



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. 1768—Vol. XXXIV.

FRIDAY, SEPTEMBER 30, 1921.

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No. 1768—VOL. XXXIV.

FRIDAY, SEPTEMBER 30, 1921

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"Till God hath made the pile complete."—TENNYSON.

LIFE-GIVING Lord, we contemplate Thy ways,
And marvel at the mind that did us wake
Into our present consciousness to take
Our body's threefold nature. We sing praise
To Thee for it—for spirit and for soul—
A trinity in truth, a wondrous whole.
Our temple's lofty structures Thou didst raise
As 'twere from dust, and as times—aeons—roll
In millions and in billions on the scroll
Of this Thy handiwork, what great displays
Of wisdom, light and love shall o'er us break
As we grow ever God-like for the sake
Of what there is in us, of spirit—Thee—
Evolved, completed through Eternity.

—H. HALLETT B.

My Researches in Spiritualism.

G. T. Chivers, Esq., O.B.E.

(Head Master of H. M. Dockyard School, Portsmouth).

[We have pleasure in reprinting from "Phœbus" (the official organ of H.M. Dockyard School, Portsmouth) the following article with the author's kind permission.—Ed.]

THE standard of the average sermon is notoriously low. During my life of fifty-seven years I have heard thousands, and hope to hear a few hundreds more. Some have been helpful, more have been harmful as the bigoted dogmas advocated have been resented, and the majority have been mere word-spinning without the semblance of culture, of deep reading, or of sincere preparation. In the case of local preachers we often have to add illiteracy, obstinacy, prejudice and lack of sympathy with all modern thought: what was good enough for their forebears is good enough for them, and they think it should be sufficient for their unfortunate hearers.

Of these sermons there is one that stands out in high relief on account of its influence upon my life. It was preached by Pastor T. W. Medhurst, in Lake-road Baptist Chapel, Portsmouth, on the text, "They are without excuse" (Romans i. 20). The purport of the message, as he called it, was that all those who had not accepted the plan of salvation, or had not even heard of it, would be cast into hell. All races would suffer the same fate, whether black, white, yellow or red.

This remarkable sermon was preached about the year 1884, when I was twenty years of age. In my youthful opinion the teaching could not be true and was illogical; my whole being was profoundly stirred at the injustice that was preached in the name of the gentle Jesus of Nazareth. Deep study of mathematics had produced great mental agility; from data certain consequences followed with certainty; why should I not use also my intellectual gifts in religious matters? From that moment I began to think, and it has been one of the joys of my life that all perplexing dogmas and ministerial prejudices have had no effect upon me. Most people accept the creeds placed before them without question; the few who think accept the good and sensible, and allow the remainder to pass. Unwillingly I had become a rationalist; to-day the whole religious world is suffused with rationalism, and the continual attempts of the Church to square their dogmas with advanced thought is in constant evidence.

For about a year nothing in particular happened: I was content to think and become stronger in my convictions. Mr. Charles Bradlaugh was very prominent at this time on the atheistic platform, but his teachings did not appeal to me. The wonderful laws of Nature that I had studied so earnestly, with the probability of others more wonderful, compelled me to acknowledge their Author, and to admire the work of the great Architect.

Early in 1886 a Mr. Fry, who was employed in Portsmouth Dockyard, got about a dozen young men together for the purpose of studying Spiritualism. How I came to join this little party I do not remember. All were earnest young fellows attending places of worship, and included was my chum, Mr. S., also of Lake-road Baptist Chapel, who later became one of our town councillors.

Nothing happened for several sittings. Mr. Fry was not a medium—in other words, he did not possess psychic powers—but he initiated us into the mysteries of the cult. All at once, and without warning, one of the legs of my chum was controlled; it became greatly agitated and he became alarmed, whilst the others were amused. Mr. S. did not attend after this, and soon after the meetings were discontinued. The incident was trivial and little could be learnt from it, but the probity of my friend and his belief in the devil gave me something to think about.

Another circle, in which there were ladies, was started without the help of Mr. Fry. Mr. B., an ex-apprentice slightly my senior, of irreproachable character, was the medium. During the few months that I attended this circle, many phenomena were witnessed, the chief of which was the levitation of Mr. B. We were seated around a creaky deal kitchen table with two flaps, and in total darkness. Mr. B. left his chair, stood behind, and pressed rather heavily against me, and then rose gradually in the air, passed over my head and slowly turned a somersault, landing on the table on his back. It was done so gently that no one but myself knew that he was there. Even the old table did not creak. When we helped Mr. B. down, the weakness of the table was manifest.

At the end of January, 1887, the examination for the post of assistant master at the Dockyard School was announced. I determined to compete, and had just four weeks for hurried preparation. Early and late I studied, and, under mental strain, I thought once of my mother who had died eighteen months before, when suddenly, without the slightest warning, I fell from the chair as if in convulsions, damaged my leg slightly against the table, BROKE A LIGHT GOLD WATCHCHAIN, and was on my feet again within seven or eight seconds. For four or five days afterwards at the same hour, ON THINKING OF MY MOTHER, the same phenomenon occurred with decreasing violence, and ultimately disappeared altogether. I have not worn a watch chain for over thirty years, nor jewellery of any kind, as I do not approve of it for men. This incident will be referred to again.

On leaving Portsmouth for Devonport and then Pembroke Dock, my opportunities for following up the subject became less, but on my appointment to Devonport in January, 1906, I had, quite unexpectedly, facilities placed in my way.

At a friend's house I met Mr. and Mrs. Trueman—the latter is the President of the Plymouth Spiritualistic Society, and an excellent medium. Mr. Trueman is a naval pensioner, who has knocked about the world a lot, and possesses sound common-sense. He talked of his pet game—draughts; a board was produced and I had to play; he was beaten. This led to a great friendship

between Mr. Trueman and me, and during the eight years I lived at Plymouth we spent Saturday evenings during the winter playing draughts and cribbage at his house. On these occasions we seldom spoke of Spiritualism; we met for recreation. Mrs. Trueman was not there, as she had a business at Stonehouse.

Generally she arrived home about 9-30 p.m. or a little later, and I seldom met her, as I left rather earlier. When engaged on our last game, and in perfect silence, over and over again I have heard two distinct knocks on the glass face of the clock in the kitchen as if made by a piece of metal or hard substance. We were the only persons in the house. Mr. Trueman would casually remark, "She is not far off now," and would not raise his eyes from the draught board. Usually I sat in the parlour with my back to the book-case, and the same two metallic knocks have been made behind me, within two feet, on the glass front of the book-case. Mr. Trueman would then say, as if to a friend, "Thank you, Jonathan," and then to me, "She is not far off now." It was very mysterious to me, but Mr. Trueman treated the matter as of little interest.

Occasionally I would call on Mrs. Trueman at her shop for a chat on Spiritualism. She is clairvoyant. Once she said, "With you I see the spirit of a lady; she came in with you. She is pointing to your watch chain, which is BROKEN." I do not wear a watch chain and feigned surprise. The same incident was repeated two or three times during the next six months. At last Mrs. Trueman said definitely that the lady was my mother, and asked me to give an explanation of the broken chain, which I did. This was in the autumn of the year 1906, nearly twenty years after the chain was actually broken.

It has been my privilege to attend a few seances at Mrs. Trueman's house. These were held irregularly—one or two each winter from 1906 to 1913—and invited friends only attended. No gift or payment of any kind was made, the gratitude of the sitters being the sole compensation.

A toy harp of about a dozen strings was usually placed on the floor underneath the table, and also a common slate with a stick of pencil. Affirmative or negative replies were given to questions by the harp, which was outside the reach of the sitters. No writing appeared on the slate during my attendance, but messages have been received by this method both on the upper and lower surfaces. The rolling of the pencil on the slate I have distinctly heard, yet no one present could possibly reach the slate. These phenomena happened in a fairly good light.

In total darkness the effects have been more striking. A lady's fur cape was brought into the room, the door being locked, and placed upon a lady's shoulders. Similarly a cap was brought in and placed upon a gentleman's head. I can confidently affirm that no one left the room or came in, or left his or her seat when this was happening.

More than once I have seen "spirit lights," as they are termed. Mrs. Trueman, in apparent distress, has gripped my hand convulsively, and also that of the other person next her, when small phosphorescent lights have appeared on her hands. By moving my hand over hers without actual contact these lights have increased in number and brilliancy. At times the lights have appeared on the table, and on one occasion a cluster of them formed in mid-air and moved downwards through a distance of three feet, disappearing on contact with the table.

By special request Mrs. Trueman visited a circle that I regularly attended. For the occasion I made a monochord consisting of a piece of piano wire stretched on a rough block of wood, and placed it on the floor beneath the table without her knowledge. As soon as she was seated, and before the lights were lowered, the wire was viciously plucked, and throughout the sitting it gave affirmative or negative replies to questions. At other meetings it never did this in the absence of Mrs. Trueman.

An unusual event occurred on this occasion; the medium was under control, but could not speak. By signs she indicated that the control was a friend of a lady present. Mrs. Trueman picked up a sheet of paper that was lying on the table and tore it into little pieces. The other lady spoke reproachingly and sobbed; she explained

later that her husband had torn up his will that was in her favour and left her destitute.

For the past seven years I have taken no active part in investigating the phenomena of Spiritualism. In July 1920, my wife and I spent a pleasant fortnight in Plymouth and renewed our acquaintance with old friends and scenes. We called on Mr. and Mrs. Trueman and engaged in general conversation; on leaving Mr. Trueman pressed me to visit him once again before returning to Portsmouth. I knew what that meant—he wanted to play draughts.

I went alone to the house a few days afterwards, and we played five games, of which I won three. We should have played on, but Mrs. Trueman happened to come into the room and then followed some manifestations that I recall with much pleasure. She said that she heard distinctly the name "Joseph" repeated more than once, then proceeded to describe in detail a young man that was standing near me with bandages around his head, and who had probably met his death by accident. A second person was described, then a third person. The last was in working rig, sleeves tucked up, no hat, old shoes, and he held a shovel in his hand. I gave no sign of recognition. He vanished for a moment and brought back with him the young man with the bandaged head. There was a tensed silence. Mrs. Trueman was then controlled by "Jonathan," who declared that the old gentleman was my father and the young man was my brother, and that the latter was buried at "No Place." At once came the question, "Where that?" and the reply, "Near Millbridge."

To understand the full import of this it is necessary to add that my brother, Joseph Chivers, in the year 1873 sustained a fractured skull by the falling of the gaff or yard-craft "Falmouth," of Portsmouth, during a squall in Plymouth Sound. He was taken to the R.N. Hospital Stonehouse, where he died, and was buried in the naval cemetery close by, that is, at "No Place." A public-house sign within a dozen yards of the cemetery is "No Place." My father was a stoker on the tug, "Camel," and his description in working rig was perfect. He died in 1894. It was quite outside the knowledge of the medium that I had a brother who died as the result of an accident, and yet she gave me his name and place of burial, and indicated the cause of death.

No attempt has been made to explain the manifestations herein described. Throughout I have given in unequivocal terms the facts as they have appeared to me. Those who require explanations should consult higher authorities. No test conditions were made, and absolutely no expense incurred with the exception of a trifle towards the rental of a room in some cases.

To many I have proved nothing except, perhaps, that I have been fooled, whereas others may talk flippantly of telepathy, sub-consciousness, mesmerism, etc., according as their prejudice leads them. It will even be said that diabolism is at the root of the matter, and passages of Scripture may be cited showing the awful doom in store for those who practise Spiritualism, forgetting that the crafty priests of old invoked the spirits themselves and forbade the people to do so.

Gunpowder, the printing press, the telescope, alchemy, etc., have, in turn, been ascribed to the devil, and many ignorant people of to-day think that the aeroplane, submarine, X-rays and similar modern wonders are due to satanic agency. To me there is nothing that is supernatural if it lies within my grasp or comprehension. I have merely tried to communicate by natural means with those who have gone before, and, although my success may not appear to have been great, there is one thing that I have proved to my satisfaction, namely, that those who have left this plane are still alive, and, with more perfect means of communication, which may come in time, we shall be able to communicate with them as freely as we do with one another now by telephone. I am still THINKING.

——*

GREAT opportunities come to those who use small ones.

"No man ever rightly gets more than he gives"—
ADAMS,

The Bible and Spiritualism.

Thomas Mark May.

MR. W. H. EVANS seems to have been unfortunate in his Bible reading, and seems to think it not a book to put into the hands of a child, doubts it being a useful ally to Spiritualism, one of the greatest barriers to human progress, and contains filth and obscenity. Well, tastes differ, and what is one man's meat is another man's poison. I would rather be classed as one of the "ignorant Spiritualists" who are not afraid of the old Book than one of the elite who claim to be wiser than their fathers and "can do without the thing, don't you know!" I hear weekly at public meetings exactly the same words and sentiments that Mr. Evans expresses regarding the Bible, but invariably I find on handing the speaker my pocket Bible to prove his random talk he does not care to attempt proof from the book itself. There is an infallible way of reading and understanding the Bible for oneself, and that is to sit in the open air in the light of the sun and read for oneself. Wonderful light and truth and wisdom may be gleaned from its pages.

But in Archbishop Trench's "English Past and Present" he quotes Dr. Faber on the value of the Bible, and affords an excellent tonic and stimulant to Mr. Evans' dyspeptic utterance thereon. "Our English Bible has about 6,000 words in all, of which about 60 per cent. are native words. In some cases the Anglo-Saxon words are in the proportion of 90 per cent. The English Protestant Bible is one of the great strongholds of heresy in this country; it lives on the ear like music that can be never forgotten. Its felicities often seem to be things rather than words. It is part of the National mind, and the anchor of National seriousness, the memory of the departed passes through it, the potent traditions of childhood are stereotyped in its verses, the power of all the griefs and trials of a man is hidden in its words. It is the representative of his best moments, and all that there has been about him of soft and gentle and pure and good, speaks to him for ever out of his English Bible. It is his sacred thing which doubt has never dimmed and controversy never soiled. In the length and breadth of the land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible."

If Mr. Evans can do without the Bible, Spiritualism cannot, for all the books, papers and lectures on Spiritualism I have heard for the last 40 years have to go to the Bible to establish the proposition and doctrine of Spiritualism. Mr. Evans tells us "we want facts and have them in Spiritualism, and facts are independent of the Bible." Wonderful! Why, the greatest fact is the Bible itself, tangible and real, but what does the "ism" show as a fact or thing, and surely a book that supports every side of a debate but must be the beau ideal of useful evidence.

Further, where is the filth and obscenity in the Bible? I hear this statement weekly in the parks at open meetings. I challenge Mr. Evans or anyone else to produce an atom of filth or obscurity which is not the reflection of his own mind. Does any sane man suppose that over 40 learned scholars and cultured gentlemen, learned in all languages, who translated the Bible into English, would have inserted anything in the Bible translation of a filthy or obscene nature? No, the idea is unthinkable to an intelligible mind, and it will always be found that the suggestion of filth or obscenity is the reflected words of the speaker's preconceived idea, or repeated from some other speaker or writer. There is nothing in the Bible which is not good, scholarly, pure English, but letters or words torn from the context with the added suggestiveness lends itself to the unfounded charge made. For instance, two lines I could quote, apart from the context, from Shakespeare's "Venus and Adonis," and a certain line in one of Walt Whitman's poems on "The Negro" would not be printed as quoted, but would land the writer in durance vile on a charge of spreading obscenity.

A last word on science and the Bible, ad nauseum this is dished up. Science is from scientia, to know. Well, I assert there is nothing in the Bible contrary to Nature, and study clearly shows that all the statements made were

believed to be true by the original writers, who know what they wanted to say, and got it printed and circulated. Of course, fun and ridicule are the stock arguments of some superficial critics, but an elementary knowledge of astronomy with a celestial globe and the figures on it, and some knowledge of the origin of words, would enlighten even these superior geniuses on the scientific attainments of the inspired writers of the Bible.

In this country about twenty millions per year are given to the clergy to monopolise the reading and interpretation and explanation of the Bible to the people, who could save nearly all this vast sum by reading the Bible for themselves in the open air by the sun's light, and getting the best meaning out of it suitable for their own mental and spiritual appetite and desires. This answers Mr. Evans' statement why the Roman Catholic priests and other clericals discourage private study and self-knowledge of the Bible. They are aware that once the people study and read the Book for themselves their claims, office and craft and the millions per year would vanish for ever.

As to Bradlaugh, I claim him as a brother Mason of my own lodge. He was a scholar and a gentleman, and his serious writings in the "National Reformers on religion" and the Bible, especially his three learned volumes on the "Book of Genesis," were written solely with a view to enlighten and instruct people, and not to ridicule or overthrow the belief or faith of those who accepted the Bible as being of primary importance to a sound intellectual education for both old and young.

The real iconoclasts and infidels are the clergy, who try to monopolise the Book, encouraged by some short-sighted Spiritualists and others, and give the words an entirely false meaning in thousands of cases. I hear them do it weekly, and then pretend that the Book is unreliable and people must stick to the Church priestcraft and their particular shibboleth, rather than read it and think for themselves.

Make Your Society a Live One.

A Plea for Harder Work.

F. M. Eaton-Fearn.

IN spite of the rapid strides of Spiritualism during the past few years, what has been done is nothing to what could be done if every member of the Movement put his or her back into the work.

It seems to me to be very regrettable to find that 90 per cent. of the members of the various provincial Societies do nothing to further the Movement in their own particular township. By this assertion I do not mean that members should endeavour to thrust the (proved) theory of Spiritualism down their neighbour's throats. But every member should and must, in the interests of the Brotherhood of Man, help to make their Society a real live one, a Society whose presence will be felt by those in the surrounding district.

After a careful study of many Societies, we find their work is confined to the Sunday services, the Lyceum and private circles. In these lackadaisical days, when men and women are so engrossed in material affairs, this is not sufficient. A stand must be taken with the orthodox Churches, and if possible the lead given in all charitable affairs, while much can be done to further the Movement if we make the local press interested in our aims and work.

It is time we stepped out of the side streets and made our presence felt, for it is only by such methods as these that we shall make the general mass of the public interested and make that forward movement which is so necessary for the benefit of mankind.

When every Spiritualist makes up his or her mind to practice as well as to preach the Brotherhood of Man, then and then only shall we lift mankind out of the terrible morass in which he is struggling to-day.

SELFISHNESS is often blind and impatient as well as dishonest, which causes it to prematurely drop an intended victim.

Scientific Research.

A Suggestion by C. M. Swain.

MAY I offer, through the columns of THE TWO WORLDS the following suggestion for consideration and investigation by readers, as I think if successful it will be an aid to psychic research and a corresponding dispelling of any probable doubt with regard to physical phenomena that our new investigators may entertain? Our scientific opponents often urge that physical phenomena under strictly test conditions are always a failure, so I offer this as a test beyond conscious fraud.

When ordinarily prepared by precipitation, solutions of mercuric chloride and potassium iodide being mixed together, mercuric iodide is of a bright scarlet colour. When dried and heated cautiously to about 150 degrees centigrade, the scarlet colour is changed to a bright yellow one. At ordinary temperatures this yellow form is unstable, and on being lightly touched, it is at once retransformed into the red modification along the line of contact. This, I think, may be adapted to psychic research by the following simple method: The mercuric which is precipitated as above, is drained by filter or blotting paper, and the damp residue spread evenly on to a white tile (or other suitable material) and allowed to dry, after which it is heated to about 150 degrees centigrade, that is, until all the scarlet colour has disappeared, yet not enough to sublime the iodide. The tile is then to be placed on a table in the middle of a materialisation seance, and over the top is placed a dome-shaped piece of wire gauze, which may be screwed on to the table, thus preventing tampering. Partial materialisations will be able to penetrate the gauze and scratch the mercuric iodide, and thus the result of the operation of these force could be seen after the circle. This test may be more useful in the case of non-luminous materialisations.

I personally have not the means by which the experiment may be conducted, so should be pleased if result of same could be published through these columns, as I think it may be of interest to many readers of a scientific frame of mind.

Corresponding Order of Religions.

EACH race has its own religious note, which is as different as its note in emotional or mental expression. You see how in the first great human race that made India its habitation, the idea of mutual duty of every member of the social organism was the key note of the religion that was given by the great teachers to their people. You see the survival of that in forms too rigid, and, therefore, evil, in what is known as the Caste system of India. But while you may see that it is now doing much harm to the progress of the people, you are bound, if you are rational, also to see that that keynote of the social order will have to return in a higher civilisation, and that the sense of mutual duty and mutual obligation is the one binding force by which the nation and the community can live.

And then, if you trace the second race which lived on the borders of the Mediterranean, you see that to which in these modern days we give the name of magic, the use of the human body to influence the subtler worlds by finding out the correspondences between man, who is only the microcosm within the mighty macrocosm, in which he lives and of which he is the reflection in miniature.

And if you pass on from there to Persia, it is the note of purity which rings out above all others. If from these you go to Greece, beauty is the keynote, as in Rome.

Law is the highest note struck by the civilisation. And then you come on to the Christian Faith, with its cry of self-sacrifice, and the Mussulman repeating the note of the earlier teaching of the Hindu of God, the One without a second that the ancient Hindus proclaimed.

And if you have eyes to see, you realise that all those are notes that make up the perfect chord of the one Eternal Religion, which is the knowledge of God Himself, the realisation of God in human spirit, the knowledge of God,

because man is himself Divine. And because the members of the Indian Academy of Science and, above all, the occultists, see in all human religious partial expressions one great series of spiritual truths, therefore to every people they speak through their own religion, and through a religion which is not theirs. Our members would no more think of teaching the Hindu through Christian forms than he would dream of teaching the Christian through the Hindu forms, any more than he would try to speak to a French audience in English, or to an English audience in French. To every man according to his own tongue; to every man according to his own faith. There is but one religion with many facts, and the perfection of religion is to see the unity in diversity among them all, and that comes from this great teaching, Brotherhood—always one teacher for all the worlds' faiths through thousands and thousands of years.—S. K. BANERJI, Ph.D.Sc., F.I.A.Sc., in "Self Culture."

Letter to Dr. Lloyd Morgan, F.R.S.

WE are asked to reproduce the following letter:—

To DR. LLOYD MORGAN, F.R.S.,
5, Victoria Square, Clifton, Bristol.

DEAR SIR,—I know practically nothing of what is called Einstein's Theory of Relativity. There is, however, one thing that strikes me as being possibly fatal to its position, and that is that ether itself is not a known fact, but a postulate. Would it not be better to confine ourselves to our facts as we know them and that which can be indubitably deduced from them.

As I have already stated, it appears to myself that there is a discovery open to someone relative to space. It does not appear to me to be feasible (in relation to its infinity) for space to be as we conceive it to be. May I here throw out a few thoughts?

1. May not the true explanation of space lie in the direction of stereoscopic pictures, or, to put the matter differently, through a consideration of that phenomenon? That is to say, expansion without depth, "space" being due to the two pictures in the same plane (but taken from slightly different positions), being combined or visually brought together. As against that, no doubt a person with one eye sees spatially, whilst more particularly by making a tube of the hand, we can see space (or spatially) where there are but two dimensions, as, for instance, in Ernest Board's pictures.

2. Space appears to be a concomitant of sight, and sight itself, it appears, is a consciousness set up by stimuli, in fact, apparently by stimuli third in the order of progression:

1. The thing itself.
2. Reflected rays of light.
3. Stimuli set up in the optic nerves by these rays of light.

3. To revert to the question as to space itself, the reasoning I suggest is this: Space to our consciousness is. We cannot conceive of space except as infinite in extent. But to conceive of space as infinite in extent is to conceive of something that can hardly be held to be feasible. Hence, the question is, whether space is as it is conceived to be.

4. With the ordinary conception of space, the notion that ether fills ALL space not only is postulating the unknown but is, I suggest, not thinkable IN REASON. Imagine some THING in every direction on for ever. It is, of course, conceivable, but is it reasonable, is it feasible?

5. Cut out that which is unknown, but postulated, the ether, and all the notions raised upon it, and then, from the facts that remain, can "relativity" be deduced?

Yours sincerely,

W. GREGORY.

No face which we can give to a matter will stand us so well at last as the truth. This alone wears well.—THOREAU.

THERE are continents and areas in the moral world to which every man is an isthmus or an inlet, yet unexplored by man.—THOREAU.

Spiritualist Fellowship Centre.

DR. ELLIS T. POWELL, LL.B., D.Sc., vice-president, occupied the chair at the opening meeting of members of this newly reconstituted centre on Thursday evening, September 15th, supported by the members of the executive committee, in the Hendon Town Hall Library. The hon. secretary read letters of regret at inability to attend the meeting from the President, Mrs. Etta Duffus, Prof. James Coates, Miss F. R. Scatchard, and Mrs. Marie Winstanley Shadwell. A letter from Sir A. Conan Doyle, M.D., vice-president, subsequently received, said, "I wish I could be with you in carrying on the good work."

Dr. Ellis T. Powell then delivered a brief address of welcome to the assembled fellowship, pointing out in felicitous terms the close resemblance between early Christian teachings and the higher truths associated with Spiritualism. The latter, a science, though not a religion in itself, was, in his opinion, confirmatory and in agreement with a true interpretation of the Scriptures if properly understood.

Dr. Leonard N. Fowles, Mus. D., rendered in a truly artistic style a violin solo, accompanied by Miss E. Hodgins.

Mr. T. Blyton, hon. secretary and treasurer, briefly sketched in his report the history of the reconstitution of the Centre, originally in 1912 as a proprietary agency at Finchley, and subsequently on his removal to Hendon in 1915, during which period he had acted as managing director. Since its reorganisation on a representative basis, consequent on the interest shown in the public lecture on "Psychic Photography or Supernormal Pictures" by Miss Felicia R. Scatchard, S.P.R., at the Hendon Town Hall, on March 19th last, the membership had steadily grown to a total of 44 at date. A number of valuable and most acceptable presentations have been received towards the furnishing and general equipment necessary for the successful working.

Arrangements had been made for the temporary use of the Hendon Town Hall Library for the Thursday evening members' weekly meetings. Considerable correspondence is being conducted with friends in the United Kingdom as well as abroad. Seance groups are now working satisfactorily, others being in contemplation at various points as opportunity offers.

Miss May Wakeford's singing of "That Is My Task," accompanied by Miss E. Hodgins, was warmly applauded.

Mr. F. G. Palmer, chairman of executive committee, spoke at some length on the future work of the Centre, requesting members to actively interest themselves in all its operations.

The chairman, Dr. Ellis T. Powell, then invited expressions of opinions from the general body of the members, and, after a free inter change of views, a very pleasant and enjoyable evening was brought to a close with the usual votes of thanks.—T.B.

What Spiritualism Has Given Us.

SPIRITUALISM, as a name, is synonymous with all that relates to Spirit;

The Universal Spirit pervading and governing the universe as Universal Intelligence;

The individual spirit, whether expressed in the earthly environment or in the larger freedom of the higher realm.

Spiritualism has bridged the chasm, spanned the gulf between the two states of existence by the Iris archway of Love.

Immortal messengers have brought the knowledge of their state of existence and have announced in unmistakable ways the nearness of that so-called "undiscovered country."

Invisible hands have re-kindled the fires upon the altars of inspiration that had long been desolate.

Angels and ministering spirits have anew attuned the voices of mortals to immortal songs.

And they have "rolled away the stone from the door of the sepulchre" of thousands of human hearts who thought their dead lived not.—CORA L. V. RICHMOND.

Spiritualism: Its Relation to Socialism.

SIR,—If Socialism is, or is to be, the "good time coming" of which one used to sing, surely Spiritualists would not like to be excluded from being amongst those striving for the betterment of humanity by assisting to remove the obstacles which prevent the approach to it.

The great obstacle to the cordial relationship between labour(ers) and capital(ists) is, it is being realised that capital is merely "labour" made visible. Human labour "force" is invisible. It is intelligent, it is endowed with power. Capital is visible, non-intelligent, and it is destitute of power. Labour, acting on matter, can produce and reproduce capital, but capital cannot act, produce, or reproduce anything. Yet, capital claims 65 per cent. of the total amount produced by labour, leaving 35 per cent. only to labour for producing the whole.

Does not this anomaly need removing? It is the root cause of most social evils, including social distinctions and the extremes of wealth and poverty.

The system of capitalism operating by and through economic rent on land and properties and interest on money (invented as a medium of labour exchange and certificate for labour performed) is the cause of the universal industrial collapse because it is a direct tax on labour, and, using an often repeated sentence from the "Daily Mail," and that is why your income tax is 6s. in the pound.

What amount of labour could have been employed, and capital produced by the 65 per cent. subsidy amount being expended on labour instead of it going to capital? Science and mind is discovering and revealing truth and exposing errors. Religionists, scientists and politicians are discarding and amending past beliefs and theories held. Does not the economic system need a like amending?

F. D. B.

SIR,—I think the statement of your correspondent, Mr. F. R. Melton, on page 417 of your issue of September 2nd, to the effect that the Spiritualist who is sincere in his profession that he is out for "the upliftment of humanity" must necessarily be also a Socialist, is true.

The reason is this: It is a fact that the natural resources from which, and the instruments by which, the means of life are produced, are, by legal fiction, "owned," and are controlled by a small class of persons. This "ownership" allowed by the present law, and this control, compels the large propertyless class to sell its labour-power and skill to the possessing class in order to live. Competition for jobs among the workers keeps the price of their labour-power at the minimum, viz., the cost of bare existence.

The purpose of the owning class in purchasing labour-power and skill is the appropriation of what Marx called "surplus-value." There is no incentive to employ men if they take the whole product of their labour. Exploitation is inseparable from the relation of employer and employed. This relation is unalterably an antagonistic relation. The opposition between the men concerned can be ended only by ending the relation. People who talk about brotherhood between worker and employer are just sentimental ignoramuses, or propaganda agents of the owning class.

The hateful antagonism inherent in capitalist society "can be abolished only by the emancipation of the working class from the domination of the master class, by the conversion into the common property of society of the means of production and distribution." When the working class at last conquers political power, and wills the expropriation of the employing class in the classless society which will emerge, we can, in peace, commence our spiritual evolution on earth. So far, notwithstanding Buddha and Christ, we have been merely animals fighting one another for the means of life.

GEO. T. POSTER.

SHALL a man go and hang himself because he belongs to a race of pigmies, and not be the biggest pigmy that he can?—THOREAU.

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FRIDAY, SEPTEMBER 30th, 1921.

Our Greatest Handicap.

IN his new work just issued, Sir A. Conan Doyle speaks in the highest terms of the work which is being accomplished by Dr. Geley at the Institute Metaphysic at Paris. By the generosity of Monsieur Jean Meyer, a psychic laboratory has been set up at 89, Avenue Niel, with all the conveniences and necessaries for thorough investigation into the delicate and unstable phenomena of mediumship. With Dr. Geley and a qualified staff in charge, a great work is being done as may be gathered from a perusal of the Doctor's published work, "From the Unconscious to the Conscious." Sir Arthur bluntly expresses the plain truth, "Unless some British patron has the generosity and intelligence to do the same, this installation will take the supremacy in psychic advance from Britain, where it now lies, and transfer it to France."

In days that are past America took the initiative with the work of Professor Hare, and this was closely followed by the work of Professor Sir William Crookes, which laid so solid a foundation, that nothing can destroy it. Despite the work of continental scientists, whose experimental labours chiefly centred in hypnotic and kindred phenomena, the findings of Prof. Crookes were the most solid and conclusive data which the last century produced.

The Italian scientists did good work with Eusapia Palladino, work which was made the more difficult by the erratic and irresponsible temperament of their medium.

Whilst these results of the investigation of physical phenomena were proceeding, the British Society for Psychical Research was persistently collating evidences of phenomena gathered from all sources, and the names of Gurney, Sedgwick and (peer of them all) F. W. H. Myers added lustre to the pioneer work of Great Britain. Closely associated with these, however, comes the persistent little American group, Dr. Hodgson and Prof. Hyslop leading the van, and it seemed that the lead was again slipping from our grasp when Dr. Crawford took up the story and claimed his place as the legitimate successor of Crookes by his careful and meticulous examination of the phenomena of the Goligher circle.

It is a thousand pities that the premature passing of Crawford cut short his labours in this direction, but it is a standing disgrace to British science that funds are not available for the work to be continued on adequate and sufficient lines. We believe the work still goes on, but laboriously and under great difficulties. With an Institute like the one established at Paris a much more complete investigation would be possible. The world has yet to learn that in the words of the late W. E. Gladstone, it "is the most important work being done in the world to-day—by far the most important." Millions of pounds

can be spent on scientific means to destroy life, but the inquiry into the meaning of life and its continuance into higher forms of being, is starved for lack of leisure and cash. It is a sad commentary on the materialistic mentality of the nation. Meanwhile, the labours of Geley in France and Schrench-Notzig in Germany are taking the lead from us.

Apart from the standpoint of pure research as such, we have the crying need for the establishment of centres throughout the country for personal investigation by the intelligent public. We hold very decidedly the opinion that every sane and honest investigator should have opportunity for first-hand investigation of the subject. The evidence for human survival is not difficult to obtain where experimental seances can be held under reasonable conditions.

A system has grown up whereby mediums of some repute go rushing about the country from place to place to hold seances which are scrapped together in the most bizarre fashion. Anyone may come who can put down his half-guinea independent either of his honesty or fitness. The venue is too often an ill-ventilated room which varies between a refrigerator and a Turkish bath, whilst the medium exhausted by long railway journeys, and a "plethora" of sittings, is often unfitted for that ease of body and mind which is essential for the production of good results.

Too often, when no phenomena or half-produced phenomena are forthcoming, the psychic is branded as an imposter or a fraud. Many of our Societies are capable or properly conducting experimental seances (even whilst the majority are not), but with unsuitable premises and the lack of funds find satisfactory work hopeless. The work of the International Psychic College, under the superintendence of Mr. and Mrs. Hewart McKenzie, is filling a useful role in London, but similar facilities are needed in all our large centres, whilst it is a scandal that the financial burden should fall on individuals.

The fact is that there are many wealthy people who, through the psychic powers of mediums developed in or through our Societies, have gained the comfort and satisfaction which Spiritualism can give, but who fail to learn the lessons taught by the law of service. The paucity of funds in the hands of our National Union and other bodies is a standing disgrace, and we as a nation shall well deserve all that follows if the lead in psychical science goes to countries which have a higher sense of spiritual values.

Our Societies are deserving of support—to place the matter on the lowest levels. They are interesting the public in the matter, and by their circles and other activities are finding and developing the mediums who are the physical basis of all the phenomena. Let men rate about the inefficiency of many of our Societies, but let them also remember that even these are getting as much efficiency for the sum expended as any similar bodies in the country. The whole question needs to be raised above the personal and parochial standard. It is not a question of "What shall I get?" so much as "What shall I do?" What is best for the truth and the world we live in?

We have the greatest Cause on earth. We have some of the best brains in the world. We have a number of remarkable psychics (many of them eking out a miserable existence on the subsistence pay of a labourer, making even a decent book difficult to obtain without sacrifice). We have other potential mediums by the hundred if opportunity for development were afforded them. We have the whole hierarchy of the angelic world behind us. We are bound to win—we are winning, but our progress is retarded and our victory postponed by sordid considerations of cash, and our national reputation is now at stake.

—————*—————
"THE WANDERINGS OF A SPIRITUALIST."—In our last issue, by the transposition of a figure, the price of Sir A. Conan Doyle's new book, "The Wanderings of a Spiritualist," was made to read 21s. 6d. The price of the book is 12s. 6d. Post free from this office, 13s. It is one of the most readable and newsy books we have handled for some time. Of only a few volumes can it be said that they can be read with interest several times, but this is one of them.

CURRENT TOPICS.

Hostile in France.

SIR ARTHUR CONAN DOYLE, in his new book, relates an incident which gives us an insight into his initiative. He had called on Prof. Geley in Paris on his journey home, and had promised to give a private exhibition of his lantern slides. A distinguished company of scientific men, including Messrs. Chas. Richet and Gabrielle Delaune, had been invited to attend. Then Sir Arthur discovered that his slides had come on to England with his heavy luggage. Not to be beaten, however, Sir Arthur set the telegraph a-ticking, and the slides were rushed over by aeroplane just in time, and the lecture went well.

Conjuring and the Mango Tree Trick.

THE book is full of interesting incident. At Colombo the "Wanderer" witnessed a performance of the "Mango Tree Trick" by one of the natives, and Sir Arthur is quite clear that it was a conjuring performance pure and simple, and expresses his opinion of the methods used. Aye! despite our critics, the skilled investigator of psychical phenomena is generally as wide awake as his traducer.

Spirit Help in Emergency.

THERE are several incidents, however, which give us reason to believe that Sir Arthur himself is not without mediumistic powers. The ministrations and guidance of the spirit world throughout the whole tour is most marked, and crops up in the most unexpected places.

A Remarkable Incident.

WHILST at Sydney he had become very exhausted. He had slept badly, and the morning found him weary. He had a large meeting to face in the evening, and desired an afternoon nap. His brain, however, was racing and there was no prospect of rest. Standing before an open window on the second floor of his hotel, the open square before him, shimmering in the summer heat, "I was aware," he says, "of a very distinct pungent smell of ether coming in waves from the outside. With each fresh wave I felt my over-excited nerves calming down. Within a few minutes I was in a deep sleep, and awoke all ready for my evening's work." A search failed to reveal the source of the phenomenon. We shall doubtless be told this was hallucination or suggestion or something of the sort. What caused the hallucination or who gave the suggestion would be a question to which no satisfactory answer can be given. The chief fact, however, is that the phenomenon met the need, and shows purpose. Sleep and rest were obtained, and THAT'S the real point.

Rev. A. V. Magee Again!

SPEAKING at a meeting recently held at Charterhouse, Hull, held to promote the "unity of Christendom," the Rev. A. V. Magee, whose name will be familiar to our readers, was very emphatic in his denunciation of his fellow Christians. He said that we had reached a crisis, and it was high time that all Christians of all denominations joined together in one great protest against the dishonour done to our Lord at Cambridge recently. He protested strongly against the things said by the "so-called" modern Churchmen at that gathering. We wonder what he means. Can he show that the statements are not true? Of course not. Apparently, then, a thing may be true and a Churchman may know it to be true, but he must not SAY so. That's why the Church has lost the confidence of the people. But what a queer idea some folk have of promoting "unity," by protesting at the honest expression of honest opinion.

INITIATIVE is doing what should be done without being told. If you can't do it one way, find another, but get it done.

THE miser gathers gold as the proverbial coloured man gathers chickens. It matters not whose coop he gathers them from.

Spiritualists' National Union, Ltd.

The Great Forward Movement.—£1,000 Wanted.

SIR ARTHUR CONAN DOYLE has characterised the Revelations of Modern Spiritualism as "The Greatest Event of the 20th Century." It has brought joy beyond telling, it has given us a knowledge that is priceless, and offered to the human spirit a dignity beyond its loftiest aspirations. Probably 10 per cent. of the population are aware of this wonderful message; 90 per cent. ignorant of the message and its significance. Is it our business to tell out the message? Are we our brother's keeper?

I question whether it would be possible to find a single Spiritualist who would fail to give an affirmative reply. But to do it means that we must possess adequate machinery and power, and it is only reasonable that we should expect Spiritualists to create these things. So far we have had a number of churches who have promised to inaugurate the "Pioneer Sunday." We have had a few donations, we have had increased orders for literature, but we have not had so far any evidence of a big effort. I know we are passing through hard times, but we are not asking for big sums from the few, but small sums from the many.

We desire to witness in our Movement and amongst Spiritualists everywhere the developing consciousness of a great spiritual awakening, the beginning of a great spiritual enterprise, a great forward movement that shall carry us forward into the possession of our own.

I hope that after these words appear in print that the laden arms of the postman will bring evidence that we are conscious of the world's great need and our own opportunities. There are several ways of helping. Becoming subscribing members of the Union. Sending a donation. Purchasing our literature. Every church should have a bookstall, and every church should push the sale of THE TWO WORLDS, because it seeks to help our Movement in every possible way. It gives a free display of Society arrangements, vide speakers' guide. It gives free reports of Sunday meetings, it keeps all the sundry informed of all the chief events in our Movement. It is truly the Spiritualists' Newspaper.

R. H. YATES, General Secretary.

A MEMORIAL SERVICE in memory of the late Miss Elsie Stubbs was held at the Manchester Central Spiritualist Church on Sept. 18th. Mr. W. H. Wolstenholme, from the chair, paid a high tribute to the devotion, ability and purity of the life of Miss Stubbs, one of the oldest members of the church. Her whole attention had been divided between devotion to that church and her dear mother. She possessed the secret and charm of a sanctified personality. The President (Mr. Chandley), who was absent through duties elsewhere, sent a written tribute to one who was at once a stimulus and example. Miss Tickell, the speaker for the evening, gave a touching and suitable address to a crowded audience, and doubtless gave pleasure to our arisen friend equally with her audience.

WHEN two of you are together, and one asleep, the one that's asleep is always nearer to us than the other. The spirit is then freer. That's why, when you are quiet and not thinking of worldly things, we get nearer and closer to you. If everybody on earth would fall asleep we could put things right. But then, that would not be much good, because when they awoke they would all be busy again at the same game. This is a bit mixed, but what I mean is that if people would put their selfishness and unkindness and cruelty to sleep for a while, and give us the chance of showing them how much better we could make the world by putting more love into it, it would be a good thing. As it is, we can only just keep on, pouring out more love and still more love, until love grows bigger and stronger than all the bad qualities. Then we'll see a change. Meantime, our business up here is to keep up the love supply to those mortals whom we know, and can reach.—From the Beyond, through A. H. WALTERS.

CORRESPONDENCE.

It must be fully understood that the Editor does not necessarily endorse the views of correspondents whose letters are published from time to time in these columns. Correspondents must send name and address, not necessarily for publication, but as a guarantee of good faith. In order to avoid delay or the necessity for curtailment, it is requested that letters to the Editor be made as brief as possible.

"STRANGE CHRISTIAN BELIEFS."

SIR,—My thanks are due to Ruth Schwartz for giving the source of the Kadesh prayer. Its connection with the Lord's Prayer is not very close, as anyone may see by referring to I. Chron. xxix. 10-14.

I regret that Mr. Gambier Bolton should have been troubled to write from a sick room, and heartily wish him an early recovery. Since the original responsibility rests not with him but with the authors of "Bible Myths" and "Facts Worth Knowing," there is no occasion for me to repeat my request for the original references in support of the statements that the incidents of the Gospels are anticipated in Hindu legend.

The question now is, not proof that the Gospel story cannot have been borrowed through Hinduism, but an issue of plain fact, "Are the Christian incidents actually in the Bhagvat Gita, as alleged in Gambier Bolton's quotation, or are they not?"

I have looked up the matter in standard translation of the Gita, and find that neither to "Chrisna Jeseus," nor to any events similar to those of the Gospels, is there any reference whatever. Nothing of the kind is even mentioned. Krishna is the chariot-driver of one of the princes, and delivers long and very wise discourses suggested by the impending battle. There are some similarities of spiritual perception, as is natural, considering that in all ages spiritual men have thought on more or less similar lines.

A few of the "parallels" with the Gospel story for which I asked references, though not in the Gita, are, however, in the Vishnu Purana, a quite different version of the Krishna legend, written (according to Sanscrit scholars) "certainly later than the sixth century AD."—a date which is confirmed by Dr. J. Eggeling, Professor of Sanscrit in Edinburgh University (Encyclopaedia British, 11th edition, vol. 24).

All arguments based on the supposed high antiquity of such legends, therefore, fall to the ground. This evidence seems to me quite conclusive, and I do not wish to pursue the subject further. While thanking Mr. Bolton for his offer to lend me the books, "Bible Myths," etc., I find reference to the original authorities always desirable for anyone who wants to get at the truth. S. DE BRATH.

"ORTHODOXY AND HETERODOXY."

SIR,—My article, or one small part of it, on the above, has led to a letter on page 441 of the issue dated September 16th, from Mr. W. Gregory, in which he says, "It appears to myself that the statement by Mr. John G. Wood, that Newman and Manning left the English Church owing to the apathy and indifference of the Bishops should not pass unchallenged."

If Mr. W. Gregory can point out any mistake of mine I am willing to publicly acknowledge my mistake, and to thank him for the correction. There is not in this letter one atom of proof that he has a better knowledge of the subject than myself. On the contrary, what he does say shows a lack of appreciation of the real facts. Mr. Gregory admits that he has "not read the whole of Newman's 'Apologia.'" Will he further tell us how much or how little of it he HAS read?

I may, perhaps, be permitted to inform Mr. Gregory that neither Newman's "Apologia" nor Walsh's "Secret History of the Oxford Movement" exhausts the text books on the subject.

Newman and Manning did not join the Roman Church as having discovered it to be Catholic or true; they would resent the implication of having recently found that out. Their work when in the English Church was to try and arouse the English Church people to a realisation that THEY ALSO belonged to the Catholic Church, to a belief in a positive Catholicism as against a negative Protestantism.

Like John Wesley in his day, they found the leadership of the Church of England in a "why trouble?"—this "good enough" condition, and at length, wearying of the struggle against the spiritual apathy of those in authority, they seceded to Rome. It is very probable that, had they been transported in the body to the present-day teaching of the Church in this country, they would rest content with what is now provided and acknowledged.

Mr. Gregory is too apt to rely on assumptions and neglect the available facts. Some of us, at any rate, believe the wiser plan is to be sure of our facts in advance.

JOHN G. WOOD.

REPLY TO C. J. H. STOCKWELL.

SIR,—A correspondent enquires what I mean by the expression, "the leadership of Him who manifested through Jesus of Nazareth." The person implied is the Lord Ruler of this world. He probably manifested through other of the great world teachers, not necessarily reincarnation. The idea is not new, and is to be found in several important Spiritualist writings.

R. A. BURN.

COLOURED LIGHTS

SIR,—Re coloured lights seen at various seances. People should not take all this phenomena as coming from unseen friends as they seem to do, because in numerous substances there is electrical excitability. Take for example a tube of glass gently warmed, drawn through a dry silk handkerchief. It will be so powerfully excited that faint luminous flashes may be observed on its surface in a dark room. Sparks will also be seen. It is also attended by a crackling noise, and a peculiar odour, causing a singular sensation on the face and hands. Every known substance is electrically excitable in a greater or lesser degree provided due precautions be observed.

Now, we will say that a person unknowingly enters a seance room with a diamond pendant or a glass brooch on a silk blouse. It is quite feasible that in the moving about of the body there is a certain amount of friction set up.

I do not think up to the present we know all the different phenomena that substances have when excited by contact and friction. So I think it depends on everybody concerned to find out to the best of their ability when they see these lights if they cannot be accounted for through substances in friction. All for the sake of truth. H. BUNTING.

A SUGGESTION.

SIR,—May I venture to write you with reference to a matter that was broached in the columns of "Our Paper?"

The needs of the Movement, the desirability of a forward policy, the lack of sufficient funds at headquarters led to the suggestion that on one Sunday in the year collections should be taken up with the object of providing "the needful," and it was mentioned the Sunday might be called "Pioneer Day," I believe.

I heartily write in support of the plan outlined. We shall need money for the work and still further money, and are likely to need it until we can evolve a scheme whereby people are in fear and trembling led to leave us money for the building of churches, the endowment of the ministry, and so forth in return for the benefits we can promise shall come to them afterwards. Little likelihood of THAT, so "the needful" is needed.

But would not a better name be found in "Our Gratitude Day," a much more inclusive term, making it a special appeal to each of us as to how much we are grateful for the light and help Spiritualism has brought into each of our individual lives. As to the day, well, it might be, perhaps, the first Sunday in January, or the first Sunday in March, each year. But don't anyone dogmatise, please, as to how churches shall show their gratitude. It may be some by collection, others by part collection, others supplemented by donations. Let it be spontaneous and free. But if we are grateful, let us SHOW IT. JOHN G. WOOD.

EVERY man is the lord of a realm beside which the earthly Empire of the Czar's is but a petty state, a hummock left by the ice.—THOREAU.

REPORTS OF SOCIETARY WORK

1.—Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.
 2.—Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.
 3.—Special Reports, to ensure insertion same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.
 4.—IMPORTANT. No Special or Ordinary Reports on Sundays old will be inserted.
 In all cases where the address of a meeting-place does not appear in a Society report, it will be found in the Platform Guide.

SPECIAL REPORTS.

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

NORTHERN DISTRICT COUNCIL.

THE quarterly conference of the above Council was held on Sunday, September 11th, at Central (Rutherford St.) Spiritualist Church, Newcastle-on-Tyne. The weather was gloriously fine, and with travelling facilities restored a splendid attendance is to be recorded, and it was noted with pleasure that there were delegates present from outposts of our area who had been denied the benefits of conference through no fault of their own some years.

Things usually pass off fairly quietly, some delegates preferring to listen; but this time they crept out of their shells and voiced their views upon the various items that came up for consideration. After all, this is better. The conference serves its purpose much more fully when matters are freely discussed, providing, of course, that good temper and commonsense prevail.

At night a very successful propaganda meeting was held, a very large audience in attendance. The chairman was the President, Mr. T. Bogue, of Gateshead. The speakers, Mr. G. Cole and Mr. A. H. Bain, who gave addresses on "I am come that ye might have life" and "The surprise of the century," respectively, were excellent. The evening's programme closed with an open circle in which the following took part, and gave some very good tests: Mrs. Stokoe, Mrs. Bradley and Mrs. Bain. Mr. Simpson, of Darlington, and Mr. Archbold, of Gateshead. We trust a profitable time was spent. The Rutherford-st. friends looked after us very well, and are heartily thanked for their hospitality.

LONDON DISTRICT COUNCIL AT PLUMSTEAD.

The L.D.C. opened its propaganda tour of all churches by a visit to the Plumstead Society. The meeting, which was held in the Co-operative Institute, was well attended, and the Council are to be congratulated upon having more than covered their expenses.

The chair was taken by Mr. R. Boddington, President L.D.C., at 8. The speaker, Mr. H. Boddington, delivered the invocation after the opening hymn. In introducing the speaker the President outlined the work of the L.D.C. in conjunction with the S.N.U., and the object of their visit.

Mr. H. Boddington's address was not only interesting but instructive from the many points put forward during his address, and from which much could be gathered with regard to the aims of Spiritualism. The President, in introducing Mrs. E. M. Neville, said he hoped that the interest shown to the speaker would be extended during the time Mrs. Neville

was delivering descriptions. In all, 15 descriptions were given, together with the name and characteristics of eight. Three were totally unrecognised from all outward appearances.

The President thanked Mrs. Neville for her clairvoyance, and would have been satisfied if only one description had been given, as long as it was recognised. The meeting closed by the singing of a hymn, Mr. H. Boddington delivering the benediction, followed by the singing of the Vesper Hymn. Those supporting the L.D.C. were Mrs. Ensor, secretary, Mr. Chandler, vice-president, Mr. Nuttall, Mr. Fidler, President of Plumstead.

The L.D.C. desire to thank the local Society for the work and arrangements which did much to relieve the work of the officers of the L.D.C.

HALIFAX & DISTRICT COMMITTEE.

THE above Committee held their monthly conference in the National Spiritualist Church, Hebden Bridge, Mr. Rastall presiding. A very cordial welcome was extended to the Committee, which our President accepted in a few well-chosen remarks. The fifteen minutes spirit intercourse was taken full advantage of, the whole time being taken up with delineations of the friends who had come to help us carry on the good work and lay the foundation to a real good day. The business was gone through in a workman-like manner, many points of interest being fully discussed and satisfactory settlement arrived at.

Mr. Rastall occupied the chair at the afternoon meeting, which was well attended. Mr. Bramall and Mr. Ackroyd ably supported him with short addresses.

Mr. G. Stabler took the chair in the evening to a full congregation. Mrs. Wright gave a paper on "Practical Spiritualism," which was full of good thoughts. Mr. Ackroyd also gave a short address. Mr. Rastall gave a splendid address on "Spiritual things," which kept his audience interested until he had finished.

Mr. Rastall thanked the Hebden Bridge friends for the hearty welcome they had extended to the Committee, and the splendid manner they had catered for them. This was accepted by the President, who said it had been a real pleasure to be there and listen to the beautiful messages from the friends who had left us for that brighter sphere.

HETTON-LE-HOLE, DURHAM.

The members and friends of the Hetton-le-Hole and District National Spiritualist Church met together on Saturday, Sept. 10th, to observe the interesting ceremony of naming and the dedication of the hall, where for the past four and a half years they have met and worshipped, which they have purchased from the Odd-fellows Friendly Society.

The function commenced with a public tea, after which they sang at the door the hymn, "O, God, Our Help in Ages Past." The Rev. W. Moody, B.A., of Chester-le-Street, named the hall the Lawther Memorial Hall, in compliance with the wish of the whole of the members of the Society, as a recognition of the valuable services of their earnest and indefatigable President, Mr. R. Lawther, who had been President of the Society since its inception.

Passing into the hall after the naming ceremony, the rev. gentleman, in an appropriate address, dedicated the Hall to the service of God and the angel world, also outlining the work of Spiritualism and its claim upon all who took upon themselves the profession of a Spiritualist to always keep

the barometer of integrity and righteousness at a high mark.

Mr. Moody clairvoyantly gave demonstrations of the presence of many who had passed on to the higher life, giving many encouraging and comforting messages and symbols.

The well-attended function was a success in every sense of the word.—
 Mrs. B. HALL.

BRITISH MAGNETIC HEALERS' ASSOCIATION.

THE above Association received a rousing reception on Saturday, Sept. 17th, at the Sion-street Spiritualist Church, Radcliffe. Miss Plicksance, the President, introduced the healers. Mrs. Shakeshaft responded.

Healing commenced prompt at 7-30, deep interest being taken in the propaganda proceedings by a crowded audience. Twenty-six persons came forward for treatment, and many voluntary testimonials were given. Powers were manifested. Mr. Marshall at the piano gave great help towards the success of this wonderful work, a staff of five healers attending. At the close of the meeting seven members joined our Association.

MONKWEARMOUTH.

THE child of the past President, Mr. W. Redford, was named on Sunday, Sept. 11th, 1921, by the Rev. W. J. Moody, B.A., of Chester-le-Street. The ceremony was gracefully performed in sanctity and love, and the name of "Star Divine" was bestowed from the spirit world. The speaker gave an inspiring and trenchant address on the text "Where art thou?" in the course of which the much-discussed "Fall of man" was intelligently guillotined. The President, Mr. J. Benn, chaired over a crowded congregation.

EASINGTON LANE.

ON Sept. 15th, the Rev. W. Moody, B.A., of Chester-le-Street, conducted the naming ceremony of the daughter of Mr. and Mrs. Crake, of Hetton, who was named Emily. The meeting was conducted in a most impressive manner. An instructive discourse was enjoyed.

Remarkable clairvoyance was given, all being recognised, and bearing testimony to the gifts of Mr. Moody. Many uplifting messages were also given, also a beautiful vision with the spirit name of "Star of Progress."

The "Lyceum Manual" was used for the hearty rendering of appropriate songs. The President, Mr. Jones, presented a Lyceum badge, the service being the first held in his house, over which he presided. Mrs. Nichol ably officiated at the organ.

PLYMOUTH.

THE committee of the National Church, Morley-street, Plymouth, were fortunate in securing the services of Lieut-Col. B. Arthur, D.S.O., of Paignton, on Sunday, Sept. 11th, and for the occasion hired the Corn Exchange. We had two services. The colonel's afternoon subject, "Prayer," was very carefully treated, its meaning being made beautifully clear.

The evening subject, "My psychic experiences on the battlefields of France" held everyone keenly interested.

The President, Mrs. Trueman, gave clairvoyance at the evening service. We take this opportunity of thanking Col. Arthur for coming amongst us, and hope at some future date to have the privilege again. Mr. Rabbich, of Paignton, was to have taken the

chair on these occasions, but was at the last moment prevented. Two of our local gentlemen acted in his stead.

HARVEST FESTIVALS.

BARROW-IN-FURNESS, ORANGE HALL. — On Sunday, Sept. 18th, the first harvest festival was held under the auspices of the Ramsden-st. Spiritual Church. The hall was tastefully adorned, the background being relieved by an oil painting representing the ship of progress, painted by our own artist. Another pleasing feature was presented by our organist, with the assistance of members and friends of the choir, consisting of solos, duets and musical items from the "Manual." Our speaker for the occasion was Mrs. Butterworth, supported by the chairman, Mr. J. Owen, whose remarks were necessarily brief and pointed.

BURTON-ON-TRENT. — On Sunday, Sept. 11th, the members of the Spiritual Evidence Society, Temperance Hall, Union-street, held their harvest festival services. The older scholars of the Lyceum (trained by the conductor and assistant conductor) sang appropriate hymns at each service. Mr. C. G. Botham conducted all services. His address and clairvoyance were most impressive. Many strangers present went away with a different conception of Spiritualism. Monday, we held a coffee supper. We had record attendances at all services. The supper attendance exceeded our anticipations. Mr. Osbourne was the organist for the week-end.

COVENTRY, BROADGATE PROGRESSIVE SPIRITUALIST SOCIETY. — The first harvest festival was held at the above church on Sept. 18th and 19th. The generosity of the members and the congregation, together with the abilities of our speaker, Mr. R. Roscoe, made the harvest festival a success. On Sunday afternoon, at the Lyceum service, Mr. Roscoe gave an address, and the clairvoyance given was accurate. In the evening the church was packed. Mr. Roscoe's address on "Ships that pass in the night" was soul-stirring, many truths being given straight from the shoulder. Clairvoyance was remarkable. Time and day were given for recognition. We are truly thankful for such a worker in the Cause of truth. Mr. Harris, our worthy President, occupied the chair.

HEBBURN-ON-TYNE. — The first harvest thanksgiving services were held on Sunday, Sept. 18th. The afternoon service was given entirely by the children, specially trained for the occasion by Miss Butcher and Mrs. Derber. In the evening Mr. W. Atkinson, of South Shields, addressed a large congregation. The hall was tastefully decorated.

JARROW. — We held our harvest festival services in the afternoon. All took part in the service of song entitled "Unseen Hands." Solos were rendered by Mr. J. Lamb and Misses R. Riches, G. Havelock, M. Bigley and H. Potts. Recitations were given by Misses M. Stephenson and Doris McLeod. In the evening a large audience had the privilege of hearing Mr. D. Todd give a lecture on "Life." Mrs. Petrie gave clairvoyance, all being recognised. The Lyceum choir closed with the singing of the anthem entitled "Sing to the Lord of Harvest," under the direction of Mr. Hardwick, musical conductor. The organist was Mr. G. Riches.

KIRKCALDY. — On Sunday, Sept. 18th, we held our second flower service in aid of the three local hospitals. A great response was given, flowers, fruit, cakes, etc., being tastefully laid out. The services were conducted by the Misses King, of Glasgow. Most inspiring and helpful addresses and clairvoyance were given. There was

a large attendance at both services. Mr. Seath presided at the morning service and Mr. Hendry at night.

LONDON, LITTLE ILFORD. — On Sunday, Sept. 18th, we held our harvest festival. Mrs. Jamrach very ably conducted the evening service, her address being on "God and Nature." Very good clairvoyance followed, and the crowded audience was greatly interested. The hall was tastefully and plentifully decorated, and we desire to thank all friends who co-operated in the labour of love for the Cause.

MORLEY, CROSS CHURCH ST. — The above church held their harvest festival on Sept. 17th, 18th and 19th, all services being conducted by Mrs. A. L. Wadman, of Grimethorpe, who gave stirring addresses on the subjects "Garden of the human soul" and "Spiritualism and its teachings to all mankind." Crowded audiences at all services. Splendid clairvoyant descriptions. Record week for Spiritualism in Morley.

NORTHAMPTON, 65, COLWYN RD. — Harvest festival services were held on Sunday and Monday, and all services were conducted by Mrs. E. Marriott, of London. The Sunday services were crowded, and the addresses and clairvoyance held the audiences in rapt attention. Mrs. Marriott has made many friends on this her first visit to Northampton, who are looking forward to a return visit.

NOTTINGHAM, HARWARDEN SPIRITUALIST CHURCH. — On Sunday and Monday, Sept. 18th and 19th, we held our harvest festival services. The members and friends sent a good quantity of fruit and vegetables. In the evening a musical service was arranged by the choir-master and organist. Record congregation and collections. Clairvoyance was given by the President, Mrs. Bates, who also gave psychometry on Monday afternoon and evening.

PLYMOUTH, MORLEY ST. — Harvest festival services conducted by Mr. Day. Mr. Whitefield gave an address on the "Beauties of the spirit world." Miss G. Farley sang a solo entitled "Gather Sweet Flowers." Mr. Pratt gave symbolic clairvoyance.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.

SUNDAY, OCT. 2ND, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. CRAVEN.
MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.
TUESDAY, at 8-15, Public Developing Circle, Mrs. FORREST.
THURSDAY, at 3 and 8-15, Mrs. SHEARSMITH.

Collyhurst Spiritual Church, COLLYHURST STREET.

SUNDAY, OCT. 2ND, at 10-30, LYCEUM.
At 3, 6-30 and 8, HARVEST SERVICES.
MR. W. HARVEY.
MONDAY, SOCIAL EVENING.
At 3, CIRCLE. At 4-30, TEA PARTY.
TUESDAY, LECTURE & CLAIRVOYANCE.
WEDNESDAY, at 3 & 7-30,
THURSDAY, FRIDAY & SATURDAY, 7-30,
SUNDAY, OCTOBER 9TH.
Mrs. CROMPTON,
LECTURES and CLAIRVOYANCE.

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

SUNDAY, OCT. 2ND, at 6-45,
MR. W. J. GRINDLEY.
Subject, "Free Will or Destiny, Which?"
Silver Collection.
At 8-15, Mrs. CHAPPEL.
TUESDAY, at 8-15, Mrs. WILMOTT.
THURSDAY, at 8-15, Mrs. KNOTT.

SOCIETY ADVERTISEMENTS.

Manchester Central Spiritualist Church, ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30.
OCT. 2.—Mrs. R. DARBY.
.. 9.—Circle for Members only.
.. 16.—Mrs. MARCROFT.
.. 23.—Circle for Members Only.

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

SUNDAY, OCT. 2ND, at 10-30, LYCEUM.
OPEN CIRCLE at 3, 6-30 and 8-10.
MONDAY, at 8, Mrs. WILD.
WEDNESDAY, at 3 & 8, Mrs. CROMPTON.

Pendleton Spiritualist Church, FORD LANE.

SUNDAY, OCT. 2ND, at 2-30, LYCEUM.
At 6-30 and 8, MR. GILLING.
WEDNESDAY, at 3, Mrs. VERITY.
THURSDAY, at 8, Mrs. SPENCER.
SUNDAY, OCT. 9TH, at 2-30 and 6-30
LYCEUM OPEN SESSIONS.
At 8, Mrs. MORGAN.

Milton Spiritualist Church, BOOTH STREET, ECCLES CROSS.

SATURDAY, OCT. 1ST, at 7-45,
MR. TONGE.
SUNDAY, OCT. 2ND, at 3, 6-30 & 7-45,
Mrs. CASTLE.
MONDAY, at 3 and 7-45, Mrs. HOLY.
WEDNESDAY, at 7-45, OPEN CIRCLE.
THURSDAY, at 8, MEMBERS' DEVELOPING CLASS.

Middletown Spiritualist Society, GILMOUR STREET.

SATURDAY, OCT. 1ST, at 7-30, CIRCLE.
SUNDAY, OCT. 2ND, at 10-15, LYCEUM.
At 3, OPEN CIRCLE.
At 6, OPEN SESSION and SPECIAL SERVICES for UNVEILING OF ROLL OF HONOUR.
MONDAY, at 3 and 7-30, Mrs. RENSHAW.
SUNDAY, OCT. 9TH, HARVEST FESTIVAL.
Mrs. HAMER.

Hyde Spiritualist Church, CLARENDON STREET.

SUNDAY, OCTOBER 2ND,
HARVEST FESTIVAL.

Special Services will be conducted by
MR. HARRINGTON BEECH.
Afternoon at 2-45. Evening at 6-30.

OCTOBER 10TH, MR. A. WILKINSON
of Halifax.

Bristol Spiritualist Temple, 47, OAKFIELD RD., CLIFTON

SUNDAY, OCT. 2ND, at 11 and 6-30,
Mrs. ANDREWS.
TUESDAY, at 8, Miss MARY MILLS.
SUNDAY, OCT. 9TH, Miss M. MILLS.

Gillingham Spiritualist Society, ODDFELLOWS' HALL, VICARAGE ROAD

SUNDAY, OCT. 2ND, at 7,
MR. T. W. ELLA.
SUNDAY, OCT. 9TH, MR. W. NORTH.
OCT. 16TH, Mrs. N. BLOODWORTH.

SPECIAL REPORTS.

Will Secretaries please note that we are now receiving over 100 Special Reports every week, quite sufficient to fill "The Two Worlds." We cannot find room for more than a small proportion, but we cannot think that half of them refer to special meetings.

SOCIETY ADVERTISEMENTS.

Liverpool Spiritualist Institute No. 1.
WHITE CAFE, COOK ST. (CASTLE ST.).

Opening Lecture, Wednesday, Oct. 5th.
MR. A. J. STUART.

Subject, "Scientific Side of Physical Phenomena."

All Spiritualists and earnest enquirers are cordially invited to attend.
Silver Collection.

Lectures are given in the above Cafe every WEDNESDAY EVENING.
Fee for Full Term, Sept. to April, 7/6.
Half Term, 5/-.

WEDNESDAY, OCT. 12TH, NO MEETING.
OCTOBER 19TH, MR. R. OWEN,
Subject, "Our Institute—Its Origin and Purpose."

For further particulars apply Hon. Sec., Mr. N. GOULDEN, 65, Rosalind St., Kirkdale, Liverpool.

Brighton Spiritualist Brotherhood,
OLD STEINE HALL, 52A, OLD STEINE.
Affiliated to S.M.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, OCT. 1ST, MRS. ORLOWSKI.
SUNDAY, OCT. 2ND, HARVEST FESTIVAL.
Speaker, MR. J. J. GOODWIN.
Clairvoyant, MRS. ORLOWSKI.
MONDAY and TUESDAY, MRS. ORLOWSKI.
OCT. 8TH to OCT. 11TH, MRS. NEVILLE.

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

SUNDAY, OCT. 2ND, at 11-15, CIRCLE.
At 3, LYCEUM. At 7, MR. H. WRIGHT.
SUNDAY, OCT. 9TH, MRS. MELLOY and MRS. CLEMENTS.

Address and Clairvoyance.
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, OCT. 2ND, at 11, MISS V. BURTON.
At 6-30, MR. J. OSBORN.
WEDNESDAY, at 7-30.

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

SUNDAY, OCT. 2ND, at 11, MR. P. SCHOLEY.
At 6-30, MR. G. TAYLER GWINN.

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

SUNDAY, OCT. 2ND, at 11, CIRCLE. At 3, LYCEUM.
At 7, MR. H. BODDINGTON.
FRIDAY, at 8, MEETING FOR ENQUIRERS.
OCT. 9TH, MRS. GRADDON KENT.

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

SUNDAY, OCT. 2ND, at 6-30, MR. R. BODDINGTON, D.N.U.
MONDAY, at 3, MRS. CLEMPSON.
WEDNESDAY, at 7-45, PROPAGANDA MEETING at the LIBRARY, ROMFORD RD. Speaker, MRS. CANNOCK.
Clairvoyant, MRS. L. LEWIS, D.N.U.
OCT. 9TH, MRS. A. BODDINGTON.
Lyceum every Sunday at 3.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, OCT. 2ND, at 7, MR. P. SCHOLEY.
OCT. 9TH, Mr. and Mrs. MUSPRATT.

Hounslow Spiritualist Society,
ADULT SCHOOL, WITTON RD.

SUNDAY, OCT. 2ND, at 6-30, MISS L. GEORGE.
TUESDAY, MRS. LAURA LEWIS.
Lyceum every Sunday at 3.

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

SUNDAY, OCT. 2ND, at 11, MR. FRUIN. At 3, LYCEUM.
At 6-30, MRS. CROWDER.
MONDAY, at 7-30, MR. HUNT.
WEDNESDAY, at 7-30, MRS. GOLDEN.

Manor Park Spiritualist Church,
SHREWSBURY ROAD.

SUNDAY, OCT. 2ND, HARVEST FESTIVAL
MR. G. R. SYMONS.
THURSDAY, MISS V. BURTON.
SUNDAY, OCTOBER 9TH, MR. and Mrs. BROWNJOHN.

North Finchley.

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

SUNDAY, OCT. 2ND, at 7, MRS. L. LEWIS.
WEDNESDAY, MRS. A. BODDINGTON.
SUNDAY, OCT. 9TH, MRS. M. H. WALLIS.

Richmond Spiritualist Church.
FREE CHURCH, ORMOND ROAD.

SUNDAY, OCT. 2ND, at 7-15, MRS. JEFFERY.
WEDNESDAY, at 7-30, Address and Clairvoyance.

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

FRIDAY, OCT. 7TH, at 7-30, SPECIAL GATHERING to WELCOME MR. H. J. OSBORNE, PRESIDENT, and his wife MRS. JENNIE WALKER, on their return from America.

Pimstead National Spiritualist Church,
INVICTA HALL, CRESCENT RD.

SUNDAY, OCTOBER 2ND, HARVEST FESTIVAL.
At 11, CIRCLE.
At 3 and 7, Mrs. H. LINES.
All Gifts distributed by Local Board of Guardians.
THURSDAY, at 8, Miss GEORGE.

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

SUNDAY, OCT. 2ND, at 6-30, MRS. MAUNDERS.
WEDNESDAY, OCT. 5TH, at 3, MRS. MAUNDERS.
THURSDAY, OCT. 6TH, at 8, PUBLIC MEETING.
SUNDAY, OCT. 9TH, at 6-30, MR. G. TAYLER GWINN.
Forward Movement at 11.
Lyceum at 3.

British Magnetic Healers' Association

The above Association will hold a

PROPAGANDA MEETING
on SATURDAY, OCTOBER 8TH, and a HOSPITAL SUNDAY on OCTOBER 9TH, at ALLEN ST. SPIRITUALIST CHURCH, NEWTON HEATH.

Saturday, at 7. Healing at 7-30 prompt Sunday at 6-30 and 8.

Speakers: MR. VERNON AND MRS. SHAKESHAF.

We hope to see present many representatives and members of the different local Societies.

Miscellaneous Advertisements.
(NOT DISPLAYED).

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

A DRAWING-ROOM SERVICE is held at 15, Sandmere-road, Clapham, S.W., near Clapham-road Tube Station. Mrs. CLARA IRWIN, the well-known Medium, will give clairvoyance every Sunday, at 7, for investigators.

MRS. MEYRICK will be pleased to see as many of her Wallasey friends as can make it convenient to attend (and also any new Bootle friends who would like to join her) at the inauguration of a new Society at the BOOTLE MASONIC HALL, at 6-30 p.m., on OCTOBER 16TH. MRS. TODD, of Rochdale, supported by MRS. BIRCH, of Liverpool, will occupy the platform.

SPEAKERS OPEN DATES, Etc.

HARVEY METCALFE, Exponent and Demonstrator, booked by the leading Spiritualist churches, has yet open dates for 1922. Professional terms moderate. Working under the auspices of the B.M.U. Highest unsolicited press testimonials.—136, Wood-street, Kettering.

OSSETT SPIRITUALIST CHURCH are about to OPEN NEW ROOMS after being closed for a year. Will all Mediums who will give us a helping hand with dates for expenses only from Nov. 13th, 1921, onward apply Mr. J. WILBY, 5, Back-lane, Ossett, Yorkshire.

PRESTON, NATIONAL SPIRITUALIST CHURCH, 68, LANCASTER RD. — MISS COOKE, 77, Lower Bank-road, Fulwood, Preston. Will all Mediums desirous of booking with the above church kindly send in their open dates for 1922 to the above-named secretary as early as possible. All mediums to be members of bona-fide Societies only.

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

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.

MR. RONALD BRAILEY, of Brighton, will give an Address and Demonstration at PENTWYN RD. SCHOOL, BLACKWOOD, on SATURDAY, OCTOBER 1st, at 6-30. Silver Collection at door.
SUNDAY, OCTOBER 2ND, at 7-45, at TILLERY INSTITUTE, ABERTILLERY. Silver Collection at Door.

FORTHCOMING LECTURES BY
Sir Arthur Conan Doyle, M.D., LL.D.

MANCHESTER—Free Trade Hall, Peter Street,

WEDNESDAY, Oct. 5th, at 7-45.

Chairman : *W. CUMING WALTERS, M.A.*

THURSDAY, Oct. 6th, at 7-45.

Chairman : *Rev. G. VALE OWEN (Vicar of Orford)*

The Thursday Night Meeting will be Illustrated with LIMELIGHT LANTERN VIEWS.

TICKETS—RESERVED AND NUMBERED, 3/6 and 2/6. ADMISSION, 1/- and 6d. May be obtained from FORSYTH'S Music Sellers, Deansgate (where plan may be seen), or from THE TWO WORLDS Office, 18, Corporation Street.

WARRINGTON—Parr Hall, Palmyra Street,

SATURDAY, Oct. 8th, at 7-45.

Chairman : *ERNEST W. OATEN, Esq. (Editor, "The Two Worlds")*.

TICKETS—RESERVED AND NUMBERED, 3/- and 2/6. ADMISSION, 1/6, 1/- and 6d. May be obtained from DAWSON'S Music Shop, Sankey Street (where plan may be seen), or Warrington Spiritualist Society, Druids' Hall.

CONGLETON—Town Hall,

MONDAY, Oct. 10th, at 7-30.

Chairman : *ERNEST W. OATEN, Esq.*

TICKETS—RESERVED, 3/-. ADMISSION, 2/- and 1/-. May be obtained at the "Chronicle" Office (where plan may be seen), or Mr. D. BURGESS, 21, Antrobus Street, Congleton. Doors open at 7-15, commence at 7-45.

London District Council of the S.N.U., Ltd., in co-operation with Little Ilford Spiritualist Church, will hold a
Propaganda Meeting, at Manor Park Library, on Wednesday, Oct. 5th.

Chair to be taken at 7-45 by *Mr. R. BODDINGTON*. SPEAKER: *Mrs. CANNOCK*. CLAIRVOYANT: *Mrs. L. LEWIS, D.N.U.*
 Admission Free. A few reserved seats, 1/-. Tickets from *Mrs. JAMRACH, 11, Sheringham Avenue, Manor Park, E.*

BRITISH MEDIUMS' UNION.

Annual General Meeting at Cheetham Hill Spiritualist Church, ^{Crescent} Road, Saturday, Oct. 15th.

Chair to be taken at 4 p.m. prompt. All members are urgently requested to be present. Business very important.
 TEA at 5-30, to be followed by a PUBLIC MEETING at 8 p.m., conducted by the members.
 Cars from Albert Square, Manchester: No. 11 and 14 to Crescent Road. *W. E. BENTLEY, Hon. Sec.*

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.

MIDLANDS DISTRICT COUNCIL.—*MR. E. COWELL, 52, Sycamore Avenue, Baythorpe, Chesterfield.*

BIRTHS, MARRIAGES and TRANSITIONS.

Ordinary intimations when printed under the above heading will be inserted as follows: SIX lines, 1s. 6d. Above six lines, 2d. per line. Payment must be sent with the intimation. Poetry not accepted.

BIRTH.

ON Sept. 22nd, at 7, Merridale-st., Wolverhampton, to Mr. and Mrs. W. H. Jones, the gift of a son.

IN MEMORIAM.

SHERMAN.—In loving memory of Robert Sherman, wounded in France, who passed to the higher life the same day, Sept. 27th, 1914, in his 27th year. Never forgotten by his loving MOTHER.

GLASGOW ASSOC. OF SPIRITUALISTS.

TRUMPETS FOR VOICE SEANCES.

ALUMINIUM, 8/6 POST FREE.

TIN PLATED, 5/3 "

Address letters:

Mr. James Brown, 26, Fielden Drive, Partick, Glasgow.

HAVE YOU HEARD
 "THE FAIRY MELODY,"
 VOCAL VALE.

PRICE 2/- PER COPY.

Everybody will be humming it.

A Charming Waltz Written under "Spirit Guidance" by the BOY MEDIUM, of BIRMINGHAM, *J. H. SHARPE.*

Direct from all Music Dealers or from the Composer.

J. H. Sharpe, 15, Wordsworth Road, Small Heath, Birmingham.

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 3.—Apply Box "B," Two WORLDS OFFICE, Manchester.

Medium, used to public work, seeks employment as Stoker or any other place of trust. Willing to conduct meetings or circles in spare time. Distance no object.—Write Box "M," TWO WORLDS OFFICE, Manchester.

MIDDLE-AGE PERSON seeks employment. Good needlewoman and good housekeeper. Quite domesticated. Good reference.—*E. WILLIAMS, 32, Vanderbilt-road, Earlsfield, London.*

WANTED BY J. SUTTON, Medical Herbalist, Healing Medium, a Lady to assist him as Medical Psychometrist or one with a knowledge of herbs and things medical. Apply with photo and