



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. 1765—Vol. XXXIV.

FRIDAY, SEPTEMBER 9, 1921.

PRICE TWOPENCE.

Marylebone Spiritualist Association, Ltd.

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

SUNDAY, SEPTEMBER 11TH, MR. A. VOUT PETERS.
SUNDAY, SEPT. 18TH, SERVICES AS USUAL.
Admission Free. Collection. Inquirers cordially invited.
Doors open at 6 p.m. No admission after 6-40 p.m.

LONDON SPIRITUAL MISSION,

13, PEMBRIDGE PLACE, BAYSWATER, LONDON, W.

SUNDAY, SEPTEMBER 11TH, at 11, MR. E. MEADS.
At 6-30, MR. E. W. BEARD.
WEDNESDAY, SEPT. 14TH, at 7-30, MR. THOMAS ELLA.
FRIDAY, SEPT. 9TH, at 7-30, FLOWER SERVICE,
MRS. GLADYS DAVIES.

WIMBLEDON SPIRITUALIST MISSION.

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

SUNDAY, SEPT. 11TH, at 11, MRS. M. CLEMPSON.
At 6-30, MISS V. BURTON.
WEDNESDAY, SEPT. 14TH, at 3, HEALING CIRCLE. From
4 to 5, Treatment per MR. and MRS. LEWIS.
At 7-30, MRS. M. E. SUTTON.

LEWISHAM SPIRITUALIST CHURCH.

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

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

SUNDAY, SEPTEMBER 11TH, at 11-15, OPEN CIRCLE,
MR. COWLAM. At 6-30, MR. ERNEST MEADS.
WEDNESDAY, SEPTEMBER 14TH, MR. J. P. JOHNSTON,
Address.

N. L. S. A.

GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN.

SUNDAY, SEPTEMBER 11TH, at 11, MR. W. NORTH,
Address and Clairvoyance.
At 7, MR. A. PUNTER, Address and Clairvoyance.
WEDNESDAY, SEPT. 14TH, at 8, MR. G. A. SHARPE.
SUNDAY, SEPT. 18TH, at 11, DR. W. J. VANSTONE.
At 7, MR. G. A. SHARPE.
EVERY SUNDAY, at 3, LYCEUM.
Conductor, MR. W. DRINKWATER.
EVERY MONDAY, at 8, PUBLIC CIRCLE (Members Only).
EVERY SATURDAY, at 7-30, WHIST DRIVE in aid of
Building Fund.

SATURDAY, SEPT. 24TH, ANNUAL OUTING to BROXBORNE
by Char-a-banc. Tickets (including tea), 7/6 each.

SOUTH LONDON SPIRITUALIST MISSION,

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

SUNDAY, SEPT. 11TH, at 11-30, CIRCLE. Doors closed 11-40.
At 7, PUBLIC MEETING, Address and Clairvoyance.
TUESDAY, SEPT. 13TH, at 7-30, Special Meeting for Members
and Associates Only. Clairvoyance by MR. VOUT PETERS.
THURSDAY, SEPTEMBER 15TH, at 8-15, MR. T. W. ELLA,
Trance Address.
SATURDAY, SEPT. 17TH, at 7-30, INVITATION SOCIAL
AND DANCE.
THURSDAY, SEPT. 22ND, at 8, PROF. JAMES COATES,
Address.
Lyceum every Sunday at 3.

SALE SPIRITUALIST CHURCH SERVICES.

SUNDAY: 10-45, LYCEUM. 2-30, MEMBERS ONLY. At
6-30 and 8, at the TECHNICAL SCHOOL, SALE.

SUNDAY, SEPTEMBER 11TH, MRS. SHEARSMITH.

LONDON COLLEGE OF MEDIUMS. 1921

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

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

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

PROVE THE TRUTH OF SPIRITUALISM IN YOUR OWN HOME.

Try the "ALPHAGRAPH."

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

THE MOST SUCCESSFUL COMMUNICATOR ON THE MARKET
ALSO THE CHEAPEST.

A BOON TO INVESTIGATORS.

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

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

ARE YOU DEVELOPING CLAIRVOYANCE? A GOOD CRYSTAL HELPS.

BRITISH MAKE.

"The Two Worlds" Magic Crystal.

SPECIALLY MAGNETISED.

Packed in strong box with suitable background and
full instructions.

POST FREE 10/6 POST FREE

THE TWO WORLDS OFFICE, MANCHESTER.

DON'T LET YOUR HEALTH SPOIL YOUR APPEARANCE

But take **BURCHELL'S REMEDIES** and
KEEP FIT!

Yes, Fit for Anything!

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

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

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

Sold in Boxes, post free	--	--	1/4
Three Boxes, post free	--	--	3/6
Six Boxes, post free	--	--	6/-

Forming a Useful Medicine Chest for any Home

In BURCHELL'S MEDICINE & PILLS

Are to be found the pure ingredients of the Finest Herbs, Roots and Barks, which tone up the Stomach, Liver and Blood, and make life worth living.

Medicines are made up specially for every individual case, so that a remedy of the highest value is obtained. Every description of ailment taken in hand through the medium of correspondence, and carefully considered by sending a plain statement of the case, enclosing a stamped envelope for reply.

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

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

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

ALWAYS AT YOUR SERVICE.

NOTE THE ADDRESS—

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

JUST REPUBLISHED!

The Arcana of Spiritualism.

BY HUDSON TUTTLE.

A STANDARD BOOK BY A STANDARD AUTHOR.

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

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

Price 7/-. Post free, 7/9.

SPECIAL TERMS TO SOCIETIES FOR QUANTITIES.

TWO WORLDS OFFICE, MANCHESTER.



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

Blue enamelled Star with pierced Cross in centre, open set in metal Circle. Oxydised, 3/-. Copper, 5/6. Gold, 38/.

MRS. MONTGOMERY IRVINE,
115, Ladbroke Grove, London, W.

EXPERIMENTS IN PSYCHICAL SCIENCE

Levitation, "Contact" and the "Direct Voice."

By W. J. CRAWFORD, D.Sc.

Illustrated. Cloth, 191 pages, 6s., postage 4d.

THE TWO WORLDS OFFICE, MANCHESTER.

JUST ISSUED

D. D. HOME—HIS LIFE AND MISSION.

By MADAME HOME.

Edited by SIR ARTHUR CONAN DOYLE.

The Life Story of the Most Wonderful Medium of the Twentieth Century.

Large 8vo. 250 Pages. Full Cloth.
Price 9/6, post free.

THE TWO WORLDS OFFICE, MANCHESTER.

GET YOUR OWN MESSAGES!

THE "Two Worlds" Planchette Board

FOR OBTAINING SPIRIT MESSAGES.

USEFUL FOR DEVELOPING THE POWER OF AUTOMATIC WRITING.

A well-finished, polished mahogany instrument with brass fittings.

SPECIALLY MADE TO OUR ORDER. GIVES GOOD RESULTS

PRICE 7/6. POST FREE, 8/-.

THE TWO WORLDS OFFICE, MANCHESTER.

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1765—Vol. XXXIV.

FRIDAY, SEPTEMBER 9, 1921

PRICE TWOPENCE

Original Poetry.

The Fairer Land.

DEPARTING day's last breathless kiss
Upon a silent sea,
Uplifts me whither ancient bliss
Awaiteth me.

For every touch of beauty's hands
In all the spheres of time
Awakes fair symbols of far lands,
Yet more sublime.

My ancient love fled long ago
This present round of tears—
To where yet fairer flowers blow
Than this world bears.

And in those fleeting touches here
That paint land, sky and sea,
There shines my long lost loved one's dear
Form, I ving me.

So passing day's soft farewell gleam
Upon the darkening wave,
Transports me far away in dream
Beyond a grave.

—COR.

"I Will Arise."

A Spiritualistic Sermon.

James McBlain.

THE story of the prodigal son is a splendid one as an illustration of universal truth. The languages of the East have always been rich in symbolism. It was natural that the princely Jesus should seek to teach spiritual truths by material signs. There is no doubt in my mind that he had an idea of the spiritual kingdom which was not fully shared by even those of his nearest followers.

Image worship has existed in all ages; the spiritual truth underlying or at the back of all material expression is not perceived by the mass of mankind. It seems that the material is like the first letter of the spiritual alphabet, and man cannot learn to read without first knowing something of the A B C of wisdom. The mythologies of Greece and Rome were evidently drawn from nature, and we might even say that those beautiful systems were at once systems of both natural and spiritual philosophy. The story of the prodigal son, indeed, like all mythology, has a double meaning; natural and spiritual, and these two unite in one grand reality, the ultimate, the eternal, the Infinite unknown.

Let us think of the story as it is. It is a common one in the annals of human nature. Here is a young man, perhaps with a high idea of his possibilities, with some thought of doing a wonderful work, making an epochal discovery—we are not told what his intentions were when he asked for the portion of goods that would in the course of time fall to him. Is there any real reason we should conclude without other evidence that he intended to spend his portion in riotous living as he afterwards did? From the fact that he returned to his father, that he had faith in the goodness of heart of his father, there must have been goodness of heart in him also, and I think we may give him credit for having a fairly good purpose when he left home. His life was probably monotonous. Dreams of greatness may perhaps even for the time have held his imagination in bondage. And, filled with these visions, he departed from the parental roof.

I feel sure there are some amongst you who, as I have known of similar instances in real life. It is a question if much of discovery, geographical, has not owed its existence to the youthful ambition for foreign experience. Young men, if they did not leave the parental roof, have voyaged in thought and work on planes altogether different from that to which they had been destined by their parents and advisors; and in science, religion, philosophy, politics or other walks of life, as they are called, have become distinguished. Every one who leaves his home, or her home, does not become a prodigal. Let us give this young man credit for good intentions, as we do not read that hitherto he had misconducted himself in any way. Let us not look for evil where we may find good.

But, alas, this young fellow, when he got into that far country—or shortly afterwards—we do not know how long he was there when he fell from ways of righteousness, wasted his substance in riotous living. The narrative is concise. He went there and wasted his substance. That is all—quite enough. We can guess the rest.

And when he had spent all there arose a famine in that land, and he began to be in want. The hospitality of the East, if there had not been a famine in the land, and his capacity for work, might have saved him from want. But there was a lack of production, crops were scarce, and the work he got was of a very insufficient kind, so much so that he became hungry, and would fain have eaten the food of swine. But even of that no man gave unto him, and, as hospitality was a custom in that far country as it is usually in sparsely settled lands where one may have to travel far to get something to eat, we may conclude the famine was indeed a severe one.

Like many another derelict in life he began to be in want, and he must have been very much in want indeed to desire to fill himself with the husks that were food only for beasts. The narrative goes on to state that when he came to himself he said, "How many hired servants of my father have bread enough and to spare, and I perish with hunger. I will arise and go to my father."

In his great extremity he had a vision of his father's house. He saw there the servants sitting down to plenty, while he had not the means to satisfy his pangs. Whence came that vision? Is it not in our distress that we get the most glorious visions of the spirits? We have read of the self-denials of saints, and mayhap some of us have scorned to pay much attention to them, although they have been said to have been productive of high spiritual and moral peace. Do we Spiritualists fast enough, or, if we do not believe in complete fasting, do we deny the flesh sufficiently to enable us to realise the beauty of spiritual communion of the best kind? Even for great efforts of physical strength for a short time, as for great mental exertion, we have been advised to eat little, to drink more lightly than usual, and, as we lighten the efforts required for digestion, the heart can pump life into the brain and body and soul.

There is a strong argument for asceticism, occasional self-denial of bodily desires. In sickness, when the heart grows weary of very life, we have visions above the ordinary, the spiritual world comes to us, the material world leaves us. At the moment of the change called death, how often do we see the dying body open the eyes and look upward with joy, and perhaps the lips exclaim some words of spiritual gratification. So that in cases it is no doubt good that we should be hungered, and may not this failure of the physical be, as no doubt it is, in my mind, merely a law of spiritual growth, leading us upward towards the divine, as is all experience in life. In sorrow of all kinds,

in sin's effects when we suffer, in disease's weakness, in financial trouble, too, we have visions if we at all believe in the Father's love, of the sufficiency there

There is a sense in which we have all gone astray, and forsaken our spiritual Father's home. If it is only in thought, it is still a departure from the truth when we would wish to be away from His loving care. It was not wrong for this young man to wish to be away to do daring or noble deeds, but it would be wrong for anyone of us to seek to leave the care of the Heavenly Father of us all, our Father-God. If only for a moment we think seriously of sin, it is sin; we must not harbour the thought, else it will develop into action. But if it does, and we learn that we have been mistaken when we suffer by it, and we have a vision of the delights of good living and good works, then let us say, with this sorrowing and suffering young man, "I will arise," I will arise from my digging in the mud of falseness, from my feeding the swineful greed of my body; I will arise, I will lift my head to the firmament on high wherein is the glory of God the beautiful, and I will go to Him. I will change the course of my life, I will think and work for God, for love, for purity, for holy and sacred truth.

And the story goes on to say that he did so. He arose and came to his father. What hospitality must he then have received on the road. And, my friends, when we desire with our hearts to do the right thing we always find a way to do it; we are helped by the world above and about us in the spirit, if we so believe and seek. Our heavenly Father never really deserts His children. The smoking fires He will not quench. The people on the road to his father's estate must have treated the prodigal well enough for his sustenance of life. There are many friends in the spirit world for all of us; we are all of us aided every hour by legions of workers for our spiritual good and welfare; if we only turn to them in our hearts, they respond to our every call. Our Father above and within can never fail, and never will.

And when he was a great way off we are told that his father saw him. You see, his father must have been on the look out for him. His father had never forgotten him. What father can ever forget his sons, especially the younger ones, those who are most in need of his loving care? Our heavenly Father cares for all of us; for those of us who need Him most, He cares most. No doubt the father had a vision, too. Some spirit friend of his told his yearning heart that his dearly beloved son was on his way home in want and sorrow.

So, my friends, some of you have had visions of your derelicts, of your loved ones who have been on their way back to your loving arms. And you have figuratively done as the father of our story: you have run and fallen on the neck of your erring but repentant child and have kissed him. What good father could do otherwise?

And there was great rejoicing in that house. Prodigals thus do come home and make good, in many senses. There is always hope for everyone. And no one is cast out who comes to right thought and deed. This lesson may be concluded for all of us with the thought that when at any time we err, and know that we have erred because of our pain, we must look up, and rise up, and go to the Father who, in heaven and on earth and in our hearts, has given us the vision that prompts to the new and better life.

But this story is also a philosophical picture of nature. In this respect it partakes especially of the eastern and ancient habit of picturisation. It is a symbolical description of the works of nature in part and on the whole. There is the fall of the leaf or seed from the parent tree, its burial in the ground, where eventually it gains the thought of life above, and raises itself towards the light and beauty of the sun. It rises and goes to the father—perhaps to be embraced at the parent trunk, but if not, to be in the arms of the father of light, the sun.

Every beautiful flower sheds its loveliness around it to be renewed in a new life more glorious probably than its own. The same principle is true of the rock, even of the crystal; hard though they be, recent science tells us they have a life and movement within and about themselves. They disintegrate, they cast off their particles when they are no longer of use to them, and they grow up into other rocks, other monuments of nature's age-long works, like

their sires. They too arise and go toward their fathers. Even the rusting battleship in the depths of the ocean will give of its iron life to the seas, where it will grow again into other forms, let us hope, of a more peaceful kind, in future ages. The hammer that the blacksmith wields with muscular strength, when it has been worn down by toil, does not lose its being, but lives, if in the dust of the earth only for a period, but in the make-up of something else in the distant life of this planet and of the universe; there is nothing lost.

Shall science then tell us that dead matter is not dead, but lives, and deny that our souls shall live to glorify the God who made them? The base materialist says that matter is eternal, and cannot be destroyed. What then of our souls? We have none, he may say, and deny his own life, his own reason, his own manhood, and would make himself the god of the living and of the dead, the supreme judge of the unknown, which is infinitely beyond his ken. In accordance with the other laws of nature when our bodies are laid in the ground after death the elements of their composition will first be disseminated, and then incorporated in other things, and rise again to a new life. But what of the spiritual part of us? Is that the end of it? We cannot think so. We cannot think of an end to thought. We cannot imagine an end to our souls. We cannot conceive of an end to anything except a form, because an end, a finality, exists not in the universe, and cannot exist, as far as we know. We might think of an end of a form as a form, because we think of it as being broken up and dispersed, but how could our souls be broken up and dispersed, for our souls, our individualities, are things spiritual, things indivisible, unbreakable, whose forces act all as one. The force of the tree is continued as a material force after the tree dies; force, principle, is undying. But material forces disintegrate, spiritual forces, by their nature as spirit, are indivisible and are continued for ever. The soul of man lives forever. We will arise as spirits from the decaying clay houses of our earthly habitation. We shall have spiritual bodies, so-called, but these are with us now. They interpenetrate our material frames. There may be other and still finer forms. But the spirit itself we know will arise. This is the law of nature, the law of life.

We know that we shall arise at so-called death, arise and go towards the Father. The journey will be, perhaps, long before we come actually to the Father's arms, and when we do get there, and the rejoicing is all over, there will be work for us to do. The prodigal son did not go home to do nothing, he thought of being a hired servant for his father. And so we must think of the home beyond. Not a home of idleness, not a home of merely music and singing of praises, and of living in light and sunshine, basking in the light and loving glances of "the throne," as it is called, but of a home wherein there is something for everyone to do, where we may all find at last that work for which we have hoped and yearned all our lives, where we may enjoy the gratification of a full return of all our loves and all our ambitions of their highest character, where in the full sunshine of the Father's smile we shall do His will unceasing, and run to do it gleefully.

How glorious a thing this will be. All our hopes, our happiest dreams realised. What beautiful things we have thought of. And then beyond that, for who does not think that beyond all that he has thought there is further thought, further realisation? The vast unknown. How vast! And then again, the travelling into farther countries. For surely there are countries farther than we can ever have heard or read of. Do we know all of life? Is this knowledge we have all there is or can be? May we not for ages to come have the experiences of still farther journeyings into still more mysterious distances where enchantment will forever be lent to the view. The thought is itself enchanting and mirageous, but real as life can be. How vast is the material world of our instruction. The material universe! How much vaster the spiritual. Can we for a moment limit the Infinite or attempt to do it? The spiritual is the Infinite, the unknown, the thing hoped for, the thing always in our grasp, and never there completely, but always to be grasped. We were as gods to know what we would know.

Matter, spirit, life is a mystery, but it is all real; life is real, life is earnest, life is eternal. We are real, eternal, and shall forever arise from the dust of our apparent failures to newer and nobler greatness in the home of our Father-God, which is the home of perfect truth, perfect love, here on earth, afterward in the spirit world, but always with our Lord of life and love.

The Monastery.

Mary Ida Rees.

"Is it not better thus our lives to wear,
Than join the crushing throng, doomed to inflict or bear?"
—BYRON.

"It puzzles me always, Mervyn, that you, so practical and matter-of-fact in worldly things, should have this strange vein of—well, I don't know whether to call it asceticism, perhaps that's rather harsh, but something nearly approaching thereto—in your character. Had you lived in days of old you'd have 'monked' a monkery yourself. Ha, ha! Do you remember that joke we heard at the Empire about the friar who was the best friar?"

The speaker clapped Mervyn soundly on the shoulder, and the roofless walls of the monastery rang with echoes of his loud and unmonk-like laughter.

Mervyn smiled. "Well, we all have a dual nature, put it down to that, though the duality has to be subservient to material conditions—which is good to a great extent. I don't know about being 'ascetic' but I love these old ruins with an almost passionate affection. An yet, if I'm not far wrong, the spirits of the old monks—if there are any about—will be thinking I ought to be in church, and have persuaded you to go as well, instead of spending this unwinter-like Sunday prowling about here."

"So it's just a pose on your part, a love of old things from the artistic point of view? Though, by jove, this is a pretty spot, and no mistake. I've heard of it, but always put off coming. Well worth the walk, isn't it, Hopkins?"

"It would be if the monks would at least materialise a mug of nut brown ale! Ah, to be in England—now!" Hopkins flung himself on the grassy bank and mopped his brow. The long walk, uphill mostly, followed by the steep and stony descent into the secluded glade in which stood the monastery ruin—small but exquisite—and the unseasonably hot sunshine, had all gone to disturb Hopkins' peace of mind.

"You're a queer chap, Mervyn. What the deuce did you want to persuade a fellow to tramp all this way for to see a confounded ruin?"

"Oh, come now! Look at it now, while the sun is on. Look at the magnificent curve of that arch, the fragile carving, the beauty given by the lapse of centuries to the stonework. And what could fit in the picture better than the winter colourings around and the sky of alternating blue and grey clouds?"

"You've good taste, Mervyn, I must say, and so had these old monks."

Garfield flung himself beside Hopkins and lit a cigarette with an air, previously offering his case.

"No?" as Mervyn refused. "Doesn't my offering of Turkish incense please 'your reverence,'" he mocked. "Perhaps you'd like me to desist? Heavens, why? Oh, I know, it doesn't fit in with the scheme of things. I quite agree." He flung his cigarette away. "There, now I'm a good boy. Come and explain to us the plan of the place. Here, where we are now sitting would be the monks' garden, wouldn't it, and those outer arches, cloisters—"

"Where would the refectory be?" broke in Hopkins.

There was a general laugh, and, seating himself beside them Mervyn pointed out the indications of various portions of the edifice, and built up the whole structure so that in fancy they saw the fragile Gothic pile, as it were, before the days of King Henry and his brutal "reformers."

"But what's the good of it all?" Hopkins broke in petulantly, after Mervyn and Garfield had rambled on for some time—Mervyn leaning towards the purely religious side of the building, decorations and ceremonies once per-

formed therein, and Garfield looking at all these things from the artistic point of view (he was first violin in a cinema orchestra, and also, as he himself expressed it, "dabbled in water-colours") "What's the good of it all? Here you have the remains of a beautiful building, lovely carving, large rooms, everything comfortable as things went in those days, and for what? For a pack of lazy chaps who hadn't the pluck to face the world and fight it with bare fists, but must snivel away here in a lovely house among the hills, while poor dabs outside lived in mud huts or wooden erections or something."

"Don't blame them—living here I mean," Garfield was rather fond of being sarcastic, and fond also of hiding his real feelings. "No, I'm sure I don't blame them. To live here among the Welsh hills, what more could one desire. Really, Mervyn, do you know that after my native village of London, your Celtic air is like wine? Good old monks!" He laughed. "But perhaps you're not far wrong, Hopkins. Was there really any good in all this, Mervyn. Wasn't it something very pretty and romantic, like old pageants and customs that look well on the stage or the pictures, but which have lost all meaning and sense for these days."

"By their fruits ye shall know them," Mervyn replied. "For all the gross abuses which took place, no one can doubt that there is not a single monastery or convent that did not contain from first to last a saint-like character, or was the haven in which a broken heart found comfort and solace, or the school in which remorse and penitence learned 'self-knowledge, self-reverence and self-control.'"

"But what if they did? What could a chap do when he was a monk? He could be abbot, of course, but only by the merest chance, as they wanted only one abbot to, say, a hundred monks. What could a chap do to benefit humanity after a life of crime, locked up here? Could he alter the social system of those days, benefit the labourers, see that decent houses and cities were built? No! Well, then, what was the use of a sentimental goody-goody feeling, and repeating 'Lord, have mercy on me!' Coward!"

"Certainly, if his duty lay in looking after his lands and tenants, and in making reparation for his sins—which latter, I believe, was enjoined upon all who sought to enter a monastery. I quite agree that many who did give up their lands, etc., would have been a great deal better employed in 'ruling their own household.' But this doesn't apply to all. There were many drawn by a natural inclination to this life."

"But if they wanted to lead a good life, the extra pious, couldn't they have remained in the world—got married, settled down, and so on?" asked Garfield.

"To fly from, need not be to hate mankind. All are not fit with them to stir and toil," quoted Mervyn. "It is a question, to a great extent, of temperament. One person takes to being an artist, another a musician, and so on, even in trade. It would scarcely do if all took to the same thing. You play first violin. Well, if no one played the 'cello or bass or drum, where would the orchestra be? You also paint pictures. Suppose all painters painted pictures and none houses? Though, no doubt, Hopkins would say that would be a great deal more useful."

"No, not altogether," laughed Hopkins. "But I still don't see your argument. What a man does ought to be of use to the general community. Now, what Garfield does is useful, because it gives pleasure to as many as care to enjoy it. Also, picture-painting can be classed just the same. But, to lock oneself up, to hide oneself, to build and carve and sculpture, and only a select few can enjoy it. No! Why shouldn't all be 'fit to stir and toil' with mankind? When you walk in the country a couple of months from now, where will you see the most delicate flowers growing? Will the lovely anemones be found in the open field in the hot sun, or hiding in the deep woods? As I said, we all can't play first violin in life's orchestra."

"But being a monk isn't playing first violin. To my mind it's more like playing some weird, outlandish instrument. No doubt a monk would say that living amidst the world's vanities was more like playing some weird, outlandish instrument. Now, I referred to the delicate anemones. Some souls are like those. They need shelter if their fragile heart is to develop to perfection. And so

do the sensitive and spiritual. The metaphor only holds good so far, I know. Look at the carving on the ruins, the most delicate is on the inside, not the outside. You are President of your Society. Don't you always advise sensitives to keep from promiscuous circles?"

"Certainly, but monks were not here to develop mediumship as we understand it."

"No, because they were fettered by an outworn creed. But they did develop mediumship, as we all know. Supposing there could be a monastery run on really spiritual lines, the lines upon which all monasteries have been founded—Christian, Buddhist, Egyptian—laying aside all the husks of creeds, legend and dogmas, and accepting only the kernel of the concentrated spiritual life ages. . . . I look forward to that time."

"And now, perhaps, you'll tell me why you didn't want me to smoke, said Garfield, breaking a short silence. "Do you really look upon this as holy ground?"

"Yes, I do, it was consecrated to the service of God; it was hallowed by hundreds of years of prayer and praise. Whatever wrong may have been done, whether it was built by forced labour, whether the lives of some of the abbots were a scandal, does not alter the fact of the saints that have dwelt beneath its walls, or the broken hearts that have found peace. Every day—seven times daily—was God worshipped at the altar, and on great festivals as the centuries rolled on were the special ceremonies enacted, and the offerings of flowers, lights and incense more profuse. Yes, it is holy ground."

"But you don't accept the Christian doctrine?"

"No, and I would say the same of a monastery or temple belonging to any other religion. Human nature is the same everywhere, they are consecrated to the worship of God. They are holy ground."

"You mentioned special ceremonies and festivals," said Hopkins. "What good are all those things?"

"Is there not a magic in words, in numbers, in signs? Is there not an influence in ceremonial acts, in ceremonial garments? Is not the influence of colour being more and more recognised as conveying some potent power, whether for good or ill? And is there a friendly society that does not have all these things? Then why not religion? And they are what organised religion has had from time immemorial, and traced back, all signifying the same."

"But have we not outgrown these things?"

"We will never outgrow them. We can never outgrow the symbolism of signs which are found among all nations, the influence of colours, the magic of words, or the intricate harmonies of music. Instead, our growth is intensive. . . . We see more in them than the bigoted holder of the creeds of some religion. We see right into the heart of them. I look for a time when there will be signs and symbols, solemn music, glorious temples kept with all reverence for the worship of God alone, and houses such as this, wherein those called to a religious life may follow their vocation. I look for this in our own religion sometime. Then, no 'John Inglesant' will need to refuse the religious habit, because by so doing he would have to forfeit his powers of reasoning. Reason and religion will go together, and the ideals of a St. Francis and a Buddha will be realised at one and the same time."

Mervyn had risen unconsciously in his burst of enthusiasm. There was a silence when he finished speaking, and then they realised that the sun was fast setting, and a chill wind was sweeping across the hills. Winter had not left them yet. The other two scrambled to their feet. Soon they had reached the brow of the hill. Before the turn of the lane they looked back at the ruin. It was vested with a new interest for Garfield and Hopkins.

Mervyn, however, was the first to turn from it, which he did with a swift, abrupt movement. And when he had strode a couple of yards the panorama of Cardiff lights twinkled faintly through the grey of the crisp young evening. It was a pretty sight, and yet there was "the crushing throng, doomed to inflict or bear."

Behind them in the silent vale the shadows deepened, and through the arches of the ruined monastery the night breeze sang a litany, mournful and slow. "So sad, so strange, the days that are no more."

Mistakes are opportunities for learning. —EMERSON

The Humane Diet: Why Some People Have Adopted It.

H. J. Baylis.

"Custom, though confidence be the horse, has doubt sitting up behind."

SOME time ago a speaker, when opening his lecture, made the following remarks, "I intend to-night to have plain speaking. I shall not subterfuge meanings. Nothing will be glossed. I shall call a spade a spade, not an agricultural implement." In other words, as we observe, he was not going to camouflage in order to pander to susceptibilities, but unflinchingly speak the truth.

If each one adopted this logical attitude towards any subject under discussion, then we should soon feel the good results, for mankind and the animal-kind would quickly become extricated from the thralldom of errors, and the fetish of cruel custom.

After all, most people at heart love truth, for they are not like sensitive children, who cannot grasp realities, although admitted, at times it is far from pleasant. That, however, should not be used as an excuse. We must be candid if we wish to promote lasting good.

In discussing the subject of flesh-eating and the attendant cruelty and horror in procuring it for the consumer's table, much, ah! much, is cloaked. Plain speaking is not desired. The narrow dark alley that leads to the gruesome slaughter-house, the pain and degradation, all, somehow, leave an unpleasant indictment against us.

When I mentioned these facts to a lady flesh-eater, she replied, "Oh, don't talk about it. It is not at all a nice subject! It is just horrid." "But," I said, "you admit that you partake of the product. What of the victims with their pleading eyes, ever looking for mercy? Have not they a voice in the matter, and the men that are called upon to do the odious work? I speak and appeal for them."

Varied are the reasons for giving up flesh-eating. Some do so on the principle that it is morally wrong; others that it is harmful to health; many because Vegetarianism means less food cost, yet fully sustaining, less fuel and less work, while others do so on purely humanitarian grounds. Then, there are external sights that make numbers decide, and so on.

A gentleman with whom I had a conversation remarked that on an occasion he noticed some animals being driven to a slaughter-house. They looked abjectly miserable and wearied. Want of rest, food and drink on the journey had left its mark upon them. He added that while he was sympathetically noticing this sorry spectacle a voice from "the within" said to him, "Are you doing right by being a party to these poor creatures' sufferings? It was enough." He said he felt spiritual anguish. Then came the reply, "Your duty is to protect their kind, thus also help to do away with the degeneracy that this unsoulful work causes." He then and there became a flesh abstainer, and has been so many years now.

A lady happened to be staying at a farm, and she, by accident, saw the farmer killing rabbits for dinner to be. It made her feel very sick and wretched. She became a Vegetarian.

Another lady had a tame rabbit killed for food, and the whole time she was partaking of it she said she could see or feel those little eyes looking at her. They seemed to say, "I thought you loved me, and were my protector." She joined the cause of Humanitarianism.

A blind man happened to hear the conversation between two slaughtermen. One said to the other, "I could not start the job this morning until I had had four glasses of beer." The other said, "I bet 'so and so' two shillings and sixpence that I would eat a piece of hot raw fat from the first animal I slaughtered. He took it on—he lost." This was followed by a loud guffaw. The blind man turned away with repulsion and said, "These men are my brothers, and it is I who have helped them to become like this." He is now one of the ardent advocates of a clean diet.

A lady said that she and her husband had never given anything the earnest consideration that it deserved, that custom had deluded them. They happily by chance read some fearless and pleading essays on the subject. Result: both gave up flesh food and became active humanitarian workers.

I was told of a butcher who was about to slay a lamb, but he could not resist the tender pleading of its eyes. He turned to look again. That lamb was saved, and the man is now a Vegetarian.

Space will not allow me to give more instances. The whole cure is in a nut-shell—no consumer, no slayer; no suffering, no degradation. It is ourselves that we should look to. Our thoughts and acts are as a reflector to others, and are the mirror of our lives. If we listen to the inner voice we shall hear the cry, "Free yourselves from the flesh and blood diet, and you will automatically emancipate the animals and your own kind too." "Do good to others" means all beings whatsoever.

In the words of the gentle Buddha, "Be a protector of the unprotected, a guide of the wayfarer . . . a lamp for them that need a lamp, so do you frame the thoughts of enlightenment for the weal of the world."

—*

Wedding at Portsmouth.

THE above church, very prettily decorated for the occasion, was the scene on Saturday, August 27th, of the first local Spiritualist wedding, the contracting parties being Miss Lily Dawkins and Mr. Frederick Sparkes.

The church was filled with guests and friends, and the service, fully choral, was conducted by the resident minister of the Croydon church, Mr. Percy Scholey. The service on the general lines laid down in the Manual, was followed, and everyone present was impressed by the simple grandeur and sacredness of the occasion. In his address to the couple the inspired message of the spirit was sincerely delivered by the minister, and showed the necessity for the upholding of the tie through this and future planes of being, the blending and union being of souls and not of bodies. To strive for the glory of at-onement was the sacred mission given to each soul. The usual vows were exchanged, and the ceremony ended with the singing of "Now, Lord, This Wedded Pair Inspire."

After the register had been signed, the President of the church, on behalf of the goodwill of the members, and to mark the first wedding, presented the happy pair with a silver rose bowl and stand, suitably inscribed. To the strains of "The Wedding March," played by Mr. Albany, the hon. organist of the Temple, the company dispersed to the reception, which was held at one of the popular Southsea cafes. —J. G. McFARLANE.

—*

Splendid Phenomenal Evidence.

ON August 20th the Wolverhampton Spiritualist Society, Temple-street, had the pleasure of a visit from Messrs. Hoskins and Taylor, trumpet and materialising mediums of Bristol. Three private seances were given and one on Sunday afternoon for obtaining instructions. On Saturday afternoon the sitters listened with pleasure to the direct voice loudly and clearly. It was heard all over the church, the guides choosing the sitters for the subsequent circles.

At the Saturday evening circle loved ones came and proved their nearness by speaking to those present, and one lady present had the pleasure of nursing her child in the materialised form, and also speaking with him.

On Sunday afternoon a circle for instructions was held at Mrs. Bailey's, when we had a wonderful time. Doors were unlocked, opened and closed, various articles moved about, and instructions were given in the direct voice as regards the circle and sitters. The hymns, the reading and the subject for the public evening service were all given to the mediums in the direct voice.

Mrs. Bailey was requested to ask that anyone present at the public meeting suffering from paralysis, who would like spirit treatment, would kindly remain, and we were told

there would be three. Sure enough in the evening three people put their hands up in response to the request, two being strangers and the other one of our members just out of the hospital.

Mrs. Bailey had the pleasure of speaking with her guide, who, when asked, said he had been with her seven years. He also told her that there would be five more circles opened in the next twelve months. The circle was closed by the beautiful voice of the leader of the circles.

On Sunday evening the church was crowded, and one could feel the effect of the mission in the attitude of the people. Messrs. Hoskins and Taylor and Mrs. Bailey all took their share of work, as requested by the friends. The three suffering from paralysis came forward and were taken into the seance room to receive treatment by Mr. Taylor's guide.

On Monday our guests brought their visit to a close with another circle. Proof was given to all. Loved ones came and lights floated, the voices being heard by some friends in the cloak-room.

We feel we cannot give thanks enough for the light that has come to us through the mediumship of Messrs. Hoskins and Taylor, and we shall receive them joyously if ever they are able to visit us again. They go only where their spirit guides send them.

—*

"Behind the Veil."

AFTER the film the stage! At the King's Theatre, Longsight, Manchester, the Marriott-Watson Company staged a new Spiritualistic play under the above title on Monday, September 4th.

Whilst we do not look with great favour upon the legitimate stage as a suitable ground for Spiritualistic propaganda, we were nonetheless interested to see our case presented with such evident fairness. The psychic incidents are presented with an accuracy which shows thorough familiarity with the leading facts of Spiritualism, and we can advise all our readers to make a point of seeing this play. Humour and tragedy are well combined. The company, though small, in number are well balanced in ability, though the acting of Mrs. Marriott-Watson as an "unconscious medium" is remarkably convincing.

The play is presented in a mild form of the Lancashire dialect, and is homely in its setting, whilst the seance scene in which planchette is used for the purposes of an experimental seance was followed by the audience with intense interest.

We quite expect that within a few months violent argument will rage around this tragedy-drama. One thing can surely be said, the audience gave it an excellent reception.

—*

Translated—Miss Elsie Stubbs.

WE regret to record the passing to a higher life of Miss Elsie Stubbs, which occurred on Friday, September 2nd, at 3, East Meade, Chorltonville, Manchester.

Miss Stubbs had apparently been in the best of health when she was seized with apoplexy and passed away in a few hours. For many years she had been a hard worker for the Manchester Central Society, and was secretary of the Bazaar Committee. She had reached the fortieth year of her age, and seemed overflowing with life and vivacity. Her sweet happy cultured nature won her a wide range of friends.

She was one of those natural psychics who scarcely realised the power of her own mediumship. She will be greatly missed by the Central Society. Her devoted nature expended itself in companionship with her widowed mother, to whom all our sympathies go out. What a consolation it is to know that natures like this never die, but still throw around us the fragrance of their presence.

An impressive service was conducted at the interment by Mr. E. W. Oaten, at the Southern Cemetery, Manchester, on Wednesday, the 7th inst., many hundreds of friends assembling at the graveside and showering floral tributes of affection on the casket.

—*

MRS. FITZPATRICK writes us to correct an error. The age of Miss A. Fitzpatrick (known as the Yorkshire girl medium) is 16 years and 8 months, not 15 years, as stated in one of our reports.

FOUNDED NOVEMBER 18th, 1887.

THE TWO WORLDS

THE PEOPLE'S POPULAR SPIRITUAL PAPER.
PRICE TWOPENCE. POSTAGE ONE PENNY.

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD.
One year, 19s.; Six Months, 6s. 6d.; Three Months, 3s. 3d., post free.

Editor and Secretary - - - ERNEST W. OATEN.

To whom all communications should be addressed.

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

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

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

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

FRIDAY, SEPTEMBER 9th, 1921.

The Autumn Campaign.

WITH the advent of September and the earlier setting of the sun we are reminded of the passing of the year. Despite adverse economic and industrial conditions, the majority of folk have managed to gaze upon nature in the fulness of her beauty; to feel upon the cheek the freshness of the salt-laden breeze from the sea, or the rough vigour of the moorland air.

Our Societies have eased their efforts; many of the workers have been absent, whilst audiences have preferred the freshness of the open air to the confined atmosphere of an indoor meeting. Generally speaking the attendances at our meetings have been greater than is usual in summer time, and all credit is due to the faithful ones who have "carried on" Societary and other activities. Harvest festival services will be the order during this month, and in our gratitude to the Giver of All we will not forget those who, by sweat of brow and weariness of brain, have ably seconded nature's wondrous processes.

Falling leaves and ripened fruits remind us that the land must have its rest and holiday, and the first nips of frost in the morning air help us to realise that autumn is at hand, and with it our activities must increase. The attendances at our meetings will now increase, and we urge every Society to make the best of the time. During the longer evenings many will spend their time in an arm-chair before the fire in the companionship of an interesting book. Let us see that the bookstall is in order, presenting a good selection. If you have not got the volume you are asked for, book the order and get it. Remember, the written word may be just as valuable as the spoken one, and is perused under such conditions that it often sinks more deeply into the mind.

Let us further determine that our platforms shall be occupied by men and women who are sincere and zealous, and who in addition have something to tell an audience. Our rostrums should be occupied by representatives who can teach spiritual truths or demonstrate spirit existence. Sentimental platitudes are useless. Exhortation may be useful, but there is a woeful ignorance concerning spiritual laws and the facts of spiritual life, and it is the business of Spiritualist Societies to supply this lack.

Concerning phenomenal presentation, let us strive to realise the value of evidence. It is our work to demonstrate the fact of life beyond the grave, and this implies also the evidence of spiritual faculties in man. We have witnessed scores of exhibitions of phenomena with no evidence of either, and when we complained we were merely told, "Oh, that's what the people came for." A Spiritualistic meeting is much more than a place of entertainment, and if the public attitude is unsound, it is none of our duty to pander to it. We are out (or should be) to do the work of the spirit people, and unless their desires are fulfilled our work is a failure, however successful it may appear on the surface. Let us have meetings which inspire the respect of the thoughtful as well as satisfy the cravings of the "soul-hungry."

One fact is patent. We have far more Societies than we have qualified exponents. Let that fact sink into your minds. That is the reason of much of the inefficiency.

How can this state of affairs be remedied? The question is of paramount importance to every earnest Spiritualist. There is only one remedy, which, however, necessitates two forms of activity: (1) the developing circle; (2) the study group. The public circle is not, and in the nature of the case cannot be, a successful substitute for the developing circle. Every Society should make it a point to cultivate the development of mediumship, and the best result in our experience, is obtained by such circles being formed and held in members' homes. Spiritualism rests upon mediumship—it is the primary basis. Without it we lose our hold on the spirit people. No effort, therefore, should be too much, no sacrifice too great, to secure the unification of the psychic powers of suitable sensitives.

Not everyone, however, is capable of developing mediumship to a point where it is of general service to others. The study group should provide a suitable field for the development of speakers and thinkers. The group should take a consistent course of lessons. Many groups are using "Constructive Spiritualism," by W. H. Evans as a text book, and reasoning through the book sentence by sentence. Such a group awakens thought, and develops the use of language. No Society is complete without the study group.

Many complaints come to us concerning the public circle (or the "after meeting"). Most of these complaints would be without foundation if such circles were conducted by suitable leaders, and if a competent medium was placed at the disposal of such conductors. Let us be frank. The public circle should not be a place where any flatterer or ignoramus is allowed to make a fool of himself, or where the early stages of mediumsitic development (which are often peculiar and even distressing) are placed on public exhibition. The place of the beginner is in the developing circle, whilst the members' circle can provide a useful practice ground for those who have passed the early stages of development ere they pass out to the public circle itself.

Many of our readers are not Society workers, and for obvious reasons may be unable to attend public meetings. The winter season, however, provides for these a number of social gatherings where a word may be dropped on suitable soil. The evening around the fire often provides an opportunity for a quiet seance with a few congenial friends; and a few choice books to loan out, or pamphlets to be given to enquirers can fill the winter with pleasant memories of good work done.

Finally, we urge each Society to make a point of holding at least one large mass meeting during the winter in the largest hall available. Let it be well advertised. £20 to £40 wisely spent on advertising is one of the safest of investments. We are sometimes inclined to think that many Societies are fearful lest someone should discover their existence. If you do not think you have a work to do close your doors and save your energies. If you really believe you are called to serve the world, then do not hesitate to let the world know that you exist and are existing for the public benefit.

Well advertise your meetings locally; get the best speaker you can obtain, and let the subject be a popular one. Get a move on, and remember that success must be worked for, and when your big meeting is over, see that your subsequent activities in your regular hall tend to satisfy the enquirers which your larger efforts bring in. Have an objective! Visualise success! Work for it, and remember that your efforts will be supported and furthered by the influence and power of invisible hosts.

SOUTH MIDLANDS' DISTRICT COMMITTEE.—The monthly meeting of the South Midlands' District Committee of the Midlands' District Council was held recently by kind invitation of Councillor Venables at his residence, Hydesville, Foden-road, Walsall. The weather was fine, and the meeting was held on the lawn under the presidency of Mr. Venables. A good number of visitors were present and a fair representation of churches. Business was got through with despatch. The announcement was made during tea that Councillor Mrs. Greenwood, of Hadden Bridge, had received an appointment as magistrate, and it was resolved that a telegram of congratulation be sent to her.

CURRENT TOPICS.

Sir A. Conan Doyle.

THE Knight Templar of Spiritualism will visit Manchester on Wednesday and Thursday, October 5th and 6th. The Free Trade Hall has been taken for both evenings, and Sir Arthur is sure of crowded audiences. Wednesday evening will be devoted to the relation of Sir Arthur's personal experiences and opinions, whilst the Thursday evening lecture will be illustrated with limelight lantern slides of psychic phenomena. The services of J. Cuning Walters, M.A., and Rev. G. Vale Owen have been secured as chairmen, and enthusiastic gatherings should result in a stimulus to the Cause.

Strenuous Efforts.

ON Saturday, October 8th, Sir Arthur speaks in the commodious Parr Hall at Warrington, and its capacity (1,600) is sure to be taxed to its utmost. The local committee is working hard, and will surely give our champion a royal reception. On Monday, October 10th, Sir Arthur speaks in the Town Hall, Congleton. A Spiritualistic Society has been recently formed in this town, and anticipates a useful life. Sir Arthur's visit will undoubtedly give this centre a solid foundation. Very few people know the strain entailed upon a speaker by a series of large meetings of this type. We trust Sir Arthur's vigour will enable him to return home happy if tired.

The Proper Support.

MANCHESTER has decided to support the visit of Sir Arthur by a series of large meetings in the Ardwick Picture Theatre on Sundays, October 9th, November 6th, and December 4th. Dr. Ellis T. Powell will be the speaker on October 9th. A great deal of difficulty has been experienced in securing the hall owing to the fatherly care of the local authorities, but we are pleased that the effort of Sir Arthur is to be suitably supported.

An Interesting Forecast.

ACCORDING to the "Church of Ireland Gazette," we are on the eve of a religious revival. The writer says, "How it will come we do not profess to foresee, nor do we venture to suggest the lines along which it may run. If there is one thing certain it is that the Word of God is not bound, and we are certain that when a revival comes it will contain an element of surprise—perhaps of revolution. It will not run along the old grooves, nor repeat the old formulae." It would appear that even the South of Ireland has not escaped the modern spirit altogether. The "Gazette" does not, however, appear to know that in Spiritualism religion has found a groove too long closed and unheeded. The revival is in full blast, and thousands of men are convinced of the actual existence and potency of a spiritual world who a few years ago were (religiously) sound asleep.

About the Sabbath.

CANON GLAZEBROOK, speaking recently at the Modern Churchmen's Congress at Cambridge, told his audience that Sabbatarianism had a very materialistic origin. The multitude, he avers, wanted to make sure of one day's holiday a week for itself, and the Church gradually gave in to outside pressure. It was the ingenious humbug of theologians in difficulties. It would appear that theologians still maintain their reputation for "ingenious humbug." Are we to understand that the persons desirous of a day's holiday insisted on the obsolete law that everyone should go to church on a Sunday?

Premonitions.

A GOOD deal of controversy has raged around the premonition of Mr. Harvey (the American Ambassador) concerning the R38. One correspondent in the daily papers worked out an elaborate theory based on the fact that Mr. Harvey had seen the R38, and knew something of its construction. He was also aware that a previous weakness had been strengthened, and his consciousness subconsciously worked out the fact that it must crash. Against this, however, we hear of a Corporation official in

Manchester who knows nothing of airships, and had never seen the R38 or any of its crew, who had a similar premonition not only concerning the R38, but concerning a motor boat accident which resulted in loss of life. This gentleman is in no way connected with Spiritualism or psychic subjects. This widens the field of enquiry considerably. Whatever explanation of premonitions is ultimately adopted must explain the phenomena as a class. Mere argument from isolated facts can never be conclusive.

That Wonderful Subconscious Strata.

WE have little patience with some of the learned piffle which often surrounds the subconscious self. Sub-divisions of consciousness may be useful as sub-division is useful in every other branch of life, but a sub-division without limitations or definitions reminds us of a footless stocking without a leg. Granted that consciousness is something larger than our external life processes exhibit, it would appear that some stimulus is necessary to set it working. We do not "see" unless the vibrations of light stimulate our sight. If such stimulus conveys a perception of things larger than the known (and we imagine no one KNEW the R38 would meet disaster) then there is the implication of a realm of larger consciousness or fuller knowledge. It seems to us axiomatic that any cause must be at least equal to the effect it produces. We would further suggest that a realm of larger consciousness and fuller perception is not unknown to the Spiritualist. The recognition of such a world does not, in any way, underrate the width of human consciousness, but merely implies its active relationship to a suitable plane for its manifestation, since action and reaction are equal and opposite.

Rev. G. Vale Owen and the "Dispatch."

THE articles by Rev. G. Vale Owen in the "Weekly Dispatch" continue to maintain the interest of its many thousand readers. He has recently drawn a number of parallels between Biblical and modern phenomenal happenings, which carry tremendous weight with those whose religious training has familiarised them with Biblical records, but who have no acquaintance with recent psychical literature. Mr. Owen's plain and frank style of writing, too, appeals to that hard-to-define person, "the man in the street." It is the attitude and persistence of men of Mr. Owen's type (and there are not a few to-day) who are moving the Church from its far-bound past, and it is interesting to note that the "Church Family Newspaper" has opened its columns to a discussion on "The Church and Psychic Phenomena."

-----*-----
If you are not making headway, you are making errors.—H. KAUFMAN.

MR. JAS. COATES, 50, Underhill-road, London, S.E., writes as follows: "Brevity is the soul of wit." Yes, but it is also a source of error. Someone has erred over paragraph, page 413, in issue for September 2nd. I have rested in Montana for five weeks (June and July). After a strenuous lecture season commencing last February, before taking up active work for the winter, in relation to which I will not be able to accept engagements till April next year. Advancing years do not bother me. I am more fit for work and certainly, if anything, more deeply interested in Spiritualism than ever. Before this reaches you I will have finished with my 78th milestone, and hope to reach the 79th still working. While resting I have been amusing myself in preparing a "New and Revised Edition of Photographing the Invisible" for the press. It should be ready in a month. Although an edition, it will be practically a new work, incorporating the latest research work and evidences. The rails are laid for a sixth edition of "Seeing the Invisible," which will include new and valuable material. Advancing years—yes! But rust—No, thank you! Must just keep going on with Spiritualism, giving to the public by special lectures on "Psychic Photography," etc., the best information possible. So instead of suspending active work during the winter months, I will (D.V.) work harder than ever.

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.

"CHRISTIANITY AND THE HUMAN RACE."

SIR,—In reply to the two questions asked by Mr. Gregory in your issue of July 29th. I had in mind: (1) The persistent hostility of the Church, especially of the High Anglican and Roman Catholic branches, to any rational form of birth control (see also my letter in your issue of July 22nd). (2) The jaundiced attitude of the Church in general towards the whole question of sex, based upon the teachings of the Apostle Paul, and, in particular, its violent opposition to the very moderate and reasonable objects of the Divorce Law Reform Union, of which our honoured chief—Sir Arthur Conan Doyle—is the President.

As to the nasty taste in Mr. Gregory's mouth, I suggest that it is due, not to anything at all in my article, but to the (almost instructive) hypocrisy with which such subjects are treated in this virtuous country. One of the chief beauties of Spiritualism is that its teachings are never in opposition to commonsense, whereas on both these questions the official attitude of the Church is in direct opposition to commonsense.

Is Spiritualism big enough, strong enough and inspired enough to fulfil its true destiny, i.e., to become a unifying force uniting in itself ALL the religions of the world, or will it become "definitely Christian," and degenerate into a mere sect? That is the crucial question, and I can see no alternative.

G. W. WESTROPE.

"THEOLOGICAL CONTROVERSY."

SIR,—I am grateful to A. E. Fitton for her remarks. Mr. Woodland, however, has not quite apprehended my meaning. He speaks of some in the Movement who write with strong theological bias. Well, let them write. They will not prevail, for their arguments cannot stand against facts. If it is necessary to answer them, it should be done temperately and with knowledge, showing up the fallacies their position involves, not with violence and blind vituperation. He thinks that it may be necessary for some Spiritualists to say that they are out to smash Christianity. Well, I only say that those who thus describe their attitude are out to do what Diocletian with the whole might of the Roman Empire behind him failed to do; what the inimitable wit of Voltaire failed to do; what Gibbons' erudition, "sapping an ancient creed with solemn sneer," failed to do; what the entire materialistic school of forty years ago failed to do. It is a big undertaking, and are they not mistaking the interpretations of little men for the essence? Christianity has survived even the dogmatism of its adherents, much more dangerous than any attacks upon it. I cannot but recall a certain prophecy that those who dash themselves against that rock will be broken.

Mr. Woodland asks, "Is it true that the most foolish opponents are selected for attack?" Yes, it is true. No notice is taken of the intelligent and scholarly clergy of the broad Church party, but only of the foolish persons who adhere to crude "vicarious atonement," "blood sacrifice to an offended God," and the like. Mr. Woodland himself proves them foolish when he says that they utter convictions which contradict the very doctrines they are so anxious for us to accept. That is a criterion of foolishness.

My argument is that there is no need to "defend our outposts," or to undertake any military movements at all. A combative bull-dog Spiritualist said to one whom he thought lukewarm, "Why don't you stand up for the truth?" "My dear fellow," rejoined the other, "I expect the truth to stand up for me." Arguments never convince theologians.

Spiritualism rightly understood is a very big thing. It has a scientific bearing which touches the most complex questions of the ethereal body, the physics of the ether, and phenomena whose causes belong to a different relativity than that of matter, space and time (telepathy, for instance, is independent of space and time; Sir Oliver Lodge thinks it may not be an ethereal process at all). It has a religious

bearing as set forth in the Seven Principles. Taken in conjunction with the higher criticism and with normal psychology, it explains the Bible and knocks the bottom out of literalist interpretations and verbal inspiration. It has a psychological bearing, for it reveals the subconscious faculties of the soul and makes the old psychology out of date. It has a social bearing, for the ideal of brotherhood carries very far and involves brotherly action in all the affairs of practical life.

It has a political bearing, for it tries to combine spiritual ideals with the actual engineering economics of matter and energy, and shows how advanced social ideals may be made practical by the character that refuses to do evil that good may come. It has a personal bearing, for it abolishes the fear of death, and reveals that we make our own future by our wisdom or folly, our good-will or ill-will to those around us.

At present we are only at the beginning; these truths require to be made practical and developed. If we develop them intelligently they will stand up for us by convincing reasonable men who are still non-Spiritualists of the strength of our position. The little dogmatists and doctrinaires will die a natural death, we need not fash ourselves about them. We pay them much too high a compliment by taking them to represent Christianity. But if we imitate sectarians and foam against great facts such as the Bible and Christianity, which are so much greater than any interpretations of them, and fix our minds on dogmas, either positively or negatively, we shall become sectarians too.

Mr. W. H. Evans misunderstands my position so entirely that I despair of saying anything that would convince him of the fact. To others I merely say that I detest "special pleading," and have never been guilty of it. My view is, "Let every man follow out in his practice the logical consequences of what he positively believes and abstain from attacking the beliefs of others." It matters very little what any man thinks about the Bible, provided he be just to others, tolerant, courteous and open-minded.

Knowledge that distinguishes what the Bible is as distinct from interpretations put on it by narrow men of any school depends on open-minded study. Mine is derived from the higher criticism, which has established the human origin of documents which incorporate much legendary matter, but also much growing perception of spiritual verities that are the enlightening of the souls of fallible men by the Divine Spirit. If we turn our attention to this, disregarding the legends and errors that belong to the time of the writers, there is much that is infinitely truer than the doctrine of the survival of the fittest that sanctions all the brutalities of competition and violence. I leave it at that.

V. C. DESERTIS.

AN INQUIRY.

SIR,—As a Spiritualist, I should like the opinion of yourself as well as the readers of your valuable paper on the following:

I attended a circle the other night, and the medium was supposed to be controlled by his brother's spirit, who had passed on a few years ago, and who was, when on earth, an advanced Spiritualist. He controlled for the purpose of doing all he could to enlighten us on questions appertaining to Spiritualism. Now, a question was asked by one of the sitters thus: "Can you tell me what meeting place I was in when I had you described to me?" The answer was, "No, I cannot, because I was not there." "Well," said the questioner, "that is very strange, because I am satisfied it was you I had described to me. They even mentioned the birth-mark you had. Also, the message I had from you was alright." The control said, "I do not dispute it at all, but I was not there; neither was I conscious that I was being described or of giving the message." He explained that it was not necessary for him to be there or think of being there, and he said that, providing a clairvoyant did vibrate to the same vibration as the spirit, the clairvoyant would create him as being there, and could give a message from the so created spirit. I must say that I cannot understand it.

B. Y. H. T.

Find your mistakes or they will find you.—H. KAUFMAN

SPECIAL REPORTS.

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

BRADFORD AND DISTRICT COMMITTEE.

The usual monthly conference of the above District Committee was held at the National Spiritualist Church, Liversedge. The conference was opened by a hymn. The invocation was given by Mrs. Stott. Seven minutes were devoted to spirit communion. The President asked for the minute's silent prayer in the interest of Mr. Holdsworth, Mr. Waddington and Mr. J. Yates, all of whom were absent through sickness.

Mrs. Clough, the local President, gave a very kind welcome to the Liversedge Church, expressing her pleasure in seeing so many present. Mr. Roberts, the President of the District Committee, thanked her for the welcome extended to all. Mr. Clough, of Skipton Church, was nominated as teller.

The minutes of the last conference were confirmed. The correspondence was of an interesting nature. Letters in reference to the sickness of Mr. Holdsworth, Mr. J. Yates and Mr. A. Waddington were also read. The secretary was instructed to convey the deepest sympathy of the conference to all of them. Three applications were in for conference for August 21st from Birstall, Yeadon and Batley, and it was decided by vote, the majority being for Batley.

The secretary was instructed to formulate a plan for conferences for 1922, and let the various churches know the dates, so that they could complete their bookings for 1922. The financial statement was accepted as a correct record.

Mrs. Snarey, of Ripley-street Church, and Mr. Sutcliffe, of Morley (Queen-st.), were confirmed as associate members. Mr. Heseldene, of Cleckheaton, Mrs. Waddington, secretary of Liversedge, and Mr. Evans, secretary of Otley-rd., were nominated as associate members. Mr. Lightowler, the S.N.U. delegate, gave the report of the S.N.U. meeting held at Halifax. The report was accepted and thanks extended to the delegate for the able report.

Mr. Holdsworth, of Dewsbury, tendered his resignation as treasurer of the District Committee, owing to ill-health. The President desired it to be placed on record that we recognised the value of his services given to the Cause. Mr. Lightowler moved, and Mr. Leng seconded, that we accept his resignation with the deepest sense of regret. The President then put forward a request for nominations for treasurer pro. tem. Nominations were Mr. Ackroyd (Laisterdyke), Mr. Pike (Bradford), Mr. Leng (Bradford), and the voting resulted in Mr. Ackroyd being elected as treasurer, pro. tem., by a good majority.

The secretary of the Liversedge Church complained of a speaker who looked with their church and also Cleckheaton Church, both for the same day, thus causing disappointment. Enquiries resulted in the information that this individual was not an associate member with any District Committee. The President tendered his advice, which closed the matter.

The secretary requested permission to place on the agenda for the following month the question of the attitude of affiliated speakers towards affiliated churches and unaffiliated Societies regarding speaking on their platforms. Permission was granted. It is to be hoped that it will result in a discussion which will be beneficial to Spiritualist churches. Other matters of interest were dealt with, which concluded the business meeting.

Propaganda meetings were held in the afternoon and evening. In the afternoon a good number was present. In the evening the hall was full. The singing was exceptionally good. Invocation was given by Mr. Claughton. Exceedingly fine addresses were given by Mrs. Berry (Bradford) and Mr. Evans (Bradford), which were listened to with great interest. Clairvoyance was given by Mr. Ackroyd (the newly elected treasurer) and Mr. Claughton (secretary) all of which was recognised. The President thanked the Liversedge workers for exceptionally fine day. Their provision for the inner man was all that could be desired. The spiritual portion made one realise that they had indeed been in the presence of the angel visitors. This concluded a real good day. Mr. Roberts closed with prayer.

MEETINGS HELD ON SUNDAY, SEPTEMBER 4th, 1921.

BARROW-IN-FURNESS, Dalkeith-st.—Mrs. Wilkinson, of Millom, gave addresses and clairvoyance. Mr. Fowler presided.

BARRY, Atlantic Hall.—Mr. R. H. Yates, General Secretary of the S.N.U., gave an address on "Truth," taking his subject from the "Lyceum Manual."

BIRKENHEAD, Hamilton.—Address and clairvoyance by Mrs. Hope. Mr. R. G. Roberts presided.

BRISTOL, Dighton Hall.—Services conducted by Mrs. A. Boddington, of London. Mr. Oaten presided.

United: Morning, open circle. Evening, speaker, Mr. Coleman, President of the Bishop-street Spiritualist Church. Mr. Taylor gave clairvoyance. Mr. Pritchard presided.

Universal: Miss Bartlam, of Birmingham, gave addresses on "Prayer" and "Was Jesus Divine?" Clairvoyance.

Clifton: Miss Mary Mills gave the address and clairvoyance.

CWM AND DISTRICT.—Mr. and Mrs. Marshall, of Abertysswy, conducted week-end services.

EXETER, Market Hall.—Mrs. Bewick, of Cardiff, discoursed both afternoon and evening. Also gave clairvoyance.

HIRST.—Mrs. Graham, of Walker, spoke on "The God in us." She also gave clairvoyance.

KIRKCALDY.—Mr. and Mrs. H. S. Hambling, of Dundee, paid us a visit. Addresses were given on "Spiritualism, clean and creedless" and "The practicability of Spiritualism." Mr. Hambling also rendered two solos.

LIVERPOOL, Daulby Hall.—Mr. E. W. Oaten, of Manchester, at the evening service, spoke on "Ancient legends and modern research." Mr. E. A. Keeling presided.

LONDON.—Brixton: Mrs. Melloy gave an address on "Mediumship." Mr. Whittier gave clairvoyance.

E.L.S.A.: Mrs. Podmore gave an address on "Love," followed by clairvoyance.

Fulham: Morning, circle. Evening, Mrs. Worthington gave a trance address.—PROS.: Sunday next, at 7, Mrs. L. LEWIS. Thursday, Sept. 15th at 8, REV. WARD.

London Spiritual Mission: Morning, Mr. Thomas Ella gave an address on "Soul growth." Evening, Mrs. P. Everett gave an address on "A living faith."

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, the Lyceum held their open session. Evening, Mr. Vout Peters gave an address on "I have still much to say to you, but ye cannot bear it now." Mr. Broadbeck gave a violin solo.

N.L.S.A.: Morning, Mr. E. Meads gave an address on "Strength." Evening, Mr. G. Prior favoured us with an

address on "God and the Universe."

PETERBOROUGH.—Addresses and clairvoyance by Mr. J. H. Flanell.

PORTSMOUTH, Temple.—Mr. Woods land, of Cardiff, gave trance addresses on "The science and religion of Spiritualism." Mr. Hayward gave clairvoyance.

PLYMOUTH, Stonehouse.—Meeting conducted by Mr. Loomer. Soloist, Mr. Prout. Trance address by Mr. P. Webb. Clairvoyance by Mr. J. Dennis.

YORK, Spen Lane.—Mrs. Seed conducted the services, whose evening subject was "Whatsoever a man soweth, that shall he also reap."

SOCIETY ADVERTISEMENTS.

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

SUNDAY, at 6-30.

SEPT. 11.—Circle for Members only.

" 18.—Miss TICKELL.

" 25.—Circle for Members Only.

OCT. 2.—Mrs. R. DARBY.

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

SUNDAY, SEPT. 11TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE.

At 6-30 and 8-10, Mrs. RICHARDS.

MONDAY, at 8, Mr. H. JAMES.

WEDNESDAY, at 3 and 8, Miss

SANDIFORD.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, SEPT. 11TH, at 10-30, LYCEUM
At 3, 6-30 and 8, Mrs. A. E. LEE.

MONDAY, at 3 and 8, Mrs. LEE.

WEDNESDAY, at 8, Mrs. IRONS.

SATURDAY, at 8, OPEN CIRCLE.

SUNDAY, SEPT. 18TH, OPEN SESSION.

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

SUNDAY, SEPT. 11TH, at 6-45 and 8-15,
MR. WRIGLEY.

TUESDAY, at 8-15, Mrs. THORNTON.

THURSDAY, at 8-15, Mrs. BOOTH.

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

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

SUNDAY, SEPT. 11TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE.

At 6-30, MR. POOLE.

WEDNESDAY, at 8, OPEN CIRCLE.

Milton Spiritualist Church,
BOOTH STREET, ECCLES CROSS.

SATURDAY, SEPT. 10TH, at 7-45,

MRS. HALL.

SUNDAY, SEPT. 11TH, at 3, 6-30 & 7-45,

MISS BIRKETT.

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

WEDNESDAY, at 7-45, PUBLIC MEETING.

THURSDAY, at 8, MEMBERS' DEVELOP-

ING CLASS.

Middleton Spiritualist Society,
GILMOUR STREET.

SATURDAY, SEPT. 10TH, at 7-30,

MR. BRENNAN.

SUNDAY, SEPT. 11TH, at 10-30, LYCEUM

At 3, 6 and 7-45, Mrs. ROBERTS.

MONDAY, at 3 and 7-30.

WEDNESDAY, at 3 & 7-30, Mrs. BARNES.

SUNDAY, SEPT. 18TH, Miss STOTT.

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

SUNDAY, SEPT. 11TH, at 6-30,

MISS MARY MILLS.

Speaker and Clairvoyant.

TUESDAY, at 8, Miss M. MILLS.

SUNDAY, SEPT. 18TH, Mr. ATTENSON.

SOCIETY ADVERTISEMENTS.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD

SUNDAY, SEPT. 11TH, at 7,
MR. W. A. WATSON AND MISS
L. GEORGE.
SEPT. 18TH, Mrs. H. DAVIDSON.
SEPT. 25TH, Mrs. MAUNDER.

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

SUNDAY, SEPT. 11TH, at 11-15 and 7,
MR. A. WILKINSON
(Southern Counties' Tour),
Also through the week.
At 3, LYCEUM.
MONDAY, at 8, Healing Circle.
WEDNESDAY, at 8, Mr. WILKINSON.

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.

SATURDAY and SUNDAY, SEPT.
10TH and 11TH, DR. W. J. VANSTONE
MONDAY and TUESDAY, Mr. R.
BRAILEY.
SEPT. 17TH to 20TH and 24TH,
Miss BUTCHER, of Northampton.

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

SUNDAY, SEPT. 11TH, at 11-15, CIRCLE.
At 3, LYCEUM. At 7, Mrs. NEVILLE,
Address and Clairvoyance.
SEPT. 18TH, Mr. and Mrs. BROWNJOHN.
CIRCLES: Monday, at 7-30, Ladies;
Tuesday, at 8, Members; Thursday,
at 8-15, Public.

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

SUNDAY, SEPT. 11TH, at 11,
Mrs. E. M. BALL.
At 6-30, Mr. H. E. HUNT.
Wednesdays at 7-30.

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

SUNDAY, SEPT. 11TH, at 11,
MR. P. SCHOLEY.
At 6-30, Mrs. MARY GORDON.

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

SUNDAY, SEPT. 11TH, at 11, CIRCLE.
At 3, LYCEUM.
At 7, Mr. NICKELS, of Luton.
FRIDAY, at 8, Mrs. KINGSTONE.
SUNDAY, SEPT. 18TH, Miss GEORGE.

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

SUNDAY, SEPT. 11TH, Mrs. SELF.
SUNDAY, SEPT. 18TH, Mrs. LAWS.

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

SUNDAY, SEPT. 11TH, at 7,
MISS WELBELOVE & MR. HUMPHRIES.
At 3, LYCEUM.
WEDNESDAY, PUBLIC CIRCLE.

SOCIETY ADVERTISEMENTS.

Hounslow Spiritualist Society,
ADULT SCHOOL, WITTON RD.

SUNDAY, SEPT. 11TH, at 6-30,
Mrs. EDEY.
TUESDAY, at 7-45, Miss L. GEORGE.
Lyceum every Sunday at 3.

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

SUNDAY, SEPT. 11TH, at 11, SERVICE.
At 3, LYCEUM. At 6-30, Mr. KIRBY.
WEDNESDAY, at 7-30, Mrs. LUND.

Manor Park Spiritualist Church,
SHREWSBURY ROAD.

SUNDAY, SEPT. 11TH, at 6-30,
MR. T. W. ELLA.
THURSDAY, Mrs. HARVEY.
SUNDAY, SEPTEMBER 18TH,
MR. G. TAYLER GWINN.

North Finchley.

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

SUNDAY, SEPTEMBER 11TH,
MR. AND Mrs. BRITTAIN.
WEDNESDAY, Mrs. LAURA LEWIS.

Richmond Spiritualist Church.
FREE CHURCH, ORMOND ROAD.

SUNDAY, SEPT. 11TH, at 7-15,
MR. JAS. H. KENT.
Descriptions by one of the members.
WEDNESDAY, at 7-30, Mrs. GOLDEN,
Address and Clairvoyance.

Plumstead National Spiritualist
Church,
INVICTA HALL, CRESCENT RD.

SUNDAY, SEPT. 11TH, at 11,
MEMBERS' CIRCLE. At 3, LYCEUM.
At 7, MR. R. BODDINGTON.
THURSDAY, at 8, Mrs. CLEMPSON.

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

FRIDAY, SEPT. 9TH, at 7-30,
Mrs. CROWDER.
FRIDAY, SEPT. 16TH, at 7-30,
Mrs. ORLOWSKI,
Psychometry.

Little Ilford Christian Spiritualist
Church,
CHURCH ROAD, CORNER OF THIRD AV.,
MANOR PARK, E.

SUNDAY, SEPT. 11TH, at 6-30,
Address and Clairvoyance.
Speaker to be announced.
MONDAY, at 3, Mrs. MAUNDER.
Flower Readings.
WEDNESDAY, at 8, Mr. A. T. KIRBY.
THURSDAY, at 8, Miss GEORGE.
SUNDAY, SEPT. 18TH, Mrs. JAMRACH.
Harvest Festival.
Lyceum every Sunday at 3.

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

SUNDAY, SEPT. 11TH, at 6-30,
Mrs. ORLOWSKI.
WEDNESDAY, SEPT. 14TH, at 3,
LADIES' MEETING.
THURSDAY, SEPT. 15TH, at 8,
PUBLIC CIRCLE.
SUNDAY, SEPT. 18TH, at 6-30,
Mr. and Mrs. PULHAM,
Harvest Festival.
Forward movement at 11.
Lyceum at 3.

British Magnetic Healers' AssociationThe above Association will hold
PROPAGANDA MEETING

at BLANDFORD ST. SPIRITUALIST
CHURCH, STALYBRIDGE, on
SATURDAY, SEPTEMBER 10TH, 1921.
Demonstrations of Magnetic Healing
will be given. All patients treated
of charge.

Meeting at 6-30. Healing at 7.
Meeting as usual at 21, MANOR STREET,
ARDWICK.
Collection at close of meeting.

The above Association will hold
PROPAGANDA MEETING

on SATURDAY, SEPTEMBER 17TH, at
the RADCLIFFE SPIRITUALIST CHURCH,
RAILWAY STREET.

We invite you to avail yourself
this opportunity to test the power
healing by the laying on of hands.
All patients treated free of charge.
Meeting at 6-30. Healing at 7.
Collection at close of meeting.

Miscellaneous Advertisements.
(NOT DISPLAYED).

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

GOOD HOME for two respectable
men. Share bed. Board if desired.
Close to tram and train. Terms
moderate.—72, Heaton-street, Hockley,
Birmingham.

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,
Ilkeston; 27th, Princess Hall, Man-
chester; 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.

MISS MCKAY, Speaker and Clair-
voyant, is booking dates in Bradford
district after October. Wales at
present.—Miss MCKAY, c/o Mrs. PUGH,
7, Llyn-street, Pwllheli.

SECRETARIES PLEASE NOTE.—J. P.
BIGGINS, Exponent and Demonstra-
tor, 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 applica-
tion will oblige.

THE Committee of the ASTON
SPIRITUALIST CHURCH, BIRMINGHAM,
find it necessary to ask Speakers
booked by them on future dates to
kindly refrain from taking meetings
at local churches on those dates
without the consent of the above
named Committee.

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.

PENDLETON SPIRITUALIST CHURCH, FORD LANE, MANCHESTER.

SUNDAY, Sept. 11th, MR. G. A. MORLEY WRIGHT,

At 2-30, 6-30 and 8. Lyceum at 2-30.

WEDNESDAY, SEPT. 14TH, at 7-30, Mr. MORLEY WRIGHT. THURSDAY, SEPT. 15TH, at 8, Mrs. HOLDEN.

**SUNDAY, Sept. 18th, Mr. E. W. OATEN,
HARVEST FESTIVAL.**

MANCHESTER & DISTRICT COMMITTEE of the LANCASHIRE DISTRICT COUNCIL, S.N.U.

The **QUARTERLY MEETING** will be held in the **SPIRITUALIST CHURCH, Market Street, DENTON**, on **SATURDAY, Sept. 17th, at 3-30 prompt.**

Important Agenda includes applications of Associates, etc. Council meet at 2-30. Tea will be provided for members at a nominal charge at 5-30. All Delegates and Associates are requested to attend.

In the Evening, at 7, a **PROPAGANDA MEETING** will be held in the above church, conducted by the following workers: MRS. FITTEN (Ashton-u-Lyne), MRS. ELLIS (Blackley), Miss M. MILES (Stalybridge), MR. PAGE (Seedley), and MR. JAMES (Stockport). CHAIRMAN: MR. J. JACKSON (President).

ADDRESSES AND CLAIRVOYANCE. Collection to defray expenses. Hearty welcome to all. D. MORGAN, Hon. Sec.

SOUTH MANCHESTER SPIRITUALIST CHURCH,

PRINCESS HALL, PRINCESS ROAD, MOSS SIDE.

SUNDAY, Sept. 11th, LYCEUM ANNIVERSARY SERVICES

At 2-30 and 6-30 Speaker: Mr. G. F. KNOTT, Editor of "Lyceum Banner."

At 8-15, Mr. ALBERT HOPE. Solos, Musical Items, Massed Singing by the Children. Teas provided.

MONDAY, SEPT. 12TH, at 8-15, DEVELOPING CLASS Conducted by Mrs. EASTWOOD.

TUESDAY, Sept. 13th, LANTERN LECTURE on "SPIRIT PHOTOGRAPHY" by Mr. W. HOPE, of Crewe.

Chair to be taken at 7-p.m. prompt by E. W. OATEN, Esq. TICKETS, 9d. each. RESERVED SEATS, 1/- each.

WEDNESDAY, SEPT. 14TH, at 8-15, SPECIAL OPEN CIRCLE Conducted by Mrs. FORREST.

THURSDAY, SEPT. 15TH, at 3 and 8-15, Mrs. MARCROFT.

WANTED,

CLEVER Lady Palmist, Character Reader, certificated, refined, experienced, requires post. Salary or shares. September end.—Box "Y," Two WORLDS OFFICE, Manchester.
WANTED, a good General, as Housemaid. Age from about 20 to 25. Family.—Apply Box "B," Two WORLDS OFFICE, Manchester.
WANTED to sell, a Palmistry connection, with living accommodation. Also assistant wanted. Particulars from ADAM PARDOE, John-st., Rhyl.
PARTIAL BOARD with Spiritualist family (private bedroom) required by young lady at business. Easy approach to Fleet-street, Coventry. Address, stating terms, to Miss WILSON, 28, High-street, Worcester.

DON'T WORRY!

TO THOSE FRIENDS WHO HAVE BEEN MAKING ENQUIRIES CONCERNING

WILLIAM LAMB,

The Well Known Lancashire Healer, late of Century Buildings, Deansgate, now at 90, GROSVENOR ST., ALL SAINTS, MANCHESTER.

He begs to thank them for their kind enquiries, and to state that he is still open for consultation at the above address for treatment of Physical ailments.

Hours 10 to 4.

CONSULT THE MAN WITH A GOOD RECORD.

SUPPORT OUR ADVERTISERS.

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.

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

WORTHING.—To let, Furnished Flat. Suit two ladies. No attendance. Spiritualists welcomed. For terms write, "T," 1, Langton-road.

SECRETARY of Denton Spiritualist Church would welcome offer of work. Unemployed over 12 months.—J. SOUTHGATE, Peart-street, Duke-street, Denton.



Yoga Crystals FOR DEVELOPING PSYCHIC FACULTIES.

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

SPECIAL OFFER.

Ten Complete Lessons in Book Form on CLAIRVOYANCE.

By H. JOHNSON.

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

"An excellent guide to mediumship." By post, 1s. 4d.
A. SIGNA, 12, Newton St., GLASGOW.

ALL WOMEN should write immediately for **FREE SAMPLE** of the "TRIUMPH" Treatment. The sure and speedy remedy for all irregularities. Testimonials, Sample, and "Manual of Wisdom" free on application to the Manageress,

Le Brasseur Surgical Manfg. Co. Ltd.,
(Dept. 31), 90 & 92, Worcester Street,
Birmingham. Works: PASSY, PARIS.

SIX WONDERFUL BOOKS.

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

PERSONAL MAGNETISM & WILL POWER.
TABLE RAPING & AUTOMATIC WRITING

Price 8d. each, post free 10d.

N.B.—Each book contains a full course of lessons. Address all orders to
ALEX. VERNER, 15, Vernon Street,
Bolton, England.

RAPID VAMPING INSTRUCTORS.

Our Price 1/6 post free.

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

F. Gabriel & Co., 78, Hackford Road,
London, S.W.3.

THE BRITISH SELF-HAIRCUTTER PRICE 2/6.

Astounding Success. Just what the Smart Man Wants.

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

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

SPARE BLADES 3/- PER DOZEN.

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

I RECOMMEND PURE HERBAL REMEDIES.

STRENGTH TABLETS.

For General Weakness.

NERVE TABLETS.

The Best Nervines Known.

BACK AND KIDNEY PILLS.

All in Boxes Post Free

at 1/3 and 2/6 a Box.

SEND TO-DAY.

W. Rooke, 5, Ashton New Rd., Beswick,
Manchester.

The Magnetic and Herbal Treatment that Cures.

PARTICULARS FREE.

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

MR. GEORGE VERNON,

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

Hours of Attendance: 10 to 4 p.m.

BRITISH MAGNETIC HEALERS' ASSOCIATION,

21, MANOR STREET, ARDWICK GREEN,
MANCHESTER,

will hold **Public Healing Meetings**
On SATURDAY and TUESDAY EVENINGS
at 7-30.

A Hearty Invitation to all.

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

CLAIRVOYANCE.

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

For full particulars send stamped envelope to
A. SIGNA, 12, Newton St., GLASGOW.

Healing and Beautifying the Skin.

Facial Disfigurements Soothed and
Healed by Germolene.

AWARDED FOUR GOLD MEDALS.

"It is wonderful!" That is a grateful user's enthusiastic opinion of Germolene, the New Aseptic Skin Dressing, after a fortnight's treatment for serious facial eczema. It was the opinion of the experts at the four great International Pharmaceutical Exhibitions where Germolene was awarded Gold Medals. It is the opinion of thousands of users who have proved personally that its germ and poison expelling properties; its soothing, cleansing and healing qualities, elevate it right above the plane of the old-time ointments and salves.

Mrs. Perry, of 7, Arlington Gardens, The Drive, Ilford, suffered terribly for nearly a year from a serious face rash, which caused intense pain and irritation, and so marred her appearance that she was confined to the house. She applied every kind of lotion and ointment she could procure without avail, and finally she tried Germolene. Relief was immediate. The first application soothed the irritation. In a fortnight her complexion was clear, smooth and healthy. Now Mrs. Perry always uses Germolene as a face cream.

Use Germolene for all skin troubles; it costs 1/3 and 3/- at all chemists, and is prepared in the same splendid laboratory as Dr. Cassell's Tablets.

APARTMENTS.

BLACKPOOL.

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

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

MISSSES C. AND A. ENTWISTLE, SUNNYBANK, 73, LORD STREET, BLACKPOOL, N.S. Superior Public and Private Apartments. Near Sea. Piano.

FORDINGBRIDGE, HANTS.

MRS. CHEESEMAN, SALISBURY ST., FORDINGBRIDGE, HANTS. Home comforts, moderate charges. Beside the River Avon. Fishing. Motor service to seaside passes door.

LONDON.

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

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

MILLOM.

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

MORECAMBE.

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

SCARBOROUGH.

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

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

SOUTHPORT.

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

THE 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.

JAMES KITE,

MAGNETIC HEALER,

99, Radnor Street, Hulme, Manchester.

Highly Successful in Insomnia and Nervous Troubles.

FULLY QUALIFIED CERTIFICATED
MEDICAL & SURGICAL MASSEUR.

Electro-Therapy and Swedish Remedial Treatments for all varieties of Rheumatism, Sciatica, Neuritis and Stiff Joints.

Digestive Complaints, Wasted Muscles, Infantile Paralysis, and all troubles arising from impaired circulation.

CONSULTATIONS AND TREATMENT BY
APPOINTMENT.

Where Are Our Heroic Dead? By Sir William Earnshaw Cooper, C.I.B. The Church's opportunity. Eminent fitted to circulate among Christian inquirers. 21d. post free.