. JOHN'S SPIRITUAL MISSION, WOODBERRY GROVE (opposite Tram Depot).

SUNDAY, SEPTEMBER 4TH, Miss EARL. WEDNESDAY, Mrs. PODMORE. SUNDAY, SEPT. 11TH, Mr. and Mrs. BRITAIN.

Richmond Spiritualist Church.
FREE CHURCH, ORMOND ROAD.

SUNDAY, SEPT. 4TH, at 7-15, Mr. T. W. ELLA. WEDNESDAY, at 7-30, Mrs. GRADDON KENT.

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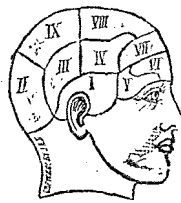
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Special Propaganda Week. Visit of Mr. G. A. Morley Wright, of Pontypridd.

At Pendleton Spiritualist Church, Ford Lane:

SUNDAY, Sept. 11th, at 2-30, 6-30 & 8, also on MONDAY, TUESDAY and WEDNESDAY, Sept. 12th, 13th & 14th, at 7-30, PUBLIC SERVICES.

At Salford Central Spiritualist Church, West High Street:

THURSDAY, Sept. 15th, at 3 (Members only) and 7-30. FRIDAY, Sept. 16th, at 7-30. Silver Collection at each service.

MIDDLETON SPIRITUALIST SOCIETY, GILMOUR STREET.

SATURDAY, SEPT. 4th, at 7-15, and SUNDAY, SEPT. 4th, at 3 and 6, Mr. J. DICKINSON, of Halifax.

MONDAY, SEPT. 5th, at 3 and 7-30, Mrs. ANN TAYLOR, of Oldham.

WEDNESDAY, SEPT. 7th, at 3 and 7-30, Mrs. MARCROFT, of Middleton.

SUNDAY, SEPT. 11th, at 10-15, Lyceum. At 3, 6, and 7-45, Mrs. ROBERTS, of Chadderton.

SOCIETY ADVERTISEMENTS.

Plumstead National Spiritualist Church,

INVICTA HALL, CRESCENT RD.

SUNDAY, SEPT. 4th, at 11, MEMBERS' CIRCLE. At 3, LYCEUM.

At 7, MR. WRIGHT, Committee Meeting.

THURSDAY, Mrs. MAUNDER.

London Central Spiritualist Society,

FOOD REFORM RESTAURANT, 3, FURNIVAL STREET, HOLBORN.

FRIDAY, SEPT. 2nd, at 7-30, Mrs. L. HARVEY.

FRIDAY, SEPT. 9th, at 7-30, Mrs. CROWDER, Clairvoyance.

Little Ilford Christian Spiritualist Church,

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

SUNDAY, SEPT. 4th, at 6-30, MISS L. GEORGE.

MONDAY, at 3, Mrs. LUND.

WEDNESDAY, at 8, Mr. E. MEADS.

MONDAY, SEPT. 12th, at 3, Mrs. MAUNDER, Flower Readings.

Lyceum every Sunday at 3.

Stratford Spiritual Church,

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

SUNDAY, SEPTEMBER 4th, at 6-30, Mrs. E. NEVILLE.

WEDNESDAY, SEPTEMBER 7th, at 3, LADIES' MEETING.

THURSDAY, SEPTEMBER 8th, at 8, Mrs. EDEY.

SUNDAY, SEPTEMBER 11th, at 6-30, Mrs. ORLOWSKI.

Forward Movement at 11.

Lyceum at 3.

THE QUARTERLY MEETING

of the

LANCASHIRE AND CHESHIRE DISTRICT GROUP of the LANCASHIRE AREA COUNCIL

will be held at

EARLSTOWN SPIRITUALIST CHURCH, LEIGH STREET, EARLSTOWN

on SATURDAY, SEPTEMBER 3rd, at 3-30.

A good attendance is requested.

Miscellaneous Advertisements. (NOT DISPLAYED).

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

Would any kind Spiritualist help young London lady with small office to obtain typing and duplicating, or offer situation in office. Genuine.—Box "Y," TWO WORLDS Office.

SPEAKERS OPEN DATES, Etc.

Mr. ROBERT DAVIES, the well-known Exponent and Demonstrator, of "Beech House," 83, Cleveland-road, Crumpsall, Manchester, is engaged at the Societies mentioned below for 1921. If secretaries of other Societies near the places mentioned are desirous of booking a night or two extra during his visit, please send enquiries to above address for terms, etc.: Sept. 3rd, 4th, 5th, Derby; 10th, 11th, Colne; 17th, 18th, 19th, 20th, Keighley; 24th, 25th, Skipton; October 1st, 2nd, 3rd, Nelson; 8th, 9th, 10th, Hillgate, Stockport; 15th, 16th, 17th, Rawtenstall; 23rd, Hyde; 29th, 30th, 31st, Central, Stockport; November 5th, 6th, 7th, Brierfield; 12th, 13th, 14th, Burnley; 19th, 20th, 21st, Ilkerton; 27th, Princess Hall, Manchester; December 3rd, 4th, 5th, Hillgate, Stockport; 10th, 11th, 12th, Birmingham; 17th, 18th, 19th, South-

port; 24th, 25th, 26th. A few vacancies for 1922, as follows: March 12th, July 23rd, August 6th, Nov. 26th, December 24th.

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

Mrs. WALACE MINNEY, Speaker and Clairvoyant, floral messages, begs to acknowledge all kind letters received re dates for 1921, which are now all filled in. A few dates still open for 1922. Booking for 1923. Address, 3, Freestone Terrace, Kettering.

SECRETARIES PLEASE NOTE.—J. P. BIGGINS, Exponent and Demonstrator, late of New Villas, Brownhills, near Walsall, has moved to 92, Smith street, Mansfield, Notts., and wishes to inform those Societies whose dates he had to cancel through illness that he will be pleased to book dates still open; also to inform all Societies that he is booking. Sundays only or week ends, or special propaganda meetings for any period can be arranged for. Distance no object. An early application will oblige.

THE HAUNTED HOUSE, HASTINGS.

Largest Spiritualist Sea-Side Holiday Home in the Country.

Fine, Mystical Old-world Mansion in beautiful surroundings. High, healthy position. Few minutes' walk from sea-front and centre of town. Board and Residence, 6/6 per Day. Proprietors: Mr. and Mrs. CURTIS, late of Nottingham.

NEW SECRETARIES.

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

HANDSWORTH SPIRITUALIST CHURCH, 30, JOHN ST., VILLA CROSS.—Mr. JOHN G. WOOD, 49, Gerrard-street, Birmingham.