



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. 1770—VOL. XXXIV.

FRIDAY, OCTOBER 14, 1921.

PRICE TWOPENCE.

Marylebone Spiritualist Association, Ltd.

SUNDAY EVENING SERVICES at 6-30 p.m. in
AEOLIAN HALL, 135, New Bond Street, LONDON, W.

SUNDAY, OCT. 16TH, MR. G. CRAZE. Subject, "S.O.S.,
Humanity."

SUNDAY, OCTOBER 23RD, MRS. A. E. CANNOCK.
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SUNDAY, OCT. 16TH, at 11, MR. E. W. BEARD.

At 6-30, MRS. GLADYS DAVIES.

WEDNESDAY, OCT. 19TH, at 7-30, MRS. WORTHINGTON.

WIMBLEDON SPIRITUALIST MISSION.

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SUNDAY, OCT. 16TH, at 11, MRS. BEAUMONT-SIGALL.
At 6-30, MISS F. MORSE.

WEDNESDAY, OCT. 19TH, at 3, HEALING CIRCLE.

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At 7-30, MRS. E. M. NEVILLE.

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MR. COWLAM. At 2-45, LYCEUM.

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

WEDNESDAY, OCT. 19TH, HEALING CIRCLE for MEMBERS,
MR. F. L. BROWN.

SUNDAY, OCT. 23RD, at 11-15, OPEN CIRCLE, MR. COWLAM.

At 2-45, LYCEUM. At 6-30, MR. H. BODDINGTON.

WEDNESDAY, OCT. 26TH, at 8, REV. DRAYTON THOMAS.

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At 7, LYCEUM SERVICE (Conductor, MR. W. DRINKWATER).

WEDNESDAY, OCT. 19TH, at 8, MRS. E. MARRIOTT.

SATURDAY, OCT. 22ND, LYCEUM SOCIAL.

SUNDAY, OCT. 23RD, at 7, MR. & MRS. BROWNJOHN.

THURSDAY, OCT. 27TH, SPECIAL LANTERN LECTURE by

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SUNDAY, OCT. 30TH, at 7, MR. H. BODDINGTON.

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"Asiatic Review," Member of the Society for Psychical

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THURSDAY, OCT. 20TH, at 8-15, MRS. E. NEVILLE.

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Just a few lines in praise of VITADATIO. For several months I had been almost helpless, suffering from Neuritis, and had to be wheeled about in a bathchair. After being given up as hopeless by two doctors I tried VITADATIO, and massaged with your INDIAN OIL OF CREAM, and after a time felt much better, and soon able to walk about, and have now been able to follow my household duties for the past four years. I recommend VITADATIO to anybody I hear of suffering from nervous trouble of any kind.—Yours sincerely, (Mrs.) E. C. SPENCE.

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No. 1770—Vol. XXXIV.

FRIDAY, OCTOBER 14, 1921

PRICE TWOPENCE.

Original Poetry.

Reward.

LET laughter pay me for my toil
And I'll not ask for gold,
I'll gladly till my patch of soil,
And rest when I am old.
If they who know me best shall smile,
I'll count my drudgery worth while.

I'll hold the plough or breast the gale,
Or humble post I'll keep;
Nor will I say I've lived to fail,
Though little I may reap.
If those who love me are content,
I'll count my time and strength well spent.

Let them be glad to kiss my cheek,
And proud to walk with me;
I will not greater joy bespeak,
Nor ask a larger fee.
If they rejoice in what I bring,
I shall not envy prince or king.

If I can rest from stubborn clay,
Or dull and tedious task,
Their laughter and their love each day,
No greater joy I'll ask.

—C.P.

Moses as Psychic.

A Modern Interpretation of Ancient Phenomena.

I. Toye Warner-Staples, F.R.A.S.

(Société Astronomique de France; British Astro. Assoc.)

(CONTINUED FROM LAST WEEK.)

THE EXODUS.

THE actual date of the Exodus has been much a disputed subject amongst Egyptologists. According to Dr. Mahler, whose theory is favoured by Dr. Pinches, this important event took place in 1335 B.C. in the reign of Rameses II. Professor J. Garrow Duncan, B.D., on the contrary, holds that the date of the Exodus must fall somewhere between 1187 and 1227 B.C. in the reign of Merenptah; probably in 1215 B.C. But as exact date in no way affects the present sketch of Moses' life, I will not enter further into this matter, but simply suppose that Mahler is right in assigning it to 1335 B.C.

Strong in their new enthusiasm, Moses and Aaron had an interview with Pharaoh (chapter v. 1), but, as had been foretold by the angel, without result. Pharaoh treated the unfortunate Hebrews still more harshly in consequence, and the courage of Moses began to fail him, and the people turned on him as the cause of their fresh troubles. Again the spirit appears (chapter vi. 2), and insists that he is the same who "appeared" to their forefathers Abraham, Isaac and Jacob, and that he was about to redeem his promise to them. Moses argues very reasonably that if even his own nation will not believe him, how can he expect Pharaoh to do so? Yet again (Ex. vii. 1) "the Lord" urges Moses to go to Pharaoh, and that indicates great signs and wonders shall be done in his presence.

Then Moses and Aaron have their second audience with the great Egyptian ruler (Ex. viii. 10), and perform the first "sign" or "wonder," i.e., that of the rod turning into a serpent, which was promptly imitated by the Egyptian magicians. After this ensues a competition between Moses and Aaron on the one side and the magicians on the other, for the latter were adepts also in these same "secret arts," and there was nothing unique in the success of Moses that the Pharaoh should believe in his power as of divine origin. We must leave out the question of morality altogether, for the ideas of those days were so vastly different to ours that a comparison to the discredit of Moses is not fair.

The "plagues of Egypt," when not due to normal physical causes, were displays of enormous psychic force, and akin to what is now called "black magic," such as would have been utterly foreign to the Christ, who said, "He that HATETH a murderer," and commands us to, "think no evil." In the days of Moses such things were common, and the standard of morality was lower, therefore Moses is not to be condemned in that he used psychic power to force the Pharaoh to concede his demands. I take neither the ultra-orthodox stand as approving his action in this matter, nor the Rationalist in regarding the plagues as myths.

We are told in the narrative (Ex. vii., viii. and ix.) that the first three plagues were successfully imitated by the magicians, but from the fourth plague onwards they were baffled, and owned "This is the finger of God" (Ex. viii. 19), but the Pharaoh would not heed them—he was a ruler with much determination, and was not to be frightened into losing such valuable slaves!

One is at first somewhat astonished that the Pharaoh did not seize and kill Moses and Aaron as the quickest way out of the trouble; probably their knowledge of occult arts saved them, and even such an autocratic ruler would not dare to kill magicians belonging to a secret brotherhood, as we must infer Moses and Aaron did. Also Moses was very great in the land of Egypt; in the sight of Pharaoh's servants, and in the sight of the people" (Ex. xi. 7-9).

In the final dramatic interview Pharaoh does seem to threaten Moses, for he says, "Take heed to thyself, see my face no more, for in the day thou seest my face thou shalt die." To which Moses replies, "Thou hast spoken well; I will see thy face again no more!" These thy servants shall come down unto me, and bow down themselves unto me, saying, 'Get thee out and all the people that follow thee; and after that I will go out' (Ex. x. 29; xi. 8). And after that Moses "went out from Pharaoh in hot anger" (Ex. xi. 8).

It is uncertain whether Pharaoh himself saw Moses and Aaron after the death of the "first born," but at least he "called for them by night," and entreated them to take the Hebrews and leave Egypt (Ex. xii. 31). He had experienced enough of the power of their "curse," so as a parting favour he begs, "Bless me also" (Ex. xii. 31). Popular pressure was brought to bear on the ruler, for the Egyptians cried, "We be all dead men"—the Israelites must go ere worse befell the bereaved nation; whilst the panic prevailed the Hebrews fled, and encamped on the edge of the wilderness. When Pharaoh had recovered from his first overwhelming grief, his natural pride made him repent that he had let the Hebrews go, and he proceeded to pursue them.

Now the spirit being, who had promised to guide Moses and be with him continually, was manifested as a shining cloud or "glory," which seemed to go before them by day and by night (Ex. xiii. 21). The clear day atmosphere of the desert is particularly favourable for such psychic manifestations, and the Israelites were in extreme peril from the Egyptian army in their rear. Then the "angel of God" in

the form of this pillar of cloud (Ex. xiv. 19) interposed himself between the Egyptians and Hebrews, so that they "came not near the other all the night." The latter were ordered by the spirit (angel) to go forward, and they were evidently shown a way or a means of crossing the sea during the night, the pursuing Egyptians being entangled in the waters and "overthrown."

Incidentally in Ex. xv. 20, we learn that Miriam, the sister of Aaron, was a prophetess—so the whole family appears to have been endowed with psychic gifts.

In Numbers x. 31, it will be seen that clairvoyance was exercised by Hobab, the son of Renel, Moses' father-in-law. This man wanted to return to his own land and people, but Moses entreated him to remain with the Israelites, for they had to "encamp in the wilderness, and thou shalt be to us instead of eyes," i.e., he had the faculty of "clear-seeing," perhaps was a water-diviner, which would be a most useful gift in this waterless land.

Moses exercised his psychic power in the discovery of a tree, which when thrown into the bitter waters of Marah caused them to become sweet and palatable for drinking—thus he "saw" by his clairvoyant faculty after an appeal to God for help (Ex. xv. 25).

Then commences the long series of psychic manifestations in the wilderness where "the glory of the Lord (spirit or angel) appeared in the cloud; and the Lord spake unto Moses" (Ex. xvi.). In the majority of cases Moses probably heard the spirit voice subjectively, that is, clairaudiently. The length of the messages would seem to favour this hypothesis, as it is very unusual for a direct and objective voice to speak for any length of time. But there were occasions when a spirit voice was heard by all the Hebrews, as we shall show further on.

Another interesting phenomenon may be mentioned here. In Numbers ii. 17, 25-30, we are given a vivid description of the conveyance of psychic power from Moses to other suitable men. Seventy chosen elders of Israel were assembled by Moses before the Tent of Meeting. Then the spirit being appeared in the psychic cloud at the Tent and spoke to Moses "and took of the spirit that was upon him and put it upon the seventy elders: and it came to pass that when the spirit rested upon them they prophesied, but they did so no more." That is, they only prophesied whilst the "control" was upon or in them, and were not, as we should say, normal clairvoyants, like Moses. Other controls (spirits) took possession of Eldad and Medad who were in the camp, and the spirit rested upon them, and they prophesied in the camp. When Joshua heard this he would have forbidden them, just as to-day there is a strong tendency for an organised and orthodox religious body to seek to prevent spontaneous phenomena outside its pale. But Moses, with his broad vision and true understanding of the psychic laws of the case, replied, "Art thou jealous for my sake? Would God that all the Lord's people were prophets, that the Lord would put his spirit upon them!"

About the same time Moses was given an excellent "test" of the power and truth of the great spirit who was guiding him, for he was told that the Israelites should have flesh to eat, though humanly speaking there was not the most remote chance of their being able to do so. In Num. xi. 18-31, this promise is fulfilled by the fall of quails over the camp.

Moses was ever under the protection of the spirit world. In Numbers xiv. 10, we have a striking instance of this. The Israelites were on the verge of open rebellion, and desired to depose Moses and return to Egypt under new leadership—probably that of Korah, Dathan and Abiram and other "men of renown" (xvi. 1-5). They feared the inhabitants of the country, and would not listen to the entreaties of Moses; they even went so far as to decree his and his ministers' death by stoning—"All the congregation bade stone them with stones." It had become a matter where spirit intervention was necessary, so it was given. "The glory of the Lord appeared in the tent of meeting unto all the children of Israel." The spirit spoke to Moses, and offered to destroy the rebels and make Moses a "nation greater and mightier than they." But Moses, with wonderful magnanimity, refused this offer (possibly the suggestion itself was given as a test of his character), and appealed to

the fact that the Egyptians would then tell the inhabitants that the being, who had hitherto led them by spirit guidance, had suddenly failed them, even though this being had manifested his presence in the psychic cloud of glory, and was seen "face to face" on so many occasions. Rather should the Lord (spirit) be so great as to pardon even this want of faith on the part of the Israelites—even thus prayed the great leader to his spiritual guide. And his unselfish petition was heard and granted, though the actual sceptics would never live to see the wonderful fulfilment of the spirit's promise. The measure of their faith was the measure of his power, therefore as they were unbelieving they should not possess the Promised Land!

(TO BE CONTINUED.)

The Psychology of Oscar Wilde's "De Profundis."

W. George Wheeler, L.P.I.

This exquisite literary production was written during the author's imprisonment, and is probably the sweetest, saddest poetical prose he ever presented. It is a book of priceless gems, living thoughts, sublime ideas. It rings forth from a soul full of art and beauty, with a joy purified by sorrow, telling of a mind redeemed through pain.

Wilde was a great literary artist. His failure was not as an artist, but as a trainer of his own soul. He had been a literary success, and a psychic failure. Perhaps it needed a mighty fall, a sense of great darkness, a learning of the language of sorrow, ruin, imprisonment, and shame, regret, repentance and grief to make him what God intended him to be.

When Wilde fell it was evolutionary in a downward direction, not revolutionary—humanity suffered. A great shadow passed over the world which he had in some sense dominated. For a time, doubtless, ideals were lowered, reverence suffered loss, hero-worship, in a measure, was suspended. Our misdeeds affect all who come within our realm. We are bound up with the great humanity, our psychic life is linked to theirs, our ideals and our crimes shadow the crowd.

Those who write their names large on the scroll of fame need most of all to walk in Christly ways, and cast a tender light around them, "wearing the white flower of a blameless life." He is most true who lives the life of the crucified. When great thinkers wander from the sacred pathways the noblest souls are filled with profound regret, specially those who have loved, revered and honoured. When great thinkers go astray, however, it must not be forgotten what they have done in an ennobling direction. Oscar Wilde gave fine literary productions, gems of thought. He had been a living flame, but that living flame had yet to learn the mystery of pain, to enter the Garden of Gethsemane.

"How subtle was thy pain, thy poignant grief
Stir'd all the heart depths of thy better self."

It was in prison that this great artist found his soul nearer to the Christ. True, he did not think of Christ saving him in the sense the Salvation Army would declare, but because he realised in the Mighty Mystic of the East the soul of sympathy, one who expressed sorrow in its deepest and tenderest aspects. Wilde perceived that sorrow and pain must of necessity be the other half of himself, if his true self was to be revealed. Henceforth, he, too, would enter into the soul of all who suffered; all who cried in anguish for love, all who felt themselves lonely and forsaken.

Wilde saw Christ as the psychic healer by the force of his beautiful tender personality. His touch was the healing touch. His eye was the sympathising eye. His expression was the artist's expression. It was all psychic. Wilde's Christ was perceived from a point of view different to the Church's, but it was the same Christ. He did not doubt the Master's miracles, but he perceived them not as mere material revelations, but with a poet's insight. All life was ennobled, transformed, sweetened where it had

touched his poetic soul, this the greatest miracle. "Where there is sorrow there is holy ground."

Wilde received a revelation from the Christ:—

"His mighty love outwitted passion's end,
And call'd thee to a purer, deeper life.
So didst thou pass through purgatorial fires,
So didst thou touch the depths of human shame,
Till He didst save thee, change thine inner self,
Teach thee humility and love through pain."

How terrible must have been prison life to this poetic soul. Think of his artistic taste, his subtle perceptions, his dreamy fancies. Connect these with "the plank bed, the loathsome food, and the menial offices," or with "the harsh orders, the dreadful dress and ropes shredded into oakum." His anguish dawns upon you.

Yes, great psychic natures may fall, but within themselves what they had, they have. What of beauty we once possess we never really lose. In the mind is treasured up, though sometimes hidden, all the truest thoughts we have ever thought, all the fondest loves we have ever known, all the ideals we have ever divined. "If," he says, "I may not write beautiful books, I may at least read beautiful books. And what joy can be greater? After that I hope to be able to re-create my creative faculty." Wilde triumphed in that he sought to transform the commonplace of prison life into a spiritual experience.

Wilde did not seek to hide his crime—the crime of mis-spent years, "senseless and sensual ease"—in which he surrounded himself with "the smaller natures, the meaner minds." He forgot, he says, "that every little action of the common day makes or unmakes character, and that, therefore, what one has done in the secret chamber one has someday to cry aloud on the housetop."

The finer the quality of organism and activity of the higher cerebral centres, the greater the suffering of the individual, the greater the psychic punishment for wrongdoing. Men of the type of Oscar Wilde pass through purgatorial fires, suffering a thousand times more than the brutal, thick-skulled criminal who passes in and out of prison. Wilde says, "Society takes upon itself to inflict appalling punishment on the individual. When the man's punishment is over it abandons him—at the very moment when its higher duty toward him begins." In this the crime-punishers commit crimes.

The cup of pain was Wilde's salvation. The truth slowly dawned upon him. The Almighty is not cruel, but Love.

Sir Oliver Lodge and Self-Murderers.

"SOME desperate souls may say, 'We don't care. We are in hell now. If we are in hell hereafter it will not be worse.' But it will. The torment of hell is not so easily to be realised." In these words Sir Oliver Lodge puts a part of the case against suicide in the article, "The Ethics of Suicide," which he contributes to the "Fortnightly Review." "You think," he says, "that you will not know of the troubles which you have left behind for survivors—but you will. You will see the results and bitterly lament them." Sir Oliver declares that in the course of his psychic work he has been in communication with the spirits of some who took their own lives. The first was a brilliant young scientist who killed himself after several unsuccessful attempts. "What was his experience after? He found himself in captivity in some sort of a reformatory apparently. He momentarily escaped, to speak to me, rushing impulsively and affectionately forward as was his wont, but he was taken back, and I have not heard from him since. I have spoken to others, also, who shortened their own life, but one or two of those who succumbed to the temptation were suffering from a miserable condition, and these were, apparently, treated leniently." He concludes that suicide is "a futile crime. We must suffer punishment beyond what we had anticipated and carry on an existence intensified by pangs of helpless remorse. The idea of getting out of existence may seem attractive, but it is a false attraction. The thing cannot be done."

A Remarkable Spirit Photograph.

A Deceased Shopmate Keeps His Promise.



I WOULD like to add my mite of evidence to the growing pile which is establishing "psychic photography" upon the solid foundation of demonstrated fact.

As a student of Spiritualism for many years I have introduced the subject to many friends, with variable results. For five years I worked side by side with Mr. R. H. Turton, and on several occasions tried to interest him in psychic matters by showing him various spirit photographs which I and various friends had secured. He generally greeted the matter contemptuously, and often used the words "bunkum" and "rubbish." On one notable occasion, however, after a long argument, he and I made a compact that whichever of us passed away first should endeavour to give the other some evidence of continued existence beyond death.

Mr. Turton passed away on the 17th of March of this year, the cause of death being cancer. Seven weeks later I visited the Crewe Circle for a psychic photography experiment. I made no appointment, and Mr. Hope and Mrs. Buxton could have no idea that I was coming. The visit was arranged hurriedly, and I travelled by motor. I took a packet of plates with me and conducted the usual examination of the apparatus used. I opened the box of plates and loaded the carrier, and after the exposure had been made I developed and fixed the plate. Everything was in my own hands. As the image came up in the developing dish I noted the face of a man above my right shoulder. The print shows a remarkable likeness of my friend R. H. Turton, and I am convinced that he has thus fulfilled the compact made betwixt us.

I have shown it to his relatives and friends and his shopmates, and they have no hesitation in recognising the photograph. Though none of the relatives are Spiritualists, they assert that it resembles him as he lay in his coffin. No photograph of Mr. Turton had been recently taken, and I cannot discover one which bears any resemblance to this.

Thus did my friend keep his compact, and convince me that memory lives beyond death. L. CHILDS.
42, Glover-road, Lowfield, Sheffield.

Mr. H. J. OSBORN, resuming platform service after his return from a year's tour in America, addressed a Sunday evening service, and lectured on "Spirit Photography" on Monday at St. Leonards-on-Sea. His first meeting in London was appropriately that of the London Central Society, of which he is President. This meeting was in form of a welcome to Mr. Osborn and his wife (Mrs. Jennie Walker), but the absence of the lady was greatly regretted. Nothing could exceed the cordiality of the returned traveller's reception (voiced by the chairman, Mr. W. C. Munday), nor the interest shown in his address, descriptive in part of his journeyings.

Some Scientific Speculations.

William Allan Snaith.

At the present time the whole of the scientific world is in a state of hue and cry over the recent reading of a paper by Mr. Langmuir at the British Association in Edinburgh. The paper deals with the recent discoveries of the exploding atom. To quote one of our weekly reviews, it describes the new theories as follows:—

"The new theory explains satisfactorily very many of the facts that have been discovered during the last one hundred years about the constitution and behaviour of the elements, and enables more successful experiments to be made. One may say that there is no longer any reasonable doubt that matter is composed of little whorls of electricity placed in various orders. The elements are probably not chemically different in the old sense, but may change and be changed by a mere breaking down of the 'electrical' bits, of which they are composed. We first knew this in the case of radium. We now know it of other elements, and suspect it of all. The truth is being tested in every physical laboratory in the world, especially in America and England, and a sort of clearing-house is about to be arranged, when the men of science of all nations may get in touch as to the latest work done on any element. Never was such a hue and cry in the world of science."

From the above it seems quite feasible to me that the spirit friends coming from the other side would act upon the physical bodies of the sitters in a circle set apart for spirit photography in the same way as electricity would act upon the atom, and in the breaking up of the atoms would be able to effect the sensitised plate of the camera in such a way as to leave the impression of the shadow or form of the spirit operator.

Science proves that all matter vampirises upon matter, and that certain chemical bodies coming in contact with each other throw off what could be termed electrons. These electrons must in some way disturb the atmospheric conditions in their neighbourhood. So it is with spirit friends; they bring with them the requisite chemical atmosphere, which acts in a certain way upon the "electric bits" which hold the atoms of the film of the plate or sensitised film together, and in so doing they leave behind them the effect of their presence, which, although it is not visible to the naked eye of the investigator, is nevertheless in existence.

If we have never seen electricity, and are yet prepared to admit that it exists, we should in all fairness be prepared to admit the existence of some other force which is capable of demonstration and not capable of being seen with the naked eye. Personally, I believe in the spirit photography, and we Spiritualists are in the same position as the scientist, the position of being able to demonstrate a given theory so far and no farther, and then leaving the rest to what is termed guess-work, or the forming of an hypothesis. We are then just as much entitled to expect the unbiased investigator to accept our theories as the scientists are.

In conclusion, I would bring this point to the notice of my readers, that as the atom remains one whole body, until the electric current is introduced which causes it to break up, so does the plate or negative remain normal until the introduction of the Spiritualistic medium, when it shows an extra.

Weakness which results in misery to others, is no longer a pardonable frailty, it is a crime. —ANNIE BESANT.

Well, done, friend! I rejoice when I am so readily recognised. Hold fast to that which you have already learned; it will all come in most useful by and by. Your work is far from being over when your poor body is laid away—you simply enter into a new field of adventure and service. Fear not, you will never be weary, and perhaps your next duties will be more congenial. It will be the service such as you are fitted for. No one is misplaced here; there are no misfits. Let your preparation be as thorough as may be. The position you shall occupy here rests entirely with yourself. As you sow, you shall reap. From the Beyond, through A. H. WATERS.

Marriage of Brighton Spiritualists.

A WEDDING that aroused much interest in local Spiritualist circles took place on Tuesday, Sept. 27th, when Miss Queenie May Goodwin, the second daughter of Mr. and Mrs. J. J. Goodwin, leader of the Brighton Spiritualist Brotherhood, Old Steine Hall, was married to Mr. Albert Ernest Lewry, a Brightonian, who is now a member of the Birmingham Police.

After the civil rites at the Registry Office, a short service was conducted by Mr. Goodwin at the Old Steine Hall, which had been tastefully decorated with flowers and ferns. The hymn sung was one of Mr. Goodwin's own composition—"O Love Divine, We Come to Thee." Miss Lottie Matthews was the organist.

The bride looked charming in a costume of white satin with overlace, ornamented with orange blossom. She wore a gold bangle, the gift of the bridegroom, and carried a beautiful bouquet. There were three bridesmaids—the Misses Winnie and Vida Goodwin (sisters of the bride) and Miss Kathleen Lewry (sister of the bridegroom). Mrs. Goodwin, the mother of the bride, wore a becoming costume of pale blue embroidered silk, and the mother of the bridegroom was smartly attired in dark navy blue. Mr. Bertram Caulder, of Kingston-on-Thames, the brother-in-law of the bridegroom, acted as best man.

After the service a reception was held in the lower hall, after which the happy couple left for their honeymoon in London. The presents were very numerous and handsome.

—*

Manchester and District Committee.

THE above group held its quarterly meeting in the Denton Spiritualist Church, Market-street, on Saturday, Sept. 17th. The President (Mr. J. Jackson) presided over a good assembly of delegates and associate members.

The proceedings were opened with a hymn and invocation by Mr. Timms, after which the President welcomed the delegates and associates. He also referred to the great loss sustained by the movement in the sudden passing on of Miss Elsie Stubbs (associate member) and Mr. J. C. Chappell, another earnest worker, also Mrs. Rooke, wife of Mr. Wilfred Rooke, an associate member.

Mr. Chandley, after paying high tribute to the life and work of our arisen sister, moved a vote of condolence and letter of sympathy be sent to Mrs. Stubbs and family in their sad loss. This was seconded by Mr. W. H. Wolstenholme.

It was also resolved that letters of condolence and sympathy be sent to the relatives of Mr. J. C. Chappell and to Mr. Wilfred Rooke, in each case a standing vote being taken.

The minutes of the last quarterly meeting were read and confirmed, and the correspondence read by the secretary, which included several letters of apology for non-attendance.

Mr. Anderton and Mrs. Grimes were accepted in membership as associate members.

The President reported on the arrangements made to date for next year's "Good Friday" Celebrations, and the delegates and associates expressed their satisfaction in the progress made. Reference was also made of the approaching meetings to be addressed by Sir Arthur Conan Doyle, and a large number of names were handed in to Mr. Oaten of those willing to act as stewards.

It was intimated that the Manchester Central and Maskell-street Churches had joined hands in a propaganda effort, and that meetings are to be held in the Ardwick Picture Theatre on Sundays, Oct. 9th, Nov. 6th and Dec. 4th. Dr. Ellis T. Powell, Mr. H. Ernest Hunt and Count Miyatovich being the speakers engaged. The President appealed for other centres to follow the example.

It was decided to hold the next quarterly meeting in November at Bolton (Henry-street) Church, providing arrangements could be made there, failing that to hold said meeting at Pendleton (Ford Lane), who had also invited us.

The meeting closed with a hearty vote of thanks to the local friends for their kind hospitality and preparation of an excellent tea, which concluded a successful meeting.

In the evening at 7 p.m., a propaganda meeting was held, in which the following workers took part: Mesdames

Fittou, Ellis, Miss Miles, and Messrs. James and Page. Vocal items were rendered by Mr. Finnigan. Mr. J. Jackson presided over the early part of the meeting and Mr. Morgan (secretary) over the latter part. It was a very good meeting, and the committee are grateful to the speakers, clairvoyants and soloist for services rendered.—D. MORGAN, Hon. Sec.

Psychical Research.

Facts and Possibilities.

Lecture by Sir Oliver Lodge.

SIR OLIVER LODGE delivered a lecture last week in St. Andrew's Hall, Glasgow, under the auspices of the Glasgow Society for Psychical Research. The subject of the lecture was "Psychical Research: Facts and Possibilities." It was a tribute to the lecturer and evidence of the interest of his subject that the large hall was filled. Admission was by ticket, for which a charge was made, the proceeds of which will be devoted to the development of the library of the Society. The lecture was followed throughout with great attention by the large audience. Professor Macneil Dixon presided, and accompanying him on the platform was Lady Lodge and Miss Irwin, hon. secretary of the Society, and others, including Mr. J. M. Stewart and Mr. J. McIndoe, of the Glasgow Association of Spiritualists, and Mr. A. Vout Peters, the well-known clairvoyant.

The chairman stated that theirs was no propagandist society. They were simply inquirers. Their principle was, let them have the facts and consider them as rational beings. There were two classes of people for whom their society had no use, the people who accepted no evidence however good, and the people who accepted any evidence however bad. All others they cordially invited to join.

THE REGION OF FACT.

Sir Oliver Lodge, who was cordially received, said he felt that it was an important incident in the history of science that Scotland should form such an inquiry research society. If the universe, he said, was not infinite as it might be, it was to all intents and purposes infinite, and if there was any folly which was higher than another it was to say that anything was "a priori" impossible in such a universe. We could make some assertions. We could hardly with safety make denials. It took an immense amount of knowledge to deny the existence of anything. We could test matter by our senses, and we had a special sense organ to appreciate the vibrations of matter. When we touched a hot kettle or a red hot poker we felt the vibrations of the atoms of matter and got the idea of heat. But when we held our hands in front of a furnace or in the blazing sunshine we felt the same quiver, the same vibration in empty space. What did that prove? That space was not really empty. Matter was the great fact that our senses told us of; the ether was the great fact that our intellect told us of, though we had no sense organ for it. Don't let us commit the folly of saying that things did not directly appeal to the senses were not facts. By careful scrutiny of fact science had ascertained that light consisted of the vibrations of ether. Ether had many functions, and one of its chief functions was to weld the material universe into a cosmos and to hold it together, for matter we now knew consisted of separate particles which were welded and cemented together by the ether that united them. The ether did not only convey light but it was responsible for cohesion, for electricity and for magnetism, and now Einstein had shown that it was responsible for gravitation. Ether was much more substantial than matter. Matter dissipated energy. Matter had imperfect properties, and contained within itself the seed of its own decay. No such dissipation of energy had ever been found in ether. Its properties appeared to be perfect.

THE CENTRAL QUESTION.

Another fact which we came across was that some matter was animated. That was to say, it had very peculiar properties of growth and reproduction. We found that matter was acted upon by something which we called life, in the higher stages of mind. Life directed energy, and

utilised matter. Why life and matter reacted he did not know, but there must be some good reason for it. Matter was not the individual; it was used by the individual. The destruction of the instrument was not the same thing as the destruction of the music. The music could not be performed if there was no instrument. That was true, but the music was in the soul of Beethoven, not in the violin he played. (Applause.) Ether and matter together combined to form every visible object. Bodies were composed of both. We knew that matter could be animated. The central question was: Was the ether animated too? He was now going from the region of fact to the region of possibility, to the region of hypothesis. He only led them into that region because he had gradually come to realise that a great number of the facts not of ordinary life but what he might call extraordinary life, which were familiar to him, and no doubt to a good number of people in that audience, required for their explanation this hypothesis, and justified the hypothesis which, however, was only in its infancy and needed more working out. What made him think that the ether was animated? It was because of the great variety of life on this planet. Life caught hold on every old rubbish heap. Everything seemed to struggle into existence. Why did it so struggle? What was the value of existence? There must be a great value, instinctively felt, that led to life. It seemed unlikely that ether had been ignored and not used if it afforded any opportunity at all.

ETHEREAL BODIES.

He also felt that we were not the only intelligent beings in the universe, and if that were so we might suppose that they must have some vehicle, some instrument, some body, akin to this one. They had not a material body. If they had we could see them. But had they not an ethereal body? If so, they would make no impression on our senses. We could only know when we came into contact somehow with their intelligence. The ether would serve as such a vehicle. There was a possibility of communication not limited to matter. That possibility could be examined only by psychical research. We must investigate these obscure phenomena. We must make sure of our facts, and when these facts were ascertained the intellect should be applied to get the meaning of them. To do that we must have a working hypothesis which we should be ready to change, modify, or even abandon, but in the meantime work with it. Suppose it was that he had an ether body as well as a matter body, the conclusion would be that the matter body would wear out. But what about the ether? It was permanent in its properties. If he had an ether body he would go on with it. He would have gone out of their ken because they had no sense for the ether, and they would say he did not exist, that they had to put him in the grave. But they had not. He never was anywhere near the grave. Had they found any facts at all that pointed in that direction? He said, "Yes." The London Society of Psychical Research had discovered mental action apart from matter—telepathy, that was the first step. Telepathy appeared to be entirely immaterial, not carried on with the senses at all. Was it without ether? That he did not know. But telepathy was done apart from matter. Next they discovered that by a physical action movement, objects might be shifted without apparent contact, and his hypothesis was that it was done through the ether, through something that did not impress the senses. There was an explanation for these facts and he was looking for it in the ethereal direction. His working hypothesis was that they were both soul and body; that what they called soul was the ethereal body or the spiritual body, the thing that persisted after the material body decayed. (Applause.)

On the motion of Mr. William George Black, LL.D., a vote of thanks was accorded to the lecturer.

Sir A. Conan Doyle.

SIR A. CONAN DOYLE has addressed large audiences during the week at Manchester, Warrington, and Congleton, but we regret that, owing to pressure on our space, the reports of same are held over till next week.

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FRIDAY, OCTOBER 14th, 1921.

Disarmament and Prayer.

SPIRITUALISTS uniformly look forward to the time when armed conflict shall give place to reason in the settlement of differences of opinion and interests between nations and States, and consequently should be interested in the forthcoming Washington Conference, which is to discuss, amongst other things, proposals for international disarmament. The value of such deliberations cannot be well exaggerated, for just as the possession of a broken bladed knife inclines an active child to cut something, so, we believe, does the trained soldier and the amassing of highly-developed instruments of destruction give rise to the desire to use them and test their efficiency. In civil life rough justice in the North-West Territories impelled every prospector to carry a gun, but the coming of the real "settler" led to the establishment of civilised practices and the submission of disputed matters to the judgment of independent opinion after the hearing of the pros and cons. In our private life we have abandoned the bludgeon of the savage for the mental arbitrament of courts of justice, and though the latter has by no means attained perfection, it is at least superior to its primitive forerunner.

In our national life, however, we still tend to pursue the practices of the savage, and the experience of recent years goes to show that even he who wins must pay a price which is only inferior to the cost of losing. The great difficulty of establishing central courts of arbitration between nations is that the foreign relations of each country, being interblended, all the nations are in some measure interested in the disputes of each, and it is difficult to find an outside and unaffected entity to whom the matters in dispute can be submitted. A tribunal of poised and dissociated judgment (if it can be obtained) must be substituted for the independent view, and this marks a new feature in international relationships, though it is but an extension of a principle which is growing in the relations of labour and capital—the representatives of each endeavouring to settle their differences by a joint conference.

The most valuable preliminary to the Washington Conference is found in the fact that the whole wide world is sick to repletion of strife and bloodshed and the suffering, misery and wanton waste which it entails. It is in the reaction from this that the world's hope lies, but it must never be forgotten that the ideal condition of peace can only be found in a mutual confidence and respect between units who show themselves worthy of trust. It is useless talking of brotherhood whilst men are suspicious of the evil intentions of their fellows. It is folly to talk of fraternity when we merely require others to be fraternal towards us. Real brotherhood is active, and true peace is based on love and duty. Let the cynic sneer at sentimentalism if he will, but for those who realise the actual reality of a spiritual world, love is still the strongest power in the universe.

This leads us to another consideration. How far will the co-operation and inspiration of the spiritual world assist us towards our ideals? The Archbishop of Canterbury has addressed a letter to the Presidents of the National Councils of 25 States asking all the Christian Churches to set aside Nov. 6th "as a day of prayer for Divine Blessing on the Conference." With the Primate's intention we are in profound sympathy, but we have, we confess, little faith in the printed prayer which is circulated and recited as a matter of mere conformity to authority. Prayer is undoubtedly one of the strongest avenues by which individual and collective effort can obtain reinforcement from spiritual sources, but at its root it must be a spiritual aspiration rather than a vocal exercise. We do not hesitate to express the opinion that there is no one thing more abused than prayer, whilst thousands of hours are wasted in so-called prayer which is mere lip-service.

The recent case of Rev. Maurice Elliott (reference to which is made in our Current Topics) is a case which points a moral. The desperate state of the health of a beloved wife, and a conflict of medical opinion concerning the nature of the trouble, and method of dealing with it, had practically exhausted the available earthly resources. Can we not imagine the sincerity and intensity of the appeal of a soul who realised its helplessness? In our opinion, not the appeal itself, but the trustful intensity of concentrated thought became the initial dynamic factor which brought its fitting reaction. If this same intensity could be infused into the prayers of the Churches of Christendom, we feel positive that God Himself and the hierarchy of His angels could not refuse assistance, since even Deity must conform to its high standard of loving service. Can we get that intensity? We fear not! The accustomed intoning of a set form of words uttered as a perfunctory duty will, we fear, stultify the effort at its very source. Mere eloquence and perfect diction may appeal to artistic minds, but prayer is a matter of more than art; it is a question of spiritual mechanics—how much spiritual force can be applied to awaken a spiritual response.

Bishop Weldon deplores the fact that our Book of Common Prayer contains too many prayers for the King. In a sense the complaint is justified; but even so, the tremendous responsibilities resting upon the shoulders of the recognised head of the State make it an act of folly to declare that too much spiritual assistance could be brought to him. King George, however, and his Royal Prince have won their way into the hearts and thoughts of this great nation. They have gained and earned the goodwill and sympathy of the vast majority of the people, and we believe that the constant flow of such goodwill is in itself a volume of thought force which attracts to itself a power flowing into this life from another.

Mere conventionality in prayer is an anachronism. We must tap the living forces of a higher life—we must gain the co-operation of the intelligent and voluntary helpers who dwell there by creating the path of approach to us. In conventional language, we must open the doors of our hearts and draw them to us by pure aspiration and intense desire. We think prayer is a psychic process. We believe in it as we believe in telepathy, and largely for the same reasons. We are of opinion that its help will be invaluable in promoting international fellowship, and we further believe that the deliberations at Washington can be influenced from and by the spirit world if the right psychic nexus is created.

Spiritualists can pray also for the ideals desired, but have an even closer contact. We can solicit and obtain by direct request the help and guidance of the spirit world on behalf of those who sit in conference. We are not unmindful of the risks of national disarmament, which would give an advantage in case of dispute to the nations who could most rapidly apply science, and especially mechanics, to meet a sudden need, but we do believe that such difficulties can be overcome by mutual goodwill, and we do know that just beyond the veil of physical things there are untold millions of intelligent beings who are striving to serve God and goodness by bringing peace on earth. When and if we can focus such energies to practical ends, the day of peace and goodwill will surely dawn.

CURRENT TOPICS.

Our Knight in
Manchester.

SIR ARTHUR'S visit to Manchester has been a veritable triumph. The historic Free Trade Hall has seldom seen greater enthusiasm, or listened with more rapt attention to a carefully-reasoned statement. Shunning all attempts at studied oratory, Sir Arthur's straightforward and typically British sincerity won all hearts and gained for him that devoted attention which leaves a sense of deep conviction. He has certainly gained much in fluency since his previous visit to Cottonopolis two years ago, and appears to speak with less exhaustion. The hearty applause which greeted him when he resumed his seat will long be remembered.

And His
Chairmen.

His Chairmen on the successive nights performed their duties with perfect taste. Mr. W. Cuming Walters is held in high esteem in the city, and the fact that twenty years of careful investigation has brought him to the affirmation of spirit communion has weight with many of his fellow citizens. The reception Rev. Geo. Vale Owen received was tremendous. The Manchester man has a appreciation of the fellow who boldly proclaims his convictions without apology or reservation, and that whether he agrees with him or not. Even the stranger within the gates joined in the welcome extended to the very gentleman.

A General
Summary.

WE must confess that of the two lectures we preferred the former—most Spiritualists did. It dealt with points of personal conviction, and was argued with a wealth of logic which placed the case for immortality and for fuller life in a sane, sensible and appealing light. The stranger within the gates, however, was attracted by the lantern slides, and the photographs of experiments by Prof. Crookes and Geley, and Drs. A. R. Wallace and Crawford carried weight with the sceptic. In the two meetings some 4,000 people were addressed, and despite the cracking of the condenser of the lantern, which necessitated a five minutes' break, the whole proceedings were harmonious and impressive. The "Manchester Guardian" (the most authoritative organ of Manchester journalism) gave excellent reports. This shows the tendency of the times, for hitherto the daily press of the large Lancashire cities has too often been hostile or contemptuous. The presentation of a shower bouquet to Lady Doyle, composed of the red roses symbolical of the Palatinate, aroused intense enthusiasm.

Growing Liberty
of Thought.

IT is interesting to note that, despite the papal bull issued some time since, we noted quite a number of members and even priests of the Romish Church present at the meeting. This is in itself a pointer towards the great future when men will realise the necessity of personal thought upon matters of spiritual life, and realise that men may move in crowds and live in crowds, but they die and pass to their reward as individuals.

Splendid
Warrington.

THE meeting at Warrington on the 8th inst. saw a well-packed hall, a representative platform, the chair in the hands of Mr. E. W. Oaten, and Sir Arthur in his best form, whilst Lady Doyle's pleasing and helpful smile was evidence of the happiness brought by her convictions. The reception accorded to Rev. G. Vale Owen, too, was a striking tribute to the esteem in which he is held in his own district. Some prophets have honour even in their own country. Sir Arthur's visit to the district has encouraged the workers, shaken up the shirkers, and been the means of causing many to pursue further inquiries into our truths.

A Candid
Reviewer.

MR. JAMES DOUGLAS in the Booklovers' Column of the "Sunday Express" pays a high tribute to Sir A. Conan Doyle's new book. He says: "With an ironical smile on my lips I began the 'Wanderings of a Spiritualist.' For years I have regarded his writings about the dead with benign contempt. In private talk with men of letters I have assumed that on this subject he is mad." "But," he continues, "before I had read half the book I found myself in a quandary. Doyle is no fool. He is not only a novelist and historian, he is also a man of action." "It is possible that there might be some method in his madness. He has established his right to be heard, and we may be wrong in refusing to hear him. He is not credulous. . . . It is only fair to assume that our Sherlock Holmes conscientiously exhausts every possibility of error before he accepts the evidence as conclusive proof."

Successive
Stages of
Mental Growth.

AND so from irony, through careful thought, and on to openmindedness, Mr. Douglas leads us to the point where he thinks that there may be something in it after all, and concludes: "I humbly suspend my judgment. . . . Let us examine all the evidence. . . . Let us sift and clarify, weigh and measure. The progressive press at any rate ought to be on the side of reverent research and honest exploration." Spiritualists know that when a man reaches the point where preconceptions give place to the open mind, and is prepared honestly to examine the evidence, he is not far from the kingdom.

A Remarkable
Experience.

QUITE a number of the daily papers have given prominence to an experience of Rev. G. Maurice Elliott, author of "In Converse With Angels." Preaching at Norwich recently, Mr. Elliott told of the illness of his wife and the conflict of medical opinion as to the advisability of an operation. In response to prayers for guidance an "angel" appeared in bodily form, and advised him that an operation was unnecessary, and would have a fatal termination. This spiritual visitant directed him to take his wife to Brighton. The "form" met them at the station and directed them to the hotel, where they met a Harley-street physician, hitherto unknown to them. The doctor was by an apparent coincidence seated next to them at table, and obeying the instructions of the spirit guide, Mr. Elliott subsequently followed him to the drawing-room and entered into conversation relating to his wife's health and angelic guidance. The doctor was able, on examination, to confirm the spirit diagnosis that an operation was unnecessary. The climax of the whole incident is found in the doctor's statement that prior to leaving London he had prayed to be led to someone to whom his knowledge and skill could be of real help.

An Answer
to Prayer.

OF course each of the twenty papers reporting the occurrence described the records as a result of a special interview with their particular representative. But that's a side issue. We have, at any rate, an "angel" in human form, who has sufficient knowledge of earth's conditions to be aware of Mrs. Elliott's illness and of the conflict of medical opinion. Both Mr. and Mrs. Elliott saw this being, and described him as "bright and shining in appearance and dressed in white." He spoke human language and claimed to have been sent by "the Lord" in answer to prayer. This all goes to establish the contention of the Spiritualist that the fulfilment of God's purposes towards His earth children is entrusted to those who have passed from this earth and become fitted by growth and purification to become His instruments. After all, those who have passed through earth's trials are the best helpers for those who still endure its discipline.

For the photo-block of Miss A. Bassinett, which appeared in our last week's issue, we are indebted to the courtesy of the proprietors of "Light."

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.

S.N.U. FUND OF BENEVOLENCE.

SIR,—I have to report income for August as follows:—
Grewe Society, £1; Mr. J. F. Bowerman, 8s.; Cardiff First Spiritualist Society, £2 10s.; total, £3 18s.

I should be pleased if those who sold Hanson Hey photos would kindly remit same. I am looking forward to the annual appeal being a success as in previous years, and am hoping for a good response from Societies, Lyceums and friends. With gratefulness on behalf of the old workers,
yours sincerely,
MARY A. STAIR, Hon. Sec.

14, North Street, Keighley.

THE BRITTEN MEMORIAL.

SIR,—The "crying need for the establishment of centres throughout the country for personal investigation by the intelligent public" into the claims of Spiritualism that is so strongly emphasised in your editorial in the issue of Sept. 30th of "our paper" has been for many years the object that the Memorial undertaking has been striving to meet, but although much support has been given by individual donors and certain Societies, for which the Trustees are deeply grateful, the general response to appeals made from time to time has not been sufficient to permit of any practical work being done, beyond the formation of a small but useful library.

In March Mr. Hervey Carter, of Openshaw, promised to give £1,000 to the Memorial Fund on condition that the sum of £2,000 be raised by the Spiritualists throughout the country, which can easily be accomplished by an average donation of 4s. by each of 10,000 persons to whom Spiritualism has brought peace of mind and comfort. It is not a large sum in the particular, but in the aggregate would achieve great results.

All donations will be promptly acknowledged by
A. W. ORR, Hon. Sec.

2, Wilmington Gardens, Eastbourne.

SOUTHERN DISTRICT COUNCIL OF THE S.N.U.

SIR,—With reference to the charge made in "Truth" in its issue of July 13th last, the following extract from a letter sent to Dr. Vanstone from one of our churches attached to the Southern District Council is forwarded for information and publication in your next issue, as the above Council consider such action imperative in the best interests of the movement:—

"You are naturally taking legal steps to defend your character of the serious charges. You will quite understand, too, that until the case is settled, it will be wiser for Churches and Societies who have bookings with you to release you from such engagements, as you will need all your spare time to obtain the necessary evidence to confound your traducers, while, in addition, the general public will hold false views of our meetings if engagements were filled while the case is sub-judice."

Will you therefore please co-operate with the Council in this action, and insert in next week's Two Worlds.

J. G. McFARLANE, Hon. Sec., S.D.C.

SPIRITUALISM: ITS RELATION TO SOCIALISM.

SIR,—In these discussions the following points are often overlooked. The majority of capitalists are also labourers, labouring with mind instead of muscle. Most heads of businesses work long hours, not only at their offices, but planning and thinking at home, and often—in these harassing times—when they ought to be asleep. This labour ought to be well paid for, as all will agree. If it is not well paid for, good business brains will have no incentive to work hard. I believe that, consequently, a "Socialist" country would be better run than by a free country in which ability is allowed its reward.

The talk of "master" and "man" is the usual way of stimulating the "man" to class hatred, and I do not believe

—does any Spiritualist believe?—that hatred does any good. And under ANY form of government there will be masters and men. If there is government there must be governors, which is only another name for masters. True, they might be elected ones instead of men who have risen by their business ability; but are we sure that the vote would elect better men than are produced by the natural selection of the competitive system? The main point is that there will always be rulers and ruled, masters and men, so long as brains differ in ability. Lenin and Trotzky are masters in Russia at present, with subordinate masters under them. The masses are under a tyranny, and they are starving!

I have nothing to say for capitalists who do not work. But these are comparatively few. Most capitalists are hard workers, and any labouring man who has sixpence is a capitalist to that extent. These terms are not so hard and sharp in definition as one might think from their popular use.

J. ARTHUR HILL.

STRANGE CHRISTIAN BELIEFS.*

SIR,—Mr. S. De Brath expresses a wish not to pursue his criticism of the facts contained in my pamphlet further, but it is obvious that the matter cannot be allowed to remain in this unsatisfactory condition. His first criticism referred to the forged "Lord's Prayer," which is proved conclusively (chapter i.) to have no more connection with Jesus of Nazareth than the forged "Sermon on the Mount," as it is merely a bastardised form of the far more ancient Jewish prayer known as the Kadish, as translated by Rev. John Gregori (page 7).

In declining to investigate the sources from which the author of "Bible Myths" and the author of the article in "Facts Worth Knowing" derived their facts concerning the origin of our forged gospels (p. 47), he adopts an attitude which can only be described as puerile by any real searcher after truth; and I still hope that he will study closely that remarkable book, "Bible Myths," as it will prove a real revelation to him.

GAMBIER BOLTON.

*"Strange Christian Beliefs and the Coming Universal Religion." Price 1s. 3d. post free, from THE TWO WORLDS Office, Manchester.

SIR,—Would Ruth Schwartz oblige us with "the Hebrew prayer called Kaddish," which she states is the Lord's Prayer? There are, it is true, slight resemblances between I. Chronicles xxix. 10 to 14, etc (the reference given, Chronicles xxx. 10 to 14, is obviously an error).

W. GREGORY.

THE BIBLE AND SPIRITUALISM.

SIR,—I consider Mr. May's statements re the above singularly opportune, as new Bibles, with their gross exaggerations and wild, bewildering romancing, are continually cropping up in order to oust the old Bible from its revered stronghold. There is a general haziness as to how we got our Bible—a haziness which is the source of unspoken doubt and fruitless controversy. Perhaps the reason for this is that the continuity of the book cannot be traced. It behoves us to remember that it is but an English translation after all, made by fallible men, and only to be regarded as the inspired Word of God in so far as it faithfully represents what prophets and evangelists wrote thousands of years ago, in very different languages and under very different circumstances from ours. With regard to the obscenity mentioned, "to the pure ALL things are pure." E. P. PRENTICE.

SIR,—The article in our paper of Sept. 30th on the above subject admirably illustrates the bemused state of mind of many of those who regard the Bible as an authority, instead of taking truth for their authority. Mr. May is neither a careful reader nor fair in his arguments. I never mentioned a word against the literary standard of the Bible, and pointed out that the book should be regarded as "literature and not dogma." Neither did I intimate that those who have a reverence for the book were ignorant, and I deprecate the foolish egotism which pervades Mr. May's article. Dr. Faber's remarks on the Bible may be a tonic for anaemic minds, but it does not affect the issue.

The third paragraph of Mr. May's article shows such a confusion of mind that I am astonished that he allowed it to appear. Mr. May may regard the Bible as the greatest of all, but, despite it, the spirit world found it necessary to break the silence of the tomb. The Bible could not give a proof of the existence of the spirit world, and when Mr. May states that Spiritualists have to go to the Bible to prove a proposition and doctrine of Spiritualists he makes a statement which he must know is not true. Spiritualists do, and often do, point out that the Bible contains records of phenomena similar to those which happen in our seances today, but that is altogether different from the statement Mr. May makes. Why is it those who worship the Bible find it difficult to be intellectually honest?

Mr. May challenges me to point to any filth or obscenity which is not the reflection of my own mind. Without making any claim to be superior to my fellows, for, like Napoleon, I say, "What I assume, you too shall assume," I risk the retort that Mr. May will probably make, namely, that I do point to anything, the filth will be in my own mind, and simply draw his attention to an incident that appeared recently. "There has been filmed a drama entitled, 'The Dawn of the World,' which was to have appeared in Manchester. The Religious Tract Society drew the attention of the Manchester Corporation Watch Committee to the film who refused to allow it to be shown on the grounds that some of the incidents were indecent. To quote the 'Manchester Guardian': 'These were a somewhat prolonged incident concerned with Lot and his daughters, and the other with Solomon and the Shulamite. When it was seen again by the Manchester Watch Committee these episodes had been eliminated, but various criticisms of detail were still made. The scenes showing the Plagues of Egypt were thought to be unpleasant, and the temptation of Joseph by his wife was thought to be too realistic.'

The irony of the above lies in the fact that it was a religious organisation which demurred to the exhibition, and that the film has already been shown in other places. It simply shows the differences of opinion which exist even among those who regard the Bible as God's Word, and simply the argument of Mr. May to pieces. Possibly Mr. May has some magic key to explain these incidents, but he knows no film censor would allow the speech of Rabshakeh on the walls of Jerusalem to be put on a film if that incident was filmed (Isaiah xxxvi. 12). Mr. May seems to be unconsciously aware that there are unpleasant—I use a mild word—things in the Bible, as he emphasises the necessity of reading it in the open air, presumably because there is not much danger of moral contamination. Personally, I have a book that I can read by my own fireside.

To say there is nothing in the Bible contrary to nature or to those impudent assertions for which no proof is required. The writers of the Bible may have believed the statements they made were true, just as Mr. May believes them to be, but there is a world of difference between believing and knowing, and the long warfare between theology and science is evidence of the falsity of Mr. May's statement.

But enough has been said, except that my statement of the influence of the Bible has invariably been cast upon the side of the exploiter and against the exploited. Mr. May may wriggle and say that is due to the clergy, but they get their inspiration from the Bible, and they were as likely to be right as Mr. May. There is one Pope already, our Government has no room for one, and Mr. May's claim to an infallible way of reading the Bible is a claim simply for Mr. May and no others.

W. H. EVANS.

VALUABLE EVIDENCE.

SIR.—Recently I attended the usual Sunday evening service at Gladstone Hall, Nottingham, as a stranger, and heard from the lecturer and clairvoyant—Mrs. Cannon, Radford—a somewhat (to me) remarkable chapter of coincidences and actual happenings of my boyhood days.

My grandfather's house was depicted, its varying rooms, their positions, where they led to, their composition; the then existing stable and its occupant, a favourite mare of my grandfather's—long since passed away—further described in studied detail, as it were. The clairvoyant, I learned, has never been in the neighbourhood

of the scenes described, and as it is over 40 years since my boyhood days, this clairvoyance proves powers beyond human pen or manipulation. A message from these old times conditions was given me also, quite individually, characteristic of my then guardian, and concerning my present circumstances, which this message aptly fitted, and which was evidently given from the other side as a pilot for me through trying times.

A. B. BEEFHAM.

London College of Mediums.

THE members' meeting was held at 30a, Baker-street W.1, on Wednesday, Sept. 28th, Mrs. Mary Gordon presiding. There was a good attendance, and prospects for the winter looked very bright.

The President's address dealt mainly with the objects of the college, and called on each member to realise that only through having perfect units could we have a perfect whole.

The financial report showed that the college was still in debt to some members of its executive. Considering the heavy expenses incurred in launching the idea, this was only to be expected, but the debt is now very small, and the members will be circularised with a view to placing the finances on a stable foundation.

The secretary's report was very encouraging. In spite of great difficulties and determined opposition, the college had become firmly established, with a membership which was very satisfactory for the present, and showed signs of future expansion. The consultative conferences on the fourth Wednesday of each month had been well attended, and the discussions had been general and very helpful.

The executive submitted several proposals, and after discussion it was decided to establish the following classes: (1) Study of Psychic Photography, Mr. W. T. North. (2) Study of Trumpet Phenomena, Mrs. C. Seyforth. (3) Psychic Development, Mrs. H. Davidson. (4) Elocution, Mrs. Leechman. (5) Student Members, Mr. Connor.

The fees for all classes are 10s. 6d. per quarter, payable in advance. It was decided to admit visitors to the consultative conferences on an admission fee of 1s.

Owing to the increase of secretarial work, Mr. W. P. George, 53, Little Ilford-lane, Manor Park, E.12, was appointed assistant secretary. It was decided to hold a social in December in aid of the funds.

You were talking about Jesus at noon. Here's a point you did not mention. If Jesus was the kind of Jesus your Church says he was, he would not be much good up here where we are all spirits. God did not mean a Jesus like that, for so few people, and for so short a time. We all love Him here because He's been on earth just like us. Just think of your love for mother and me and brother. Put it all together, multiply it by a million, and love Him like that. Let Him be your hero, and try to be like Him. That's all you need do. The religion God wants you to have is very simple—so simple that most folk miss it.—From the Beyond, through A. H. WALTERS.

THE "Freethinker" puts the following old fact into new language: "Whether an opinion is of value depends upon whether the man who gives it understands the subject on which he is speaking, and whether it is one on which it is possible for him to know more than anyone else. The opinion of a trained chemist on the interaction of different elements is interesting and deserves respectful attention. His opinion on the making of an apple dumpling may be of no value whatever. An authority is an authority only on a subject on which he is an authority. It seems almost unnecessary to say that, but experience shows it to be one of the most urgently needed lessons." Precisely so, but the "Freethinker," too, often omits to note that only the man who has investigated psychical phenomena is, therefore, entitled to be called an authority on this subject. Since Spiritualism has been for its adherents a matter of investigation rather than belief, Spiritualists logically become the best authorities on the subject.

REPORTS OF SOCIETARY WORK

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

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

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

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

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

SPECIAL REPORTS.

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

BARROW-IN-FURNESS.

ON Sunday, Oct. 2nd, at the Orange Hall, our F.O.B. services were held. A very attractive musical programme was provided and rendered by the choir and friends. Mr. Bennion presided at the organ.

During the interval Mr. J. Owen, in a very forcible manner, dealt with the difficulties and sacrifices of our prominent early pioneers, concluding with an earnest appeal to provide necessary comforts for those who were in need. The appeal met with liberal response.

BRISTOL : DIGHTON HALL.

ON Sunday, Oct. 2nd, Mrs. Mary Gordon, of London, delivered two addresses in the above hall. Large audiences, listened with rapt attention to her well-reasoned discourses.

On Monday evening Mrs. Gordon replied to questions in an interesting and able manner.

On Oct. 9th the services were conducted by Mr. Jones, of Cardiff. Mr. Martin presided.

BIRMINGHAM : SALTLEY.

ON Thursday evening, Oct. 6th, we held an "All Souls' Day" service, which was conducted by Mr. A. Taylor. Mr. J. Ward occupied the chair, about 45 members being present. An invitation was extended to all associate members who were willing to accept the seven principles to enrol as full members. Mr. Taylor explained the Seven Principles, dealing with each one separately and fully.

Another pleasing feature of the gathering was the beautiful flowers brought by members in remembrance of their arisen friends, and also the loving messages Mr. Taylor was able to give to them.

BIRMINGHAM : HANDSWORTH.

WE were favoured on Sunday and Monday, Oct. 2nd and 3rd, with a visit from Mrs. A. Jamrach, of London, for the purpose of conducting special propaganda services in this district.

On Sunday morning and on Monday afternoon and evening the services were held in our own church, 30, John-street, Villa Cross. On Sunday evening the Grand Picture Palace, Soho-road, was engaged, and when Mrs. Jamrach rose to give her address on "What is Spiritualism" there were 620 persons present, and the greatest possible interest and attention was shown as the lecturer drove home point by point. At the close of the address hearty applause was given.

Clairvoyance was given after the address, and was of a thoroughly convincing character. Walter Jones, Esq., J.P., of Stourbridge, presided, and was supported on the platform by a number of well-known Spirit-

ualists, including some of our own church members.

This visit certainly resulted in valuable propaganda work being done which will, we hope, help the work of Spiritualism generally in and around Birmingham. A vote of thanks to the lecturer and the chairman was carried unanimously.

BULWELL.

ON Sunday, Oct. 2nd, the services of the Hazel-street Spiritualist Church were conducted by Mr. S. H. Elvidge, of Carlton, Notts., who gave addresses on "Go ye into all the world and preach the Gospel" and "I go the way of all the earth, be thou strong, therefore, and show thyself a man." Clairvoyance was given by Mrs. M. H. Pearl, of Bulwell.

On Sunday, Oct. 9th, in the afternoon, Mrs. M. H. Pearl gave a short address and clairvoyance. Evening, Mrs. H. R. Brown, of Nottingham, spoke on "Spiritualism: its objects and aims," followed by clairvoyance.

FERNDALE.

IT is with deep regret we have to announce the loss of the physical presence of Mrs. E. Jones, who passed to the higher life on Thursday, Sept. 28th, 1921. She was one of the faithful members of the Ferndale Spiritualist Church, and was the wife of the treasurer, Mr. R. Jones, of 2, Pine-street, Ferndale. The mortal remains were interred at the Ferndale Cemetery on Monday, Oct. 3rd, when Mr. W. H. Evans, of Merthyr, officiated. The interest taken at the graveside by the attendants was intense. The remarks were altogether new and thought-provoking. The hymn, "Nearer, My God, to Thee," was sung at the house, and "I Hear the Angels Singing" was sung at the graveside.

LONDON DISTRICT COUNCIL.

ON Oct. 5th the London District Council held the second of the autumn and winter series of propaganda meetings, this being in conjunction with the Little Ilford Society. The large Hall of the Carnegie Public Library, Manor Park, was filled to overflowing with an audience who listened with great interest to an able and instructive address by Mrs. Cannock on "Spiritualism a rational religion."

The address was followed by clairvoyant descriptions by Mrs. Laura Lewis, D.N.U., the descriptions and a number of names being fully recognised. The Council feels that the two meetings already held augur well for the future, and desires to thank all the friends who give their services for their work, and also to the friends of the Little Ilford Society, to whom it is indebted for much kindly help and co-operation, realising that it is only such devoted and disinterested labour which makes these meetings possible.

LONDON : LEWISHAM.

THE above Society celebrated its fourth anniversary at Limes Hall on Oct. 9th. Mrs. Beaumont-Sigall gave an address in the afternoon and most successful clairvoyance, all except four descriptions being recognised.

Tea was supplied to all who were able to remain to the evening meeting. The platform was tastefully decorated with a quantity of flowers, which were afterwards sent to local hospitals, and the hall was well filled for the evening meeting. Mr. E. Beard was the speaker for the evening. This was his fifth annual visit to us, having

assisted at the opening ceremony. Society was started in the middle of the Great War.

LONDON : CLAPHAM.

A VERY enjoyable evening spent on Wednesday, Sept. 28th, at the Clapham Society, on the social of the season. A full programme of dances, musical items and solos successfully carried through. Dances by the tiny pupils of Mad. Vennet were very pleasing, and showing exceptional ability, reflecting credit on their teacher. Mr. Finch to be congratulated for the fine rendering of his solos. Mr. L. Rees humorous songs were enjoyed. Dolly Richards proved her ability the well executed pianoforte "Idyll." Miss Della Gould, applauded for "Spring Song," "You Pass By," and "My Little Heart With You." Mr. Bryant's songs were very much appreciated.

Mrs. F. Kingstone ably carried her duties as chairman and M.C.

The services of Mrs. Jewell as pianist, were much appreciated.

HARVEST FESTIVALS.

DARLSTON. — We held our harvest festival services on Sept. 25th, when we were crowded out. Good addresses were delivered by Mr. Wiggins, of Walsall. Our thanks are due to all the gifts to make this festival a grand success. We also thank the friends from Brownhills, Walsall and Wolverhampton for their presence and support.

EXETER, MARKET HALL. — On Sunday and Monday, recently, we held our harvest festival services. Mrs. Barnstaple, of Cardiff, being the speaker and clairvoyant. Once again our numerous members and friends assisted to produce a most excellent display of flowers and fruit. The hall was beautifully decorated and made a true symbol of a spiritual thanksgiving. At the conclusion of the service on Monday a sale of the fruit and vegetables took place, helping to swell the funds of the Society by £18 5s. Mrs. Barnstaple's addresses and clairvoyance were heartily appreciated by large audiences, and altogether our harvest thanksgiving was a fine effort, and we thank our many friends for its splendid success.

HEBDEN BRIDGE. — We commenced our harvest thanksgiving services by holding a circle on Saturday night, Oct. 1st. Two services were held on Sunday, when Mrs. Cannock, of London, who has conducted the harvest festival services for several years, was the speaker. Her addresses on "Opportunities" in the afternoon and "Time for God" at night were highly appreciated by large congregations. Accompanied on the organ by Mr. J. Horsfall, special harvest hymns were sung. There was a large and varied display of fruit and flowers. On Monday afternoon Mrs. Cannock addressed a meeting for the ladies, and was the speaker in the evening at a most enjoyable open meeting. The collection amounted to £9.

HETTON-LE-HOLE. — On Sunday, Oct. 2nd, we held our first harvest festival. Mrs. Huntley, of Chester-le-Street, giving an address on "The parable of the sower," followed by clairvoyance. She also addressed the children. Solos and duets were rendered by Lyceumists, and William Archer, a Lyceumist, gave the principles of Spiritualism. We had a splendid display of fruit, vegetables and flowers. Mrs. Nichol ably officiated at the organ. A good audience and a good time.

LONDON, MANOR PARK. — A splendid collection of flowers, fruit and vegetables opened our thanksgiving

on Sunday, Oct. 2nd. The service started with healing at 11. In the afternoon, the Lyceum received a visit from Little Ilford Lyceum, a delightful children's service. At 6-30 the church was packed. Addresses by G. R. Symons and Mr. Mead were given with earnest attention. The service was made more enjoyable by the rendering of the anthems, "I Shall Dwell in the Land" and "Lord, How Manifold" by the choir. The gifts were distributed to members and the local hospitals, who deeply appreciated the kindly action.

LONDON, PLUMSTEAD. — On Sunday, Oct. 2nd, we held our harvest festival services, which were an immense success. Mrs. Hester Lines gave a splendid address on "Harvest of Souls." Clairvoyance followed, 12 descriptions, together with names, being given, and all were finally recognised. At the close of the service in conjunction with the local Board of Guardians, 47 widows with children were given a parcel of grocery, followed by the distribution of all the vegetables. Sweets and fruit were distributed to the children while mother filled the bag. A few needing help of the Church were also attended to. The fruits were also sent to the infirmary. The weight of the largest loaf was 38 lbs. Can it be beaten for weight? On Monday a private circle was held by Mrs. Lines, many being unable to gain admittance. The officers and committee desire to thank Mrs. Lines and the many friends for their help.

SOUTH LONDON SPIRITUALIST MISSION. — On Sunday, Oct. 2nd, the above mission held its harvest festival, the morning circle being conducted by Mrs. Still. In the evening Mr. C. J. Williams opened the service with a few well-chosen remarks, after which Mrs. Hudson rendered a solo, which was greatly appreciated. Mrs. E. Cannock addressed a crowded assembly on "Immortality," at the conclusion of which the choir, under the direction of our organist, Mr. H. Lister, sang "Praise ye the Lord, O Jerusalem." Mrs. Cannock then gave clairvoyant descriptions, all being recognised. Thanks are due to the various members for their gifts of flowers, fruit, etc., also to those who so tastefully arranged them. At the close of the service the gifts were disposed of, some to the sick and needy and the remainder sold, and the proceeds, £2 4s. 6d., added to the building fund.

LOUGHBOROUGH. — We held our harvest festival on Sunday, Oct. 2nd, when Mr. Nixon, of Leicester, gave an address on "Though ye have eyes, ye see not, and ears, ye hear not." Also clairvoyance.

MERTHYR TYDFIL. — The harvest festival services were held on Sunday, Oct. 2nd, and on Monday, Oct. 3rd, the speaker on Sunday afternoon being Mr. J. H. Davies (the President), who gave an address in Welsh on "The parable of the Sower." In the evening Mrs. G. Hughes (Pontypridd) spoke on "The feast of harvest," and delighted the large audience present. Mrs. Griffiths gave clairvoyant descriptions. The meetings were continued on Monday evening, after which the sale of the harvest gifts took place.

MONKWEARMOUTH. — The harvest festival services were concluded on Monday evening, Oct. 3rd, in the Co-operative Hall, Green-street, with a visit from Miss Hill. On Sunday afternoon the Rev. Geo. Cole, of Windy Nook, discoursed ably on "The meaning of death," and in the evening addressed a large congregation on "The place of Spiritualism in modern thought." Misses E. B. Blacklock and R. Colling were the soloists, and Mr. A. Walker presided at the organ. Mr. J. Benn occupied the chair.

NEWPORT, MON. — Harthy-street: The harvest festival services were held on Sept. 25th, when two very effective meetings were held in the afternoon and evening. The chief feature of the afternoon meeting was the naming of six children with the spirit names of Victory, Lily, Violet, Carnation, Sun Flower and Tulip, by the chief guide of Miss Rogers. May Meads recited the "Rose of Life," and the choir rendered the following choruses from the "Spiritual Songster": "Open the Door for the Children," "Children's Day Welcome," "God Speed the Right," "Seeds of Promise," "Heart Flowers," "Tell Me Not in Mournful Numbers" (Psalm of Life) and "Hand in Hand With Angels." A trance address was given by Miss Rogers entitled "What a man soweth, that shall he also reap," followed by most accurate clairvoyance. The place was very prettily decorated.

PAIGNTON. — The harvest festival services were held on Sunday, Sept. 25th, when addresses and clairvoyance were given by Mr. Evan Powell, late of Merthyr. He was supported at the evening service by Mrs. Christie, and a solo was rendered by Mr. T. Sharland. The chair was taken at both services by Mr. H. P. Rabbich, President. At the evening service a list of those having made gifts in honour of their friends who had passed over was read, and followed by two minutes' silent prayer. The church was very tastefully decorated. An "electric illuminated text" designed and fitted by Mr. L. S. Nosworthy was very effective. Miss Barrett presided at the organ. On Monday a social evening to welcome Mr. Evan Powell took place, when solos were rendered by Mrs. Moyland Jones, Messrs. T. Sharland, and J. Rossiter, Miss Matthews recitation, and Mr. G. Bowhay read a very deep and impressive inspirational paper, "What God thinks." Addresses of welcome were given by Messrs. Rabbich and Christie. Mr. Evan Powell suitably replying. The proceeds were in aid of the church and new building funds, and amounted to nearly £18, and with a previous collection taken a fortnight ago, amounted to £30. This is very gratifying. A site for the new church has been given, and plans for the same are in the hands of the building committee.

PORT TALBOT. — On Sunday, Sept. 25th, the above church held their harvest festival services. We had a splendid display of flowers, fruit and vegetables kindly given by the members and friends. The services were conducted by Mrs. Piper, of Mountain Ash. She took for her address in the morning, "Behold, a sower went forth to sow. Some seed fell by the wayside. The fowls came and devoured them up." In the evening the room was packed. The subject was "Life—mechanical and spiritual." Both addresses were admirably dealt with. On Monday evening we had another treat when Mrs. Piper gave some of her psychic experiences. Each address was followed by clear and convincing delineations. We regard Mrs. Piper as a worker of exceptional quality.

ROTHERHAM. — On Sunday, Sept. 25th, the harvest festival services were conducted by Mr. Hossell and Mrs. Mand, Mr. Ainsworth, vice-president, occupying the chair. On Monday a public tea was held, and a good number sat down to enjoy the good things provided, after which a social evening, coupled with the sale of fruit, etc., concluded the proceedings.

SHEFFIELD, Attercliffe. — The harvest festival services were taken by Mr. and Mrs. Bain, of Newcastle. Mr. Bain's address was most inspiring and very helpful. Mrs. Bain favoured us with descriptions of spirit friends. We had a fine array of fruit, flowers and vegetables. On Monday a tea party was held. The week-end services

resulted in a collection of £6-10s. Our thanks are due to all members and friends, including Mr. and Mrs. Bain.

WEST MELTON. — On Sunday, Oct. 9th, our harvest festival services were conducted by Mr. and Mrs. Haywood, of Mexborough. The fruit, vegetables, flowers, etc., were tastefully arranged in the Adult School, kindly lent for the occasion. Mr. Haywood's address was most appropriate, and was listened to with rapt attention. Mrs. Haywood gave clairvoyance of a highly spiritual order. Mr. Bullock presided.

WISBECH. — On Sunday and Monday, Sept. 25th and 26th, the above Society held their annual harvest festival, and to the delight of the members and friends, it has been two days of great rejoicing owing to the generosity of Mr. T. Racey, (one of the oldest members) having purchased a nice large hall which will accommodate 350 people. Mr. A. Punter, of Luton, impressively dedicated the building to God and the angel world as a Spiritualist church. Mr. Punter also performed the ceremony of naming a little boy of one of the members, and followed with clairvoyance. In the evening Mr. Punter addressed a full hall on the subject, "God is Love," followed by delineations, all of which were recognised. Miss Baxter beautifully rendered "The Holy City." A tea was provided on the Monday, over 50 being present. Mr. Punter related a few of his wonderful experiences, and gave descriptions, fully demonstrating the joyous reality of spirit communion. A vote of thanks was offered by the President, Mr. H. Stimpson, to Mr. Punter and all those who assisted.

MEETINGS HELD ON SUNDAY, OCTOBER 9th, 1921.

BARRY, Atlantic Hall. — Mrs. Marshall, of Cardiff, gave an address on "Spiritualism and loving service." Mr. Marshall followed with clairvoyance.

BRISTOL, Universal. — Mrs. Clempson, of London, gave an address on "Life and its possibilities," followed by clairvoyance. Mr. Scatcherd presided.

United: Mrs. Bloodworth, of London, was the speaker and demonstrator. Mr. Taylor presided.

Clifton: Miss Mary Mills gave addresses and clairvoyance.

CARNFORTH. — We were pleased to have with us this week-end Mrs. Shearsmith, of Manchester, who always attracts a large and attentive audience. Her message was very spiritual and comforting, and her clairvoyance was remarkably good.

EASINGTON LANE. — Mrs. Stewart read a paper on "What Spiritualism has come for." Miss Robson read messages received clairaudiently, followed by clairvoyance. President in the chair.

LIVERPOOL, Daulby Hall. — Mr. Berry, of Worcester, occupied the platform at both services. In the evening he gave an address on "Some admissions of the Church." Mr. E. A. Keeling presided.

LONDON, Brixton. — Mrs. Malloy gave an address on "Progress," and Mrs. Clements followed with clairvoyance.

E.L.S.A.: Mr. Muspratt took as title for his address "Vision," and Mrs. Muspratt gave clairvoyance.

Fulham: Morning circle. Evening: Mrs. Podmore gave an address and clairvoyance. — Pros.: "Sunday next at 7, Mr. H. Boddington; Thursday, Oct. 20th at 8, Mrs. JAMRACH."

Little Ilford: Mrs. A. Boddington discoursed on "Truth, and what it stands for."

London Spiritual Mission: Morning, Mr. Ernest Meads gave an address on "The early followers of St. Francis."