



THE TWO WORLDS.

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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. 1779—Vol. XXXIV.

FRIDAY, DECEMBER 16, 1921.

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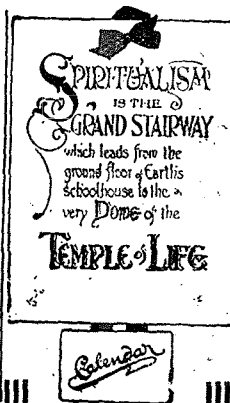
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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1779—Vol. XXXIV.

FRIDAY, DECEMBER 16, 1921

PRICE TWOPENCE.

Original Poetry.

What She Could.

Only a loving thought to cheer the pilgrim on his way,
Only a tiny wreath of love, a peep of Heavenly day,
Only glad words of life and hope, of golden light—a ray.

Only the echo of a song by the fair angels sung,
Only a rift within the cloud to hearts with anguish wrung,
Only another shimm'ring pearl on Truth's fair necklace strung.

Only a touch on aching brow, a cup of water cold,
Only another straying one brought safely to the fold,
Only another harp soft touched in streets of shining gold.

—E. P. PRENTICE.

The Value of "Authority," or, The Value of Great Names.

Richard A. Bush, F.C.S.

"HAVE any of the Scribes and Pharisees believed?" is a frequent question when a new thought or an unexpected discovery is presented to the people. It arises from a craving for "authority," and this attitude of mind takes long to die. It is based upon a fear of independent judgment, partly instinctive, partly because most of us have found that independent thought meets with strong opposition when it goes beyond certain conventional limits, and particularly when it touches or attacks vested interests, religious, social, or political, corporate or personal. There is also the fear of being thought singular—a sign of moral cowardice.

When shall we learn that a mistaken idea is not necessarily foolish and certainly not sinful? This attitude of mind is especially noticeable in the domain of religion, where it has been carefully fostered by the priesthood, and its effect is still too frequently seen in those who think they have discarded all the bonds of their earlier upbringing. Such is the tyranny of thought and custom.

There are many things, often of great importance, upon which the ordinary man in the street is as competent to form a correct judgment as one embellished with an academic distinction or degree. A person may be cured of a long-standing disease by some unorthodox means or by a technically unqualified healer. That healed person and his intimate friends are probably better authorities as to the reality of the cure than any medical man. Or, say two men quarrel, and it leads to a fight; one kills the other. There are witnesses, one of whom is a learned University Professor of Psychology, or a noted alienist. Is the professor necessarily a better judge of the anger than any of the other on-lookers? If counsel for the defence pleaded that the two men were only larking, and that the deceased killed himself by accident, would the alienist be a better judge of the incident than commonsense Dick or Harry? Or again, in the case of identification of a body, would an expert in physiognomy be more reliable than mother, wife or husband? And likewise in regard to many of the phenomena and experiences in Spiritualism, an average person with an open mind is just as capable of arriving at truth as a degreed scientist, many of whom have enquired into the subject with any but an open mind.

When Spiritualists welcomed the publication of "Ray" and "by Sir Oliver Lodge, or the entry into their ranks of

Sir Arthur Conan Doyle, it was not because they had discovered anything that was not already known, or that they had invented a new method of testing phenomena, but because it was recognised that their deserved reputation would be helpful to the cause, and they appreciated gratefully the courage of these gentlemen in facing the sneers and criticisms of the public and their own personal acquaintances.

Let it not be thought that this article is written for the purpose of depreciating the value of trained and expert opinion. That would be foolish. We must, of course, value properly and give considerable amount of deference to the deliberate statements of experts and trained thinkers, but it is necessary to remember that a degree does not confer omniscience or infallibility upon a person, even in his own special subject. For which purpose it may be well to give briefly a few noted examples of unwise "expert" dogmatism in order to check any tendency there may be to "caput inflatum." They are taken without bias from the realm of politics, religion, physical and medical sciences, commerce, industry, etc.*

STATE AFFAIRS.

It is common history that nearly all great political reformers have in their birth been vehemently opposed on the plea, by Great Names, that the suggested measures would be disastrous to the State. We have seen the very dangerous rebel of to-day sometimes become the respected leader of to-morrow. To give a recent example: Mr. John Burns was once imprisoned as a dangerous demagogue, and later became an honoured Cabinet Minister.

When the Boers were given a liberal constitution immediately after the Boer War many of the most respected and experienced politicians thought it would prove a fatal mistake for the British Empire. The Rt. Hon. A. J. Balfour was one of them. Examples of errors of judgment by the ablest statesmen could be given ad nauseum.

THE CHRISTIAN CHURCH.

At the risk of undue repetition, the case of Joan of Arc must be cited, as it is too apropos of the subject to be omitted. "Your voices," said her priestly judges, "are the enemies of mankind, masquerading as saints and angels." "These messages," says Father Bernard Vaughan of Spiritualism, "come from the principalities and powers of the world of darkness and from the spirits of wickedness in hell." His Church has recently canonised Joan as a saint, and the Bishop who condemned her had to eat his own words. I wonder if Father Vaughan reads history?

Galileo was forced by the infallible Church to make the following recantation: "I, Galileo, being in my 70th year, a prisoner and on my knees before your Eminence, the Holy Gospel which I touch with my hands being before my eyes, adjure, curse and detest the error and heresy of the movement of the earth." In those days it was believed that the earth was fixed, and that the sun moved round it. The Holy Church affirmed it to be true, and punished those who maintained otherwise.

Religious persecution has been the bane of humanity the world over. No strongly established system has been guiltless. But mediæval Christendom, forgetful of its primary principles of liberty, love and toleration, seems to have been more ferociously intolerant of freethought than any other. This is not the place to review that part of her history, yet it may be good to remind the Protestant Anglican section of her incapacity to deal wisely or kindly with the independent movement (Congregational), with the great saint, George Fox, and his followers, or with Wesley and many others.

* The examples are gathered from various sources, including "Light" and THE TWO WORLDS.

The Church hates to learn. J. W. Colenso (Bishop of Natal), a notable exception, wrote a critical treatise showing that the verbal inspiration and Mosaic authority of the Pentateuch could not be maintained. He admitted, notable soul that he was, that he was taught by the objections of native (African) Christians! He suffered much persecution in consequence of his views. How many bishops of the Anglican Church would declare to-day that Colenso was wrong?

Archdeacon Farrar published a book in 1879 entitled "Eternal Hope," in which he disputed the doctrine of eternal punishment. It aroused a bitter controversy, and was considered a dangerous doctrine. How many bishops will uphold the doctrine to-day? How many bishops and clergy would preach now that unbaptised children go to hell? Thank God that they do learn in time. In the Church prayer book prayers for various people begin by appealing to the love, mercy, goodness, knowledge or wisdom of God. In the prayer for the clergy and people mentioned, it has been found necessary to appeal to His power of working miracles: "Almighty and everlasting God, who alone workest great miracles, send down upon our Bishops, etc." Let us all join fervently in this prayer.

PHYSICAL SCIENCE.

When Benjamin Franklin brought the subject of lightning conductors before the Royal Society—the most eminent body of scientists in the United Kingdom—he was laughed at as a dreamer, and his paper was refused admission to the philosophical transactions.

Professor Tyndall was heard to say that the phonograph was impossible at a time when the phonograph already existed in Mr. Edison's laboratory.

Young's proofs of the undulatory theory of light were held up to ridicule by the scientists of his day. Sir Humphrey Davy laughed at the idea of London ever being lighted by gas. The French Academy scorned the astronomer Arago when he wished to discuss the subject of the electric telegraph.

Sir William Barrett related some time ago that a learned professor had ridiculed to him the idea of a telephone, as an American toy of no practical value. Lord Kelvin was asked if he thought flying would be possible. He replied that it was a childish fancy. Lord Fisher wrote recently in "The Times" that the Royal Society said the man was mad who predicted aeroplanes.

Dr. Lardner, in reference to the idea that a steamship could cross the Atlantic, said, "It is absurd. It is impossible that it can carry sufficient coal to perform the feat; therefore I will undertake to eat any steamship, coals and all, that crosses the Atlantic." He put his ideas in a pamphlet, some copies of which were taken to New York on the first steamship that crossed to America.

The discoverer of partheno-genesis in moths was openly referred to as a liar. The discoverer of capillary circulation was considered a mountebank.

MEDICAL SCIENCE.

Jenner's discovery of vaccination was denounced by many leading doctors of his time as a useless and dangerous practice. In those early days it was the non-professional people of position who encouraged its practice. Since then people have been prosecuted for refusing to allow their children to be so inoculated.

Harvey met with considerable opposition from his confederates to his views as to the circulation of the blood.

Medical men made the stethoscope a laughing stock when first introduced. Now they always carry one.

The attitude of doctors towards Mesmer and Elliotson was vilification and opposition. When a Mr. Ward amputated the leg of a patient above the knee whilst under hypnosis at the Bartholomew Hospital, and the case was reported to the Medical and Chirurgical Society, they refused the testimony of all concerned, because incredible and absurd, and even if true, they said, it was contrary to the will of Providence, pain being intended to be part of a surgical operation.

When it was no longer possible to pooh-pooh the fact of steam locomotion, some doctors asserted that to travel at the terrific rate of 40 miles an hour would produce a

dreadful nervous malady, and they even found a name for it, viz., "delirium furiosum."

The treatment of constipation, diarrhoea, cough, consumption only 30 years ago was the exact opposite of what it is to-day. The writer's own grandmother was scarred in many places by the prevalent practice of blood-letting. But woe betide anyone at that time, thinking that the doctors were wrong! It is impossible to estimate the number of people killed by such false medicine.

The attitude of the medical profession towards the "unqualified" but most efficient bone-setter, Mr. J. Barker, is a disgrace to the noble profession of healing.

INDUSTRIAL.

When George Stephenson said to a Parliamentary Committee appointed to enquire into a railway matter that a speed of 30 miles an hour might be reached, the exam barrister considered this statement so opposed to common sense that he said he would ask no further question of a witness.

It is reported that when Westinghouse explained ideas of using compressed air to brakes of trains to Vanderbilt, the latter said, "I have no time to talk to-day. Good day."

MISCELLANEOUS.

When convicts brought nuggets of gold down Melbourne to sell, the wiseacres insisted that they had introduced from another country. Mr. Stutchberry, expert geologist, was sent over by the British Government to investigate, and he reported that he could not find trace of gold. The Colonial Office told him that Hargreav, an uneducated digger, had found gold, and he replied officially, "that he had been exploring that very district and could see no evidence whatever of precious metal. The district in question afterwards became a most important gold-mining centre.

A few years ago an oil painting said to be by Rembrandt was sold for £20,000. One of our most noted experts, Mr. W. B. Richmond, R.A., was most emphatic as to its genuineness. Subsequently it was proved that it was not a Rembrandt and the sale was annulled. The "Daily Telegraph," commenting upon the case (it got into the law courts), remarked that "it became obvious early in the trial that if the final decision had to depend on expert evidence, it could not well have had a less firm foundation."

In 1876 Sir Wm. Barrett proposed to the British Association that a committee of experts should be formed to enquire into the question of thought-transference or telepathy. The suggestion was derided, one eminent scientist saying that thought-transference did not exist, could not exist, and that if all the Fellows of the Royal Society gave evidence in its favour he would not believe it. This very "impossibility" is now eagerly seized upon by scientists opposing 'Spiritualism', to explain away nearly all its phenomena.

Science still holds the water diviner in contempt, and this is reflected in the treatment meted out to the dowser elsewhere. The following is taken from the "Star" newspaper: "Mr. Stephen Kelley was lately senior wireless engineer of the 3rd Light Horse Brigade, Australian Engineers. He was out in the Gallipoli campaign when our soldiers were dying with thirst. Sapper Kelley went out wounded though he was, and indicated many places where water could be found. Borings were quickly made, and pumps fixed, and soon everyone was amply supplied with water. He said that sufficient water was found to supply 100 wells. Many of the springs discovered were less than 25 feet below the ground. Every man of the 100,000 troops had his water-bottle full. In 1915 he was invalided home and then invalided out of the Army as unfit, and he had to fight the authorities for his temporary pension of 7/6 per week. His offers to go and find water on any front in the world was rejected."

What is this unseen demon that works so unfortunately in the mind or soul of the intellectual? All the authorities I have mentioned by name were, and are, noble gentlemen and undoubtedly deserve their reputation. This is not written to deride expert opinion, but simply to ask for more humility from them, especially when approaching the subject of Spiritualism. Oh, that no one would say

in the future, as did Professor Tyndall, "Between mind and matter there exists an intellectually impassable chasm," or "The spirit is the last thing I will give into" (Sir David Brewster). "I have settled the question on a priori grounds" (Herbert Spencer), on the more recent example of Professor Clodd. Mr. J. Cuming Walters, M.A., offered to submit his personal experience in psychic phenomena to that worthy opponent for his judgment upon them. He replied, "I don't want to hear them. My mind is made up." If he does not want to examine the evidence, he has no right to deny it.

May I remind them of Hamlet's exclamation: "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy," and also of the great Teacher's prayer: "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and has revealed them unto babes!"

He who is always denying for fear of accepting error will never discover truth. The over-credulous may be deceived in some things, but he collects more truth than the persistent sceptic.

The Law of Immortality.

Andrew Jackson Davis.

As the body and soul, as one, constitute a complete microcosm, so does the inner indivisible spirit contain all ideas and principles. The child witnessing the rearing of a building takes pleasure and feels an interest in the structure. Perhaps, being a Baconian reasoner, you say that the young mind should learn to build. Nay, that would be an attempt to acquire the principles of architecture. The mind, the spirit, can acquire "facts" only. The harmonial idea of education is to interrogate the young spirit, the thinking mind, and elicit therefrom the principles inherent, but slumbering. He who from sheer necessity built the first hut was compelled to call upon genius within the spirit's fountain. The savage in the wilderness, like the scientific scholar of civilisation, must first question the principles of architecture which live within the mind.

Again, the child hears the sounds of arbitrary words, and by imitation learns to pronounce them. But "words" correspond to "facts," and merely refer the true thinker to the inherent principle of vocal commerce. The mind can become a recipient of words only, not of language. Whence came the first conception of language? At once the reasoner replies: It flowed from the spirit's fountain. Man early found an irresistible necessity urging to vocal and gestural utterance. He found the key of sound in duet time, which led to the invention of words. Language began in the spirit fountain, and thence incarnated itself first in hieroglyphs, next in pictures, lastly in sounds which are economical and easily used, for they suggest signs or letters which we carry in our pockets, send across the globe, or in books take to our homes and schools.

Sounds, letters, pictures, and symbols are external, and were originally designed to communicate the mind's true meaning. But orthography and etymology seem often to be diverted from their primary uses, and made to cover thoughts instead of expressing them. It is proper to become acquainted with the sounds, symbols and facts of language, yet the spirit is the fountain of that principle which gives the sound and the symbol their existence. Much experience in the superior condition satisfies my mind that the principles of grammar are also inherent, and may be evolved by education.

Again, there is commerce between friends and families, between the buyer and seller, between the producer and consumer, and between the different and separated nations, all of which springs out of the spirit. Some minds say that commerce is the result of perpetual physical necessity. It is the soul that begets and realises the outward necessity and it is the soul that brings into existence the benefits of architecture, language and commerce. There is, for example, commerce between the stomach and liver, between the head and feet, between the right hand and the left, between the right arm and the left side of the cerebellum, and vice versa; all which goes to establish the harmonial

doctrine, that there is a principle of commercial equity and free trade presiding within man's spiritual organisation. The inward principle goes out and incarnates itself in the physical structure of ships and all other commercial and mercantile conveniences. Yea, thoughtful reader, the principle comes from the inward fountain. And I tell you truly, that there is more moral beauty and grandeur in your spirit than is taught from pulpits or dreamed of in legislative halls. Strange that men should bend in servile homage to priests and bibles and ancient proverbs and parables, while so much can be found which is purer, grander, wiser, and more sublime, within the very fountain whence the elder bibles and sermons were originally drawn—the inward source to which commerce, language, architecture, and all ethical principles owe their existence.

Again, here is philosophy, by which word is meant the mind's love of wisdom. Was this taught by Greece or Rome, or did the ancients absorb it from Syria and Egypt? The thinking organs are much benefited by studying the philosophies of the nations, but the principles of wisdom, and of that love which, through knowledge and thought, reaches the golden ore, live intrinsically and co-exist in the spirit. I well know that certain forms and egotisms of philosophy were born in Egypt, cradled in fostering Greece, and put to sleep in the sensual lap of Rome; that they awoke once more and bloomed out in Europe, and are even now flowing through thousands of thinking minds. But must individual man listen to the egotisms of the ages and sages in order to love wisdom? He has it in him by nature! Both the source and gratification are there implanted. The power to put a question presupposes the power no less to answer it. Man loves to know. He drinks deep and quenches the very thirst which was started by the demands of his own spirit.

Again, men go out of themselves to find religion. But they find only the symbols, the forms, the rituals, and ceremonies, the playthings and expressional processes of the inherent principle. Formal manifestations and festival days, to a certain extent, are inevitable, and should be intelligently encouraged. Hence, I should favour the employment of music which excites and teaches ideality.

Certain qualities of music populate the whole mind with beautiful and holy prayers. Also, as another religious ceremony, I would favour that kind of prayer which, instead of speaking high phrases in the ear of heaven, brings the lone widow a barrel of flour. The best prayers are those which tend to the overcoming of evil with good. Such ceremonies in religion are suggestive and salutary. They are, as it were, seeds and harrows and hoes round about the roots of the soul which help the spirit to fruitfulness and the attainment of private happiness. But if religion can only be attained by going outside of ourselves, or to priests and rituals and sacred books, how desolate would be his condition who should find himself cast away on an uninhabited island amid a trackless waste of waters. According to the present false theology, he would indeed be "without God and hope in the world." But, according to this interior philosophy, he would at once begin to grow from the ingeminal source of all principles.

The omnipresent intelligence of God, in the immutable principles of mind and matter, would, in due season, inform his spirit, and his religion would be pure. He would worship the sun and obey the earth in its revolutions; and seed-time and harvest, cold and heat, summer and winter, would be alike welcome and beautiful. What wonder that there are persons in Persia, and throughout Hindostan, who worship the sun, stars, and other natural and beneficial objects! Such bodies suggest animation and perfectibility, and the invincible and divine are exhibited by their incessant operations. The human intellect is the recipient of theoretical religion, but the source whence all pure spirituality springs is the spirit itself.

ECCLESIASTICAL RED TAPE.—As a Chinese seaman was about to be buried in the Church of England part of Cardiff cemetery recently, the clergyman refused to conduct the service on the ground that the man had not been baptised, and another clergyman had to be obtained. We wonder whether his Maker will refuse to receive him.

The Origin of the Conception of Good and Evil Spirits Sent Down by Jehovah, and of Satan or the Devil.

G. Henslow.

JEHOVAH Himself was thought to have been the moving cause of man's misdemeanours before the return from captivity. Afterwards an imaginary being was thought to exist as making men to sin, whom the Jews called "Satan," i.e., "Adversary," or the Devil.

There are several expressions used in the Old Testament up to the time of return from captivity in Babylon, which in their literal meanings would imply the belief that God Himself was actually the prime source of man's iniquities by means of evil spirits. The few following examples will illustrate this remarkable conception.

In the time of the Judges we read how God sent an evil spirit between Abimelech and the men of Shechem, and the men of Shechem consequently dealt treacherously with Abimelech (I. Judges ix. 23).

Whatever may really have been the cause or suggestion, it is an "abstract emotion," or a "feeling." Now, primitive man, like our children, cannot realise an abstract idea. It must be in concrete form, that is, what can be grasped by the senses. Therefore, the ancients could not conceive how abstract ideas, wishes, emotions and passions could arise spontaneously from within a man's mind, just as they could not realise the conception of a God, if he be not presentable in some concrete form, as in idol worship. Hence, "Jehovah" or Yhveh, of the Babylonians, had originally to be the moon god with the Semitic race. Such was the origin of the God of Israel (see Isaiah's condemnation of new moons and Sabbaths, i.e., every quarter of the month, for the moon regulated the divisions of the year (Is. i. 13)).

Similarly, the name of the deity carried all the concrete ideas concerning the God Himself, so that, as Dr. Sayce observes, "a God without a name could not exist." The old craving for a concrete, visible image of the Deity lay at the bottom of the demand for Aaron to make the golden calf.

Hence was it conceived that an intention to do a wrong thing must have come from without the man; but as no possible source external to a man was known to exist, except Jehovah Himself, He was thought to be the source of the sinful thoughts as well as all good intentions.

To make a man do a good or a bad action, it was imagined that God sent down a good or bad spirit to rest upon or enter the man, though he was really responsible himself, and originated or entertained the good or bad idea in his own mind.

Thus, when Moses had gathered several men of the elders of the people, it is said that "the Lord came down in a cloud and took of the spirit that was in Him, and put it upon the seventy elders, and when the spirit rested upon them they prophesied" (Numbers xi. 25). Similarly, "The spirit of the Lord came upon Othniel, and he judged Israel" (Judges iii. 10).

When Samuel had anointed David, "the Spirit of the Lord came mightily upon David from that day forward" (I. Samuel xvi. 13). As examples of evil spirits from the Lord, we read as follows:

The Spirit of the Lord began to move Samson in Mahaneh-dan, where he sees a woman who pleases him, and he asks his father to get her to him as his wife. "But his father knew not that it was of the Lord, for He sought an occasion against the Philistines. Now, at that time the Philistines had rule over Israel." Then follows the story of Samson's riddle. The result was, "The Spirit of the Lord came mightily upon Samson, and he went down to Askelon and smote thirty of them." Similarly at Lehi he slew a thousand Philistines.

Again, when Saul heard the words of Jabesh, "the Spirit of the Lord came upon him, and his anger was kindled greatly."

On the other hand, after Saul's disobedience in the matter of the Amalakites, "The Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him."

This could be driven away by David's playing on the harp.

Present-day explanations are simply that Saul's good or bad temper was aroused, according to circumstances.

The next kind to be mentioned is a lying spirit. "There came forth a spirit who said he would entice Ahab." The Lord said, "Wherewith?" And he said, "I will be a lying spirit in all the mouth of all his prophets." And the Lord said, "Thou shalt entice him, and shalt prevail" (Kings xxii. 22, f).

Ezekiel has something similar. "If an idolatrous person come to enquire of Jehovah, I, the Lord, will answer him myself. If the prophet be deceived, I, the Lord, have deceived that prophet, and will destroy him" (Ezekiel xvi. 1).

The next is an important case for it reveals the truth of the contention that those quotations of what the Lord or Jehovah are supposed to have said, are simply the human way of attributing all abstract ideas to the Deity.

"The anger of the Lord was kindled against Israel, and He moved David against them, saying, Go, number Israel and Judah" (II. Sam. xxiv. 1).

Joab, the captain, urges David to abandon the design. "Why does my Lord, the King, delight in this thing?" He evidently lays the blame upon David. David finally takes the sin upon himself, so the Lord offers him a choice of three penalties. He chooses a pestilence, which slays 70,000 men, so that Jehovah is thus said to commit the slaughter on innocent men because He, Jehovah Himself, had moved David to number the people.

To appease Jehovah, David built an altar and offered burnt offerings, and so the plague was stayed.

If we now compare this account with its parallel in the post exilic Chronicles, we read, "Satan moved David to number Israel" (I. Chron. xxi. 1).

This is the first occasion when "Satan" (i.e., the "Adversary") is mentioned. The conception of an evil spirit of god distinct from a good god was acquired in Babylon, probably from the Persian ideas. Henceforth man's iniquities, bad intentions, etc., are all attributed to this imaginary bad spirit. He appears frequently in the Book of Job, and again in the New Testament, as at the last supper Satan is said to have entered into Judas. St. Peter asks of Ananias, "Why hath Satan filled thy heart to lie to the Holy Ghost?"

We thus see that, although the emotions, desires, intentions or whatever may be the cause of the first impulse in the mind, the man himself is really considered to be responsible. Christ and the apostles emphasise this fact. Our Lord said, "What cometh out of a man defileth him," i.e., his vile intentions, or where St. James writes, "Let not a man say when he is tempted, 'I am tempted of God,' for God cannot be tempted with evil, and He Himself tempteth no man. Each man is tempted when he is drawn away by his own lust and enticed."

Jesus is said to have been "led by the Spirit to be tempted by Satan." Similarly, in the Lord's Prayer we say, "Lead us not into temptation." But we now know that these are metaphorical expressions, as St. James tells us we are really tempted by our own minds. Satan, or the devil, therefore, never was a real living being, but a personification of evil in man himself.

This abstract, metaphorical acceptance of Satan re-appears in St. Paul's expression of Christ being made to sin, and that "sin was slain on the cross."

Christ was nominally a sinner, because he was on the "tree," for all such were "cursed" being criminals. He, as it were, became "sin" (not a sinner) a representation only of sinful man. Consequently "sin" could be slain symbolically, because Christ had undertaken to play the part, character, or role of sin, presented in the great drama of the cross.

St. Paul, then, would have everyone do the same, for the true Christian has "crucified the flesh with the passions and lusts thereof."

As Jehovah was in early history supposed to be the maker of wrong-doing in man, so was He also regarded as the author of diseases in man, as in the following instances.

The threat for disobedience to the laws of Jehovah was that He would make plagues wonderful, bringing all the diseases of Egypt upon the Israelites. Also every sickness and every plague which is not written in the

book of the law, will the Lord bring upon them until they are destroyed (Deut. xxviii. 58). As a case of individual punishment, we read, "The Lord smote Jehoram with a terrible disease" (II. Chron. xxi. 18). On the other hand, through the Gospels, devils are associated with diseases of all sorts, as the cause of them. Thus a dumb man has a devil, and when the devil was cast out, the dumb man spoke (Matt. ix. 32).

Rev. C. L. Tweedale Defends Sir A. Conan Doyle.

The Rev. Percy Hobson, having written to the "Yorkshire Post" against Spiritualism "in anticipation of the visit of Sir A. Conan Doyle," and having given an account of the suicide of a Spiritualist in support of his action, the Rev. Charles L. Tweedale, who supported Sir Arthur on the platform, replied as follows:—

SIR ARTHUR CONAN DOYLE AND SPIRITUALISM.

Sir,—I think it would have been the better and more reasonable course if the Rev. Percy Hobson had waited until Sir Arthur Conan Doyle had given his lectures in the Albert Hall, before endeavouring to "anticipate" matters by this story of the suicide of a Spiritualist. He would probably have learned that Spiritualism holds out the most solemn warning against suicide, and that the action of the person he described no more represents or reflects the tendency or the teaching of Spiritualism and modern psychological research than the suicide of a Churchman illustrates the tendency or reflects on the teachings of orthodox Christianity.

Mr. Hobson has given us one case. Here is another. A few years ago a curate of the Church of England was found groping his way about a piece of waste ground with both his eyes torn out and blood streaming down his face. In literal obedience to Christ's injunction, "If thine eye offend thee, pluck it out," he had torn out both his eyes with a piece of bent steel wire, and this and the eyes were found close at hand in a clump of nettles. A full account appeared in the papers at the time.

Now, Mr. Hobson says, "If Spiritualism leads even only one to destroy the life which God has given, we should do all we can to stem its tide of error," and applying his own argument, we should be compelled in strict logic to say: "If Christianity leads only one to tear out the eyes which God has given him, we must stem this tide of error."

What an act of folly and injustice, of utter unfairness, it would be to condemn orthodox Christianity for the misguided actions of some of its adherents. Had the world not been able to discriminate between the teachings of Christianity and the actions of many calling themselves Christians, Christianity would have been discredited long ago. For every case of suicide among Spiritualists there are a hundred cases among orthodox Christians. The newspapers present us with cases nearly every day, but no sensible man would dream of using this fact as an argument against orthodox Christianity.—Yours etc.,

CHARLES L. TWEEDALE.

Weston Vicarage, Otley, Dec. 3rd, 1921.

THE MENACE OF DEATH—To a Spiritualist death means a not unwelcome release from a world of stupid, aimless conflicts stirred up by ignorant men of all classes who can take no point of view but their own. As a Spiritualist I want to see the Seven Principles reduced to practice by all classes alike. Fine words will not do.—S. DE BRATH.

MIND MASSAGE—It is no use massaging the face unless you first massage the mind. Smooth out the mental wrinkles first, then do a little delicate smoothing and tapping with the finger-tips if you will. But mental massage is really important because it prevents the lines of worry and ill temper forming. The secret of the power, success, and achievement of great and wise men has always been found in their mental tranquility, especially at crucial moments. The basis of all the different ways of teaching mental science to-day is a quiet mind, and it is no exaggeration to say that it is also one of the elements which make up the best prescriptions for a good complexion.

Man's Value.

Crom; H. Warren.

Is a man's value only to be gauged by the grinding labour now considered necessary to supply him with sufficient food to keep the breath in his body? Is that all that God made man for—that he should become nothing but a horrible, grinding, sweating machine, until life has become a cruel horror, and a fearful dread assails him when he opens his eye from the deadening sleep the past labour has induced; sleep, the only consoler, the only real pleasure in life that a man can look forward to? I say without any hesitation that if this is what God made man for, then He is not a just, merciful God, but a hideous devil, and all the Church teaching is a disgusting lie from top to bottom, formulated to keep the masses quiet and submissive, and allow the driver-devils of the human race to sweat work out of them for their individual advantage.

This is what life has come down to—a low, common grind for others to have the advantage of in human comforts.

There is something seriously wrong in the scheme of civilisation and the doctrines howled by the religious when nine hundred and ninety-nine out of every thousand of human beings are made to feel that they are only allowed to exist if they work until all desire to live is gone out of them, and that the real proceeds of their labour filters, by direct and indirect means, but always, into the pockets of those who have constituted themselves their task masters, and that really there is nothing else in life.

Is the mere fighting for food by the masses the sole object in life? If so, it were better if all the new-born babies were smothered at birth, and their souls saved from the deadening horror of life, and the race should be taught it is criminal to create children to be afterwards worked to death.

As I believe in a merciful and all-powerful God, I feel convinced the present condition of servitude in which the world has been brought by the greed and brutishness of a small inhuman section of it is quite contrary to His wishes, and it will presently die away, either wiped out by His wrath, or the driver-devils be crushed in their guilt, and their evil influences be brought to naught. This is not the Millennium so lauded to the skies, but the ordinary evolution of God, the law of compensation, the balancing of forces.

What will be the after-life of a driver-devil? Will God still make driver-devils of them in the world to come? What will there be for them to drive the poor ruck of humanity about for, so that they can gain? Gold there will be none, and the incentive—food—will be gone. What will the poor driver-devils do? Drive themselves to keep their hands in for the time when they hope to be reincarnated to grind the faces of yet unborn humanity?

What an atrophied, diseased mind must be that of the man who wilfully makes himself a driver-devil by choice, and what must his real awakened mind think when he rouses himself in the hereafter to find that the schooling he has gone through here is all lost. Greed no longer exists, as there is nothing to be greedy for, and his greed has dragged him into a perfect slough of despair.

ALL an occultist can do is to open the door to him who is behind, that he too may see through.

SPIRITUAL INJUNCTION.—Truth, allied to, or expressed by, a life in correspondence, is the Alpha and Omega of the Christ spirit in mortality. Mere opinions count not. They may be as varied as the weather, so long as the mortal acts as he believes, and has arrived at such belief through a desire to rank as a child of God. Then, be he Papist or Protestant, black or white, his entry into the heaven of peace and happiness is assured. Be tolerant. Thou mayst only fight when it is clear beyond all controversy that the motive of the other springs from selfishness, greed, jealousy, or self-glorification. A follower of our Master thinks first of others—himself, last of all. See to it that thou, our friend yet in the flesh, remember these things in thy daily traffic with thy brethren.—From the Beyond, through A. H. WAITERS.

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NOTICE.

"The Two Worlds" Office will be closed on Saturday, Monday and Tuesday, Dec. 24th, 26th, and 27th, and on Monday, Jan. 2nd, for holidays and stocktaking.

The Forgiveness of Sin.

THE sense of right and wrong is co-existent with rational consciousness. The sense of comparison which we recently alluded to enables us to determine the good from the bad by comparing our best acts and thoughts with our worst. Whatever may exist OUTSIDE us, there is a tribunal WITHIN us which condemns or approves our every act and intention. We believe it is quite customary for men to excuse themselves to themselves by pleading special circumstances known only to themselves, but when every excuse has been made, there still remains the sense of guilt or virtue.

Standards of moral conduct are variable in accordance with the degree of development of the individual. The cannibal felt no qualms of conscience when feasting on the body of his enemy, but would scorn to eat those who had "eaten his salt." The patriot feels no compunction in slaying his enemy in thousands, but abhors individual murder. There are those, however, who are as far above the patriot as he in his turn is above the savage, and the public conscience is gradually rising to a point where war shall be no more because its horrors do more violence to the consciousness of men than the sacrifice of their bodies.

The moral consciousness of men—the sense of sin and guilt—is an unstable equilibrium, and it is the duty of a progressive race to see that the mean standard rises with each successive generation.

In times when life was a thing of terror, when an enemy lurked behind each bush, when every slip was liable to bring upon one the vengeance of the person offended against, one could well look outside himself for his accuser and his punishment. To-day, however, with a higher standard of consciousness, the great accuser is found within. That man has lost everything worth having who has lost respect for himself! Sin in its final analysis is largely the departure from that standard of conduct which the inner consciousness tells us we are capable of.

To say we sin against God is merely to assert that we break laws of our being which our experience has discovered. The true offence is the laceration of our own consciousness and the infliction of injury upon our fellows. We have duties to ourselves and duties to our fellow-man. The former contains the obligation of progressive betterment, and the unfoldment of our inherent powers; the latter demands that the harmonious association of men be gradually improved, and wherever wrong has been done the sense of justice within us should prompt immediate reparation

for the past as well as the effort to prevent its recurrence. It will be seen, then, that there are two sides of approach to the subject, both implying personal effort. Firstly, an effort to right the wrongs done, and, secondly, a determination to strengthen the weakness within us, which allowed the committal of the offence. Every sin, therefore, becomes in the end a violation of our own nature, and we think there is no escape from this conclusion. Personal responsibility for one's actions is the basis of moral life.

Spirit communion illustrates this fact in vivid fashion. We are often brought into contact with those in the spirit world who live in the grey shadows of a remembered past. Unworthy lives have imposed upon them a legacy of memories, and this in its turn brings a sense of degradation through self-accusation. On the inner side of life it would appear that the consciousness, released from the inertia of the flesh (which is largely a dense screen, through which sensation dimly reaches us) is far more sensitive than this side the veil. The reactions from the sensations, memory are far more acute, and in consequence remorse and conscience is considerably more acute.

In addition, however, to the sense of self-degradation we find amongst our communicators that injuries done to others during their earth life appear as a form of debt. They are weighed down by the consciousness of the injurious effect which their conduct has produced on others, and a wonderful body of testimony exists pointing to the fact that progress and happiness is impossible to the suffering soul until forgiveness is obtained FROM THE PERSONS OFFENDED AGAINST. Every Spiritualist could quote cases of this type from his seance experiences.

It is just here that the foolish and immoral doctrine of vicarious atonement for sin finds its condemnation. Another person may act as a friendly "go-between," linking the offender and offended. He may lay the groundwork of approach between the two, but the frank admission of offence and the generous extension of forgiveness is the sine qua non of the offender's happiness and progress. Sometimes, of course, the sense of injury sets up resentment, which causes forgiveness to be refused, but this merely transfers an offence to the other side.

We have acted on scores of occasions as a go-between linking some miserable self-convicted spirit with someone on earth, to whom he was morally in debt. One case in particular occurred some years ago. A young man became the victim of the drink habit, and went to an early grave leaving his widow (a woman of weak health) to struggle with the upbringing of three children. An awakening conscience speedily showed him the colossal burden he had placed upon that struggling soul, and it was his hell—we can think of no worse—to look down into the family life, to see the hardships suffered, and to know that he was fully responsible therefor. He assured us that peace could only come to him by the confession of his fault and the extension of his wife's forgiveness. She was a young woman, and in the ordinary course of things his misery might be prolonged for forty years, until in fact, she too, quitted the body of flesh. Fortunately she was able to obtain an interview with him at a seance. Confession, contrition and an appeal for forgiveness made a harrowing scene, but the breach was healed and peace came to him. Much of his present joy and happiness arises from the fact that daily he is able, with help and advice, to direct the family activities. Is it strange? No, we think not. From the moment of that seance and rapprochement the fortunes of the family gradually improved, until now, thirty years afterward, father, mother and children are all enjoying peace of mind.

Eternal justice! Aye, and in the interests of a growing humanity. If a man come to my house as friend, and by evil courses destroys the harmony of my home, dissipates my joy and breeds discord and suspicion, shall he go to God and ask forgiveness? No self-respecting God would surely listen to his appeal until he had first done all that was humanly possible to right the wrong, to confess his fault to me, to sue for my forgiveness, to make reparation as far as such was possible. This done, he would still be sensible of his own innate weakness, as the result of which the offence was committed, and there would then lie before

him a period of self-development by means of which his vices would be controlled or expunged, and his virtues heightened. Then, when he had done what the powers entrusted to him had made possible, let him go to God, if he will, and methinks Deity would be made glad by the exemplification of the law that even sin, by its attendant suffering, is a net that draws men out of the slough of self-debasement.

If, therefore, you have offended against your fellow, hasten—yes, hasten—to confess your fault and make the amends within your power. Men may regard it as a weakness, but the angels of God will rejoice at the strong, brave man who realises the laws of eternal justice. "Agree with thine adversary whilst thou art in the way with him."

CURRENT TOPICS.

Rouse Rouses Swansea.

REV. CHAS. ROUSE is still on the war-path, and recently held meetings at Swansea, where his statements were publicly questioned, leading him to make reference to "turbulent Spiritualists." We are informed that interruptions only took place when Mr. Rouse referred in disrespectful language to Rev. Vale Owen; to Sir A. Conan Doyle as being "only known hitherto as a writer of detective stories." The audience looked over such gentlemanly (?) remarks as "A Spiritualist was a quack who gave drugs which poisoned the mind and soul."

Satan Denounces Sin.

A GOOD deal of amusement was caused by his remark that the profession of a medium was a money-making one, and immediately proceeded to push for a good collection, as he had given up his work to devote all his time to this crusade. Many a medium has given up his work to devote his time to useful mediumship. Hence, it appears that if one should be unpaid, so should the other. We never heard of a medium receiving £10,000 or £15,000 per year, yet we are satisfied that many of them are doing far more good to the community than York or Canterbury.

A Useful Comparison.

THIS just enables us to say that we often hear the wild "inexactitude" that mediums are a "money-making" class, but if Mr. Rouse will examine the records of wills at Somerset House, and find us a dozen mediums who died possessed of £1,000, we will find him a hundred parsons who died possessed of £10,000. We happen to know a few score mediums who face a train journey and take three services on Sunday for a fee of 10s. 6d. We should be sorry to think that Mr. Rouse was ever offered such a miserable fee.

Support the F.O.B.

WE also know that there are many mediums who have devoted 25 or more years to mediumship, who are only kept from actual want and the poorhouse by the tender care of the National Fund of Benevolence. We are pleased to note that there is an upward tendency in our treatment of our workers, but we have a long way to go even to approximate to the remuneration granted to the poor curate. Since the Rev. Chas. Rouse's church is one of our wealthiest corporations, it does not lie in his mouth to act as the accuser of anyone on these matters.

"Thou Shalt Not Bear False Witness."

MR. ROUSE has again refused to answer questions or to debate the matter. He systematically refuses to verify his statements, despite repeated requests, and we can only conclude that many or most of the statements made by him have no foundation in fact. We can imagine no occupation which is more at variance with a clergyman's ostensible duties than that of touring the country to abuse his fellowmen, and ignore the ninth Commandment. Of one thing we are sure, the public want Spiritualism because they are spiritually starving, and are sick of theological stones.

A Word to our Societies.

SINCE this man will not (we suppose because he cannot) justify the public statements he makes, and since he will not toe the line by answering questions or meeting an opponent in fair debate, we suggest that in every town where he is advertised a reply meeting should be arranged. Don't wait till his meeting is over. You know exactly what he will say. Advertise a reply meeting. Let Mr. Rouse's audience know of your meeting by hand-bills distributed at his. Britons love fair play, and the majority will gladly listen to the other side. Mr. Rouse will act as advertisement for you. We hope he will continue his campaign, and we think that Spiritualists in every town he visits should hail him with delight, and be thankful for the publicity he gives them. We never resent opposition. If you know how to make use of it, it's an opportunity to lay your case before the world—if not at your opponent's meeting, then at one which his presence will advertise. Don't complain of attacks. Be thankful for them, and turn them to good account.

Mr. J. Douglas' Articles.

MR. JAMES DOUGLAS continues his articles in the "Sunday Express," and recently alluded to the shoal of correspondence which his articles have brought him. The frantic efforts of some of the creedalists to resurrect the devil, and insist upon the machinations of the "evil one" as an explanation of the phenomena of the seance room are certainly amusing, and we find ourselves wondering what would happen if the different brands of Christians could face one another. Their arguments (?) are mutually destructive. One little company insists that there are no spirits—delusion and deception explains all; whilst another tells us of demons of the pit sent out to lure men to destruction. The phenomena are certainly there, but they are produced by evil spirits. Some tell us that the angels of God do not come to men, but the baser sort may do so, whilst others again tell us of strife between the upper and nether legions of spirit life. Our amusement is heightened by the fact that each "proves" his case from the Scriptures. Meanwhile, Spiritualism is "very well, thank you!"

The National Hymn Book.

THE seventh edition of the National Hymn Book is now out of print, and some little delay will be caused before supplies can be obtained. An eighth edition is now in the printers' hands, and the publishers hope to be in a position to fulfil all orders before many weeks of the New Year have passed. The new edition will be similar in every respect to the last, and we even hope that the prices may be slightly reduced. The tremendous demand for this collection of hymns is evidence that it supplies the real needs of our Societies. We still have a few orders in hand, and these will be our first care when fresh supplies are obtainable. All orders will be executed in strict rotation.

Sir A. Conan Doyle Talks with Dead Relations

LECTURING at the Albert Hall, Leeds, on a recent Saturday afternoon, to a large audience on "Proofs of Immortality," Sir Arthur Conan Doyle pointed his argument with quotations of communications he said he had had with no fewer than twenty-one of his relatives and friends who had "passed over," the number including his mother, his son, and his brother, the latter in life a general in the British Army.

The important things in connection with psychic phenomena, he said, were the messages from the other world, of which these phenomena were the signals, and he contended that these messages were a new revelation sent by God to mankind.

They were not subversive of the old revelation at all, but were explanatory of it, and far from having come to destroy religion, he, and those others who thought with him, had come to uphold it.

A Spirit on "Our Cause."

Through A. Harold Walters.

THE ministry of spirits to mortal men is surely one that ought at least to receive grave and serious consideration. Either it is true or it is not true; either the happenings, as claimed by Spiritualists and psychical investigators, are facts or they are not facts. A mere denial is worthless, it is annoying, and irritates a man of thoughtful disposition; and possibly provokes a temper that is deplorable, but, nevertheless, pardonable. It is useless for a man who has been abed until mid-day to deny that the cock crowed, simply because he was asleep and did not hear it. Nor does a man's denial of foreign customs (because he has never actually witnessed them) weigh with us.

An unsupported denial is unacceptable; a denial based on sheer ignorance is worse; a denial based on ignorance and prompted by prejudice is most to be condemned. It is to be observed that most of those who refute or deny the claims of Spiritualism have had no actual experience. Our opinion is that such critics or opponents should be left severely alone. Let investigation and research proceed; let the evidence be gathered bit by bit, and made public; let the truth (for such it is) be proclaimed far and wide.

Facts are unchangeable and unalterable. They are God's manifestation of Himself, and the steady consistent accumulation of these facts will, in time, overcome the weight and volume of unlearned and biased opposition.

Science, steadily advances, and her discoveries, year by year, present new facts which tend to show to the prejudiced and the ignorant that there is, at the very least, a possibility that some of your claims may have some foundation, and the possibility of some of the phenomena admitted. The advance of science in matters of ether, gravitation, stellar laws, molecular action, electrical and etheric vibrations, and other kindred subjects, added to the tangible and demonstrable incidents in the seance room, will do more to forward the Cause than the same time spent in trying to convince by wordy argument.

Let Spiritualists proceed with their work, which should be reverent experiment in communion with the departed hosts. Let the results be given out as facts, and their actualness simply, quietly and convincingly stated; and, to our mind, this persistent insistence on the reality of those manifestations will, ere long, cause the cynics and objectors to ask themselves whether there may not, after all, be "something in it."

When the world grows curious about a thing it may be depended on to bestir itself. The truth will be made known—must be—but its universal acceptance may be either hastened or retarded, according to the methods of dissemination adopted. Knowing as we do the reality of communication between the two worlds, we are anxious that all mankind should know it, and our only object in transmitting this message is to offer a hint as to what we consider a wise course to pursue. We feel that much precious time is wasted in idle and unfruitful talk, whereas an edifice might be built which would stand as impregnable, undeniable and convincing.

MRS. JENNIE WALKER.—THE TWO WORLDS regrets, its readers will regret, to hear that our talented sister, Mrs. Jennie Walker, is, and has for some time been, very ill, an illness which dates back to before she left Canada last September on her return to England after a year's tour in America. Having just been removed to Brighton for nursing and building up, she is, it is confidently hoped, at the threshold of such complete recovery as will fully restore her wonted health, vigour and service. In the meantime Mrs. Walker fears, owing to inability for the time to keep up her correspondence, that some correspondents and more friends may have thought her negligent, and she wishes to assure them to the contrary. She receives, always, and welcomes, whatever letters reach her permanent address.—Mrs. Jennie Walker, 12, Oakley Square, London, N.W.1.

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.

"PUT OFF THY SHOES FROM OFF THY FEET."

SIR,—I have long felt with Mr. Bain that sufficient reverence is not shown in the two or three gathered together to invoke the Royal blessing. Apparently they fail to realise that they are in heavenly company. Thomas a Kempis understood the value of a reverent attitude when he wrote, "Let all creatures be silent in Thy sight. Speak Thou alone to me." The hand-shaking and greetings should be confined to the market-place, lest the soul gather pollution on its journey to the holy city.

E. P. PRENTICE.

ANIMAL SURVIVAL.

SIR,—I have had the misfortune to have laid aside this week the body of a retriever dog which had become the joy of our home. On retiring to rest on the following night, I mentally asked one of my two soldier boys who has passed into spirit life, to give me a good book test concerning "Rover" if it was possible for him to get into touch with him. He gave it me in a voice which was peculiarly his own, "Light," page 1, line 3." On rising the following morning my first thoughts were, of course, to look up my current copy of "Light," and in the place indicated were the significant words, "He is much perplexed." It appeals to me as a very good test (one of many which I have received) because it would seem to be just the condition which a loving and faithful animal would be in on finding himself either in strange surroundings or in the old home, failing to get recognition.

SIDNEY ABEL.

"A SHEFFIELD SEANCE."

SIR,—I am much interested in the Sheffield seance as reported in a recent issue of THE TWO WORLDS. I can confirm many of the statements made by the spirit who claimed the name of William Sagar, who lived at Waterfoot when on earth.

I knew and was well-acquainted with William Sagar. The first time I met him was when I was giving an essay on astrology at Bacup about 38 years ago. Mr. Sagar got up and expressed his appreciation of my address, and for many years after I was closely acquainted with him. It is true that he lived at Waterfoot, and for many years he practised astrology. Although he had received little education, he was a deep student of occult subjects.

I did not personally know either Mrs. Trickett or Sir Thomas Brooks, but I well know that they lived in the district. Sagar's statements of the position of Waterfoot and the high gates at the railway crossing are accurate. For the sake of our Cause, the clairaudient, and the circle, I am pleased to confirm the truthfulness of these statements made by my old friend William Sagar.

Mr. Brown's mediumship is of a very evidential kind, and is much needed at the present time. His clairaudient powers are similar to those so long possessed and exercised by my old comrade, Tom Tyrrell, of Blackburn, who has given positive proof of continued life to many thousands of persons. I have heard Mr. Tyrrell give more than five thousand clear descriptions, full names, addresses, etc., of spirit people, which have been admitted correct in every detail. May Mr. Brown be equally successful.

GEORGE ORMEROD.

VICAR at christening (not sure if name of the young person is to be Anna or Hannah): "How do you spell it?" Proud mother (apologetically): "I'm sorry, sir, but I ain't no schollard either."

OUR XMAS ISSUE.—Send in your orders early for our special Xmas Number next week. Specially enlarged to 24 pages. You should not miss your Xmas "Two Worlds."

REPORTS OF SOCIETARY WORK

SPECIAL REPORTS.

HADFIELD.

THE Hadfield Spiritualist Church presented a very animated scene on Saturday, November 26th, when a very successful sale of work was held to raise funds to build a new church.

The opening ceremony was very ably performed by Mr. John Williams, of Manchester, who said that he had for many years watched the struggle of the Hadfield Spiritualists to secure a church of their own. He was very pleased to know that they had now secured the ground on which to build, and had £200 in the building fund.

After the usual vote of thanks to the opener the sale of goods commenced, and business was very brisk. Donations were received from the following: Herbert Rhodes, Esq., of Stalybridge, £5 5s.; Mr. Carter, of Saddleworth, £1; Mr. J. Williams, of Manchester, 15s.; Mrs. Gerrard, Mr. Jackson, Mr. Meal, 10s. each; Mrs. J. W. Bradbury and Mr. Goodwin, 5s. each; and Mrs. J. Waterhouse, 2s. 6d.

As a result of the effort a sum of £73 has been handed over to the building fund.

PETERBOROUGH.

AN interesting and impressive ceremony of naming the baby girl of one of our members (Cherry Alma Dedman) was conducted by our late President, Mr. F. W. Rickett, who gave some helpful and encouraging words to parents on the training of children, and also read extracts from the "Lyceum Manual." The spirit names given to the child were "Violet Victory." It was a pleasant instructive spiritual service. The hall was full.

MEETINGS HELD ON SUNDAY, DECEMBER 11th, 1921.

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

BARRY, Atlantic Hall.—Mr. G. Harris, of Cardiff, spoke on "Ring out the old, ring in the new." Clairvoyance was also given.

BIRMINGHAM, Small Heath.—Mrs. Bailey, of Wolverhampton, paid us a first visit and spoke on "Echoes of the past." She also gave clairvoyance. Mrs. A. Sharpe presided and also rendered a solo.

BRISTOL, Dighton Hall.—Morning service conducted by Mr. Powell and Mrs. Martin. Evening, address by Mr. Eddy on "The path of the soul." Clairvoyance by Miss Yates.

Universal: Morning, interesting address by Mr. Coleman, also clairvoyance. Evening, address by Mr. Pritchard and clairvoyance by Mr. Coleman.

United: Morning, open circle led by Mr. Hoskins. Evening, speaker and demonstrator, Mrs. Miles Ord, of Bristol. Mr. Taylor presided.

Clifton: Miss Mary Mills gave an address and clairvoyance.

CAERAU.—On Dec. 4th, Mrs. Miles Ord, of Bristol, gave addresses. The hall was crowded. Mr. E. Jones, the President, presided.

CARDIFF, Queen-st.—Mr. W. E. Jones, of Rumney, gave an address in the morning, and Mr. Imison (Nurse Graham) gave clairvoyance, and also gave the address and clairvoyance in the evening.

DERBY, Forester-street.—Mr. C. Dove (Sutton-in-Ashfield) spoke in the evening on "Life" and gave clair-

voyance. Chairman, Mr. D. Smith, of Derby.

EXETER, Market Hall.—Mr. Alfred W. Mason, of Devonport, discoursed on "The satisfying evidence" and "A cloud of witnesses." Clairvoyance by Mrs. M. A. Grainger.

HIRST.—Mrs. Cribbin, of Stanley, gave a week-end mission with addresses and clairvoyance.

LONDON.—Brixton: Mrs. Harvey gave addresses and clairvoyance in the morning and evening.

Clapham: Mrs. A. de Beaurepaire gave an address on "Ideals."

E.L.S.A.: Mr. Lund gave an address on "Spiritualism and William Shakespeare," followed by clairvoyance by Mrs. Lund.

Fulham: Morning, circle. Evening, Rev. Matthias gave an address and clairvoyance.—Pros.: Sunday next, at 7, Mrs. MAUNDERS. Thursday, Dec. 22nd, at 8, Mrs. EDEY.

Little Ilford: Rev. G. Ward addressed a good meeting on "The Free Churches and Spiritualism."

London Spiritual Mission: Mr. Percy Street gave an address on "The way of Christ," and "Is the doctrine of future life feasible?"

Manor Park: Morning, Mr. Mead conducted the healing services. Afternoon, the Lyceum held their usual session. Evening, Mrs. G. Prior gave an address on "The spirit of love," also clairvoyance.

S.L.S.M.: Morning, circle conducted by Mr. Clempson. Evening, Mrs. L. Lewis gave an address followed by clairvoyance.

MEXBOROUGH.—Mr. Rawlinson, of Wath, gave instructive addresses, followed by clairvoyance.

NEWTON ABBOTT.—At the Public Rooms Mr. E. R. S. Munday, of Exeter, gave an address on "In quest of truth." He also gave biblical illustrations. Good congregation.

NEWPORT, MON.—Harry-st.—Address and clairvoyance by Mrs. Groom, of Cardiff.

NEW TREDEGAR.—Afternoon and evening services conducted by Mr. Jones, of Tredegar. Address on "Walk in the spirit." He also gave clairvoyance. Mr. Thomas presided.

PLYMOUTH, Morley-st.—Mrs. Trueman gave a trance address on "Charity" and also gave clairvoyance.

Stonehouse: Meeting conducted by Mr. Prout. Mrs. Joachim Dennis sang "Where Will You Spend Eternity?" Address by Mr. West, of Saltash, on "Love and light." Clairvoyance by Mrs. Martin.

PORTSMOUTH, Temple.—Mr. Evan J. Powell, of Paignton, gave trance addresses and clairvoyance.

YORK, Spen-lane.—Addresses by Mr. L. Firth, whose subjects were "Nature's finer forces" and "Is Christianity opposed to Spiritualism?" Clairvoyance at evening service.

BRITISH COLLEGE OF PSYCHIC SCIENCE,

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WANTED

FULL TRANCE MEDIUM,

ALSO

MATERIALISING MEDIUM,

FOR COLLEGE WORK DURING 1922.

Whole or Part Time.

GOOD SALARY.

Apply by letter to the HON. PRINCIPAL, giving references and qualifications.

Applications will also be considered for one or two MEDIUMS with promising gifts for development, with view to appointment at the College.

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.

TRANSITION.

BUCKTROUT.—Passed to the Higher Life on December 6th, 1921, Mr. Richard Bucktrout, of Wombwell, late secretary of West Melton Society. The body was interred in Wombwell Cemetery. Mr. Hossell, of Rotherham, officiated in the presence of a large number of friends. "Ever remembered by those he left behind."

IN MEMORIAM.

IN loving remembrance of Mr. W. Smith, dearly beloved husband of Mrs. A. Smith, 24, Frobisher-street, Hebburn, who passed into the Summerland December 21st, 1918. Late vice-president of Jarrow Church, also assistant conductor of Lyceum. We often rejoice to feel him near. Ever remembered by his loving WIFE and FAMILY.

H. J. OSBORN'S SPECIAL LECTURES.

Early fixtures:—December 16th, London Central; 18th, 19th, 20th, Gt. Yarmouth; 21st, Hampton Hill.

SOUTH WALES TOUR, JANUARY.—Remaining open dates, subject to current inquiries: Jan. 2nd, 5th, 6th, 12th, 13th, 18th, 19th, 20th.

Address, H. J. OSBORN, 41, Cartwright Gardens, London, W.C.1.

SOCIETY ADVERTISEMENTS.

WILL ADVERTISERS PLEASE NOTE.

In consequence of the coming holiday season, all Advertisements for "The Two Worlds" issue of DEC. 30th, must be in hand by first post on DEC. 21st, and for our issue of JAN. 6th, advertisements must be in hand by first post on DEC. 29th. Will Secretaries please note the dates.

South Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.

SUNDAY, DEC. 18TH, at 2-30, LYCEUM. At 6-30, MR. E. W. OATEN.

At 8-15, MRS. HOPE.

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. BOOTH.

Manchester Central Spiritualist Church ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30.

DEC. 18.—Circle for Members Only

„ 25.—CLOSED.

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

SUNDAY, DEC. 18TH, at 10-30 and 6-30, LYCEUM OPEN SESSION.

Special music, etc. Welcome to all. At 2, OPEN CIRCLE.

At 8-10, MRS. WORTHINGTON.

MONDAY, at 8, Miss SANDFORD.

WEDNESDAY, at 3 and 8, Mrs. ELLIS.

Moss Side Progressive Lyceum, Church, 66, BABY STREET.

SUNDAY, DEC. 18TH, at 2-30, NAMING CEREMONY, MR. MEEK.

XMAS DAY, at 2-30, MUSICAL SERVICE.

FRIDAY, DEC. 30TH, ANNUAL PARTY AND DANCE, 4-30 to 12. Tickets 2s.

Children under 14, 1s. Lyceumists please note. All welcome.

SOCIETY ADVERTISEMENTS.

Moston Spiritualist Lyceum Church,
Co-op. Hall, Amos Street.

SUNDAY, DEC. 18TH, at 3 and 6-30,
Mrs. GIBSON.

SUNDAY, DEC. 25TH, Mrs. RIPPINGHAM.

Pendleton Spiritualist Church,
Ford Lane.

SUNDAY, DEC. 18TH, at 2-30, LYCEUM.
At 6-30 and 8, Miss COTTERILL.
SUNDAY, DEC. 25TH, at 6-30, CIRCLE.
SUNDAY, JAN. 1ST, at 6-30, CIRCLE.
No Week-meetings until Jan. 4th, 1922.

CHEETHAM HILL LYCEUM

WILL HOLD THEIR

OPEN SESSION

ON SUNDAY, DECEMBER 18TH,

AT 10-30 AND 6-30 P.M.

A cordial invitation to all.

**Blackburn Siritualists' National
Church and Lyceum,**
St. Peter's Street.

**OLD FRIENDS AND
SYMPATHISERS.**

are invited to attend our

UNITED GATHERING

on MONDAY, JANUARY 2ND, 1922,
to be held in celebration of the clearing
of the Temple from debt.

Those intending to be with us kindly
forward present address to J. EN-
WISTLE, 135, Walter-st., Blackburn

Shipley National Spiritualist Church,
MARKET BUILDINGS, TEALE COURT.

A TWO DAYS' "AT HOME"

will be held in the above Church
on MONDAY AND TUESDAY,
DECEMBER 26TH and 27TH, 1921.

Monday, Hostesses:

Mrs. TOWNEND and Mrs. GREENWOOD.

Tuesday, Host and Hostess:

Mr. and Mrs. SMITHSON.

Doors open at 5. Reception at 6.
Concert at 7.

Admission: ADULTS, 9d. CHILDREN, 6d.
SEASON TICKETS, 1/3 and 9d.
Come and enjoy a pleasant evening.

S. O. S.

SAVE OUR SOCIETY.

THE ALTRINCHAM SPIRITUALIST
CHURCH has been working in
Altrincham and District for 16 years,
during which time it has done its
utmost to spread the glorious light and
knowledge of Spiritualism into the
lives of its people. After many struggles
to maintain its existence it is now faced
with the possibility of closing down
for want of a home in which to conduct
its work and worship. Can you help
us? We want to purchase an army
hut to establish a home of our own.
Every little makes the lot. Send P.O.
to J. H. YATES, Secretary, Oak
Cottage, Wellfield-lane, Timperley,
Altrincham. It's worth it.

Already acknowledged, £7 8s.; Sir
Arthur Conan Doyle, £10; Mr.
Williams, Whalley Range, Manchester,
£1; Mrs. Jackson, Stretford Church,
10s.; From Jumble Sale, Dec. 5th,
£4 8s. 8d.; Retiring Collections, 5s.
Total, £28 11s. 8d.

SOCIETY ADVERTISEMENTS.

Middleton Spiritualist Society,
GILMOUR STREET.

SUNDAY, DEC. 18TH, at 10-30, LYCEUM
At 3, 6, 7-45, Mr. McCOMMON,
of Stalybridge.

MONDAY, at 3 and 7-30, Miss FRY N.
WEDNESDAY, at 3, 7-30, Mrs. MARCRO T.

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

SUNDAY, DEC. 18TH, at 6-30,
Miss MARY MILLS.

TUESDAY, at 8, OPEN MEETING.

SUNDAY, DEC. 25TH, & TUESDAY,
DEC. 28TH, NO MEETINGS.

SUNDAY, JAN. 1ST, at 6-30,
SPECIAL MUSICAL SERVICE, when
Miss M. MILLS will give an address on
"The Star of Bethlehem" and
Symbol Clairvoyance.

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

SUNDAY, DEC. 18TH, at 11 and 6-30,
Mr. W. E. JONES, of Cardiff.

SUNDAY, DEC. 25TH, Mr. F. L. LEWIS.

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

SUNDAY, DEC. 18TH, at 11-15 and 7,
Mrs. JENNIE WALKER.

At 3, LYCEUM.

MONDAY, at 8, HEALING CIRCLE.

WEDNESDAY, Miss A. SCOGGINS.

Brighton Spiritualist Brotherhood,
OLD STEINE HALL, 52A, OLD STEINE.
Affiliated to S.N.U.

SERVICES:

Sundays at 11-30 and 7. Lyceum at 3.

Mondays and Thursdays at 7-15.

Tuesdays at 3.

Healing meetings, First Wednesday in
every month at 3.

SUNDAY, DECEMBER 18TH,
Mrs. L. LEWIS.

TUESDAY, at 7-30, Mr. R. BRAILEY.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, DEC. 18TH, at 7,
Mrs. ANNIE JOHNSON.

DEC. 25TH, Mr. D. ALLEN.

JAN. 1ST, Mrs. CLARE O. HADLEY.

**Brixton Spiritualist Brotherhood
Church,**

STOCKWELL PARK RD., Brixton, S.W.

SUNDAY, DEC. 18TH, at 11-15, CIRCLE.
At 3, LYCEUM.

At 7, Mr. S. WILLIAMS, Address,
and Mrs. CLEMENTS, Clairvoyance.

SUNDAY, DEC. 25TH, NO SERVICES.

Church of the Spirit, Camberwell,
WINDSOR RD., DENMARK HILL.

SUNDAY, DEC. 18TH, at 11,
Mrs. C. O. HADLEY.

At 6-30, Mr. F. W. ELLA.

SUNDAY, DEC. 25TH, at 11,
CHORAL SERVICE. No Evening Service.
WEDNESDAY at 7-30.

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

SUNDAY, DEC. 18TH, at 11,
Mr. PERCY SCHOLEY.

At 6-30, Mr. ROBERT KING.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 18TH, at 11, CIRCLE
At 3, LYCEUM.

At 7, Mrs. MARY CLEMPSON,
Address and Clairvoyance.

FRIDAY, at 8, Meeting for Enquiries
DEC. 25TH, Rev. J. TYSSUL DAVIS, B.A.

East London Spiritualist Association

NO. 7 ROOM, EARLHAM HALL, EARL
HAM GROVE, FOREST GATE (pass thru
Main Building to Second Door on Left

SUNDAY, DEC. 18TH, at 7,
Mr. JUSTICE.

SUNDAY, DEC. 25TH, Mr. G. T. GWINN.

Hackney Society of Spiritualists,
240A, AMHURST ROAD.

SUNDAY, DEC. 18TH, at 7,
Mrs. JAMRACH.

MONDAY, at 8, CIRCLE.

Hounslow Spiritualist Society,
ADULT SCHOOL, WITTON RD.

SUNDAY, DEC. 18TH, at 6-30,
Mrs. EDEY.

TUESDAY, at 7-45, Mr. BUSH.

WEDNESDAY, at 3, GUILD.
Lyceum every Sunday at 3.

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

SUNDAY, DEC. 18TH, at 11,
Mr. HUMPHRIES. At 3, LYCEUM.
At 6-30, Mrs. CANNOCK.

North Finchley,

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

SUNDAY, DEC. 18TH, at 7,
Rev. G. WARD.

WEDNESDAY, To be Arranged.

SUNDAY, DEC. 25TH, CLOSED.

Manor Park Spiritualist Church,
CORNER OF SHREWSBURY RD. AND
STRENE RD.

SUNDAY, DEC. 18TH, at 6-30,
Mrs. A. BODDINGTON.

DEC. 25TH, TO BE ANNOUNCED.

**Little Ilford Christian Spiritualist
Church,**

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

SUNDAY, DEC. 18TH, at 6-30,
Mr. G. T. GWINN.

MONDAY, at 3, Mrs. GOODE.

WEDNESDAY, at 8, Mrs. JAMRACH.

SUNDAY, DEC. 25TH, Mr. WATSON
and Mrs. SELF.

Lyceum every Sunday at 3.

Stratford Spiritual Church,

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

SUNDAY, DEC. 18TH, at 6-30,
Mrs. ORLOWSKI.

WEDNESDAY, DEC. 21ST, at 3,
LADIES' MEETING.

THURSDAY, DEC. 22ND, at 8,
PUBLIC CIRCLE.

SUNDAY, DEC. 25TH, at 6-30,
Mr. R. STURDY.

Forward Movement at 11.
Lyceum at 3.

FIRST LONDON LECTURE FOR 1922. PEOPLE'S PALACE, MILE END ROAD, E.1.

Under the auspices of the Jewish Spiritualists' Society.
Hon. Organiser: MAURICE BARBANELL.

Hon. Sec.: HENRY SANDERS.

On TUESDAY, 10th JANUARY, 1922,
Sir ARTHUR CONAN DOYLE, M.D., LL.D.

will lecture on

"The New Revelation"

Giving the results of recent Psychic Research. Lecture followed by numerous remarkable Photographs.

Doors Open 7-15 p.m.

Chair taken at 8 p.m. by Alderman D. J. DAVIS, J.P.

Reserved Seats, 2/6 and 1/6.

Unreserved, 6d.

ALL PROFITS ARE DEVOTED TO SPIRITUAL AND CHARITABLE OBJECTS.

To avoid Disappointment, Secure your Tickets Immediately.

APPLICATION FOR TICKETS SHOULD BE MADE TO HON. SEC., 75 MARK LANE, E.C.3.

Miscellaneous Advertisements.
(NOT DISPLAYED).

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

MR. G. LEE has removed from 17, Chalfont-street to 40, Phœbe-street, Salford.

VEGETARIAN RECIPE BOOK and Helpful Literature sent post free for 6d. Inquiries welcomed. Competent Lecturers and Cookery Demonstrators arranged for free.—THE VEGETARIAN SOCIETY (National), 39, Wilmslow-rd., Rusholme, Manchester.

SPEAKERS OPEN DATES, Etc.

ARTHUR PIKE, the well-known Speaker and Clairvoyant, has the following dates vacant for 1922: April 15th and 16th; June 3rd and 4th; August 12th and 13th. Write for terms.—139, Gillington-road, Bradford.

LIONEL WHITE, late of London, Lecturer and Clairvoyant, is open to accept dates for 1922.—6, Shrubbery-street, Kidderminster.

MRS. BLANCHE PETZ wishes to notify Secretaries that she is obliged to cancel all her engagements for about three months.

IMPORTANT.—Will those Mediums booked with the Hastings and St. Leonard's Christian Spiritualist Society for 1922, and others having vacant dates, kindly communicate with the new Secretary, Mr. ALTOUN, 2, Pelham Crescent, Hastings.

WM. F. BAILEY, Speaker and Clairvoyant, has a few open dates for 1922. Also booking for 1923.—106a, Broad-street, Birmingham.

W. NORTH, Lecturer and Clairvoyant, has open dates for 1922-23. Address, 38, Lawson-road, Enfield Highway, Middlesex.

WANTED.

LADY desires position of trust. Thoroughly reliable. Domesticated; all duties. Cheerful, willing. Good references. Business experience.—Cardiff or Rhondda preferred.—Box "H," THE TWO WORLDS Office.

LIVERPOOL DISTRICT.—Private sitting desired with clairvoyant trance speaker.—Address, ENQUIRER, c/o TWO WORLDS Office, Manchester.

LADY desires position as Cook-Housekeeper to one in family. Very small salary required if her mother allowed, who would help.—Miss EDWARDS, 85, St. Mark's-road, North Kensington, London.

WANTED immediately, Trained Nurse to undertake housekeeping, also in spiritual healing home.—Apply, "B," Halham House, Exmouth.

The Perfect Skin Cure.

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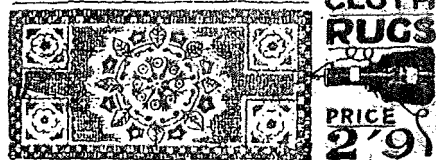
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