



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. 1800 - Vol. XXXV.

FRIDAY, MAY 12, 1922.

PRICE TWOPENCE.

ARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.
SUNDAY EVENING SERVICES at 6-30 p.m. in
COLIAN HALL, 135, New Bond Street, LONDON, W.

SUNDAY, MAY 14TH, MR. ERNEST HUNT.
Clairvoyance by Mrs. A. BRITAIN.
SUNDAY, MAY 21ST, MR. EVAN POWELL.
Clairvoyance by Mrs. A. JOHNSON.
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LONDON SPIRITUAL MISSION,
3, PEMBRIDGE PLACE, BAYSWATER, LONDON, W.

SUNDAY, MAY 14TH, at 11, MR. ERNEST MEADS.
At 6-30, MR. E. W. BEARD.
WEDNESDAY, at 3-30, CONCENTRATION CLASS (Members).
At 7-30, MR. ALFRED BENNETT.
THURSDAY, MAY 18TH, at 4, OPEN MEETING.

WIMBLEDON SPIRITUALIST MISSION,
WIMBLEDON HALL (THRO. PASSAGE BETWEEN 4 & 5 THE
BROADWAY).

SUNDAY, MAY 14TH, at 11, MR. W. ROBERTSON.
SUNDAY EVENING SERVICE will be held at
QUEEN'S CINEMA, WORPLE ROAD, at 6-30.
Lantern Lecture on "Spirit Photography" by
MR. H. J. OSBORN.
WEDNESDAY, MAY 17TH, at 3, HEALING CIRCLE. From
4 to 5. Treatment per Mr. and Mrs. LEWIS.
At 7-30, Mrs. M. E. ORLOWSKI.

LEWISHAM SPIRITUALIST CHURCH,
LIMES GROVE, LEWISHAM (op. Electric Theatre)

SUNDAY, MAY 14TH, at 11-15, CIRCLE, MR. COWLAM.
At 6-30, MR. G. TAYLER GWINN.
WEDNESDAY, MAY 17TH, HEALING CIRCLE for MEMBERS,
MR. F. L. BROWN.

N. L. S. A.

NOTEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN

WEDNESDAY, MAY 13TH, at 7-30, WHIST DRIVE in aid of
Building Fund.

SUNDAY, MAY 14TH, at 11, MR. T. W. ELLA.
At 3, LYCEUM. At 7, Mrs. PODMORE.
WEDNESDAY, MAY 15TH, at 8, DEVELOPING CIRCLE (Members).
WEDNESDAY, MAY 17TH, at 8, MISS VIOLET BURTON.
WEDNESDAY, MAY 19TH, at 8, FREE HEALING CENTRE.
THURSDAY, MAY 25TH, SPECIAL LECTURE by
MARY GORDON, on "Laws of Consciousness from
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SUNDAY, MAY 14TH, at 11-30, CIRCLE. Doors closed 11-40.
At 7, MR. PERCY SMYTH.

THURSDAY, MAY 18TH, ANNUAL CONVENTION. No meeting
in this hall.

SUNDAY, MAY 21ST, at 7, Address and Clairvoyance.

THURSDAY, MAY 25TH, at 8-15, Mrs. E. MARRIOTT,
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at 6-30 and 8, at the TECHNICAL SCHOOL, SALE.

SUNDAY, MAY 14TH, MRS. BURTONWOOD.
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A PUBLIC MEETING

will be held on

MONDAY, MAY 22nd, at 8 p.m.

under the auspices of

THE SOCIETY OF COMMUNION

when

The Rev. G.

VALE OWEN

(VICAR OF ORFORD, LANCS.)

will deliver an address on

Human Survival

AND THE LIFE BEYOND THE VEIL.

Mr. H. W. ENGHOLM,

EDITOR OF THE VALE OWEN SCRIPT,

will speak on the Message of the Script.

CHAIRMAN :

ELLIS T. POWELL, D.Sc., LL.B.

CAPT. F. C. DIMMICK will preside at the organ.

RESERVED SEATS : SOFA STALLS, 7/6, 5/- and 3/-
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UNRESERVED SEATS : BALCONY, AREA and
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TICKETS may be obtained from Box Office, Queen's Hall, Langham Place, W.; Messrs. KEITH PROWSE, 42, Poland St., Oxford St., W.; 48, Cheapside; 162, New Bond St.; Coventry St., Piccadilly; etc. ALFRED HAYS, 26, Old Bond St., W. Messrs. CHAPPELL'S Box Office, 50, New Bond St., W. 'Phone, Mayfair, 3940. The office of "LIGHT," 5, Queen Square, Southampton Row, W.C.1.

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1800—VOL. XXXV.

FRIDAY, MAY 12, 1922

PRICE TWOPENCE.

The Implications of Spiritualism.

Stanley De Brath.

[CONTINUED FROM LAST WEEK.]

IX.—SOME EDUCATIONAL IMPLICATIONS.

HAECKEL'S misapplication of Darwinism to social evolution still very largely dominates current modes of thought, and still more largely political expression and social relations. In his book, "The Science of Power," Mr. Benjamin Kidd has demonstrated that the fundamental concept which still governs those relations is a state of war and the clash of interests—mutual antagonisms seeking each to enforce itself at the expense of others, and to bear down opposition whether by violence or by votes with violence behind them. There are those who openly state that they want international peace that they may promote class war, a far worse evil than foreign war.

The apathy of mankind towards moral issues made the late gigantic struggle inevitable. Shall we now, as a nation, set ourselves to understand, and give effect to, the evolutionary causes? Or will it need the worse horrors of civil war as in Ireland to awaken our consciousness to the spiritual principles that work out true, whatever our opinions may be?

The war has left behind it acute social unrest because the nation has been living in a fictitious, transitory and economically unproductive prosperity; it by no means understands the actual facts of the situation. These facts are, however, capable of quite simple commonsense statement:—

Capital—savings applied to production—has been blown into dust on a huge scale.

Labour has been devoted to unproductive output.

The great tide of wages and bonuses has flowed from borrowings, and not from production; it has no basis in realities, but is founded on credit.

The net result is a vast debt representing huge dissipation of capital and energy.

This dissipation can be made good only by greatly increased production through national organisation and co-operation.

There are profound differences as to the treatment of the problems involved, due to the fact that before there can be any stable equilibrium the whole basic ideas of competitive antagonisms must be replaced by practical co-operation and mutual justice.

Huxley showed in the second Romanes lecture that the Darwinian analogy applied to social evolution is false, and the proof of its falsity is writ large in the history of the last seven years. Mr. Kidd has extended Huxley's argument: the machinery of individual physical evolution is the germ-plasm which transmits the physical qualities of parents to their children by protoplasmic continuity, changes on any large scale being very slow, whereas the mental and moral development is transmitted by the cultural inheritance which is independent of protoplasmic continuity, and, in contrast with physical evolution, transforming change on a universal scale can be established quickly, even within the lifetime of a single generation. The truth of this can easily be proved from history.

Now, it is this cultural inheritance which the schools are instituted to transmit, but largely fail in transmitting.

In the "Cornhill Magazine" for June, 1918, under the title, "The Travesty of an Ideal," Mr. George A. Allan has given from practical experience what primary education in British schools too often is. The problem is in the classrooms, not in Parliament. An Education Bill may provide

the machinery, but does not touch the methods. Mr. Allan's argument may be condensed as below:—

1. The system is controlled by a Board of Education with little or no teaching experience, who know the wording of the ideal, but not its actual achievements or failings.

2. Locally it is in the hands of an Education Committee, members of the Town and County Councils, whose aim it is to keep down the rates by keeping the cost as low as possible.

3. The Inspectorate is recruited largely from old teachers, archaic in their knowledge, and brusque in their methods.

4. The teachers lack personality, breadth of mind, knowledge of the world, and, too often, professional ability. Many are mere pupil teachers.

5. Hence the curriculum is taught in an entirely wooden and formal manner.

Arithmetic is taught, not as a process of reasoning from first principles, but as a set of rules and manipulation of figures by rule.

Reading is not co-ordinated with other subjects, nor handled so as to accustom children to look for the meaning of what they read, or to take pleasure in it.

English is taught as a series of disconnected Grammar rules and definitions.

Geography does not deal with causes at all, but is given as a heterogeneous mass of detail committed to memory for the Inspector.

History is reduced to chronological lists of names and events; the relation between events is seldom revealed, and causes are but rarely sought out.

"Literature" consists in learning by heart a number of rhymed lines figuring on the syllabus as "poetry."

Mr. Allan's statements are confirmed by a letter to me from a friend who is a working man and Trades Union official. He says:—

"The general education that working men received at school seemed specially designed to prevent them from knowing anything. My last year at a Higher Grade School was characterised by two lessons in English. The history we were taught was the number of wives Henry VIII. had, and the dates the kings died on. . . . We were never told of the struggles of the people, but only the follies of the nobility. We heard little of the really great men, the teachers, poets, scientists and novelists of our land. . . . The future government in politics and industry will (unless I seriously misread the tendency of the times) lay largely with working men—the democracy. However welcome that may be . . . I personally fear the rule of an ignorant democracy as much as an intelligent autocracy. 'Working men must realise that thought, not force, is power.'"

In short, the school system resembles what an engineering workshop would be if large sums were spent on buildings, directorate, management and driving machinery, while the actual machine-tools and hand-tools were obsolete, rusty, and used by half-trained workmen. Mr. Allan's indictment may be too severe as applied to ALL elementary schools, but he writes, as my working-man correspondent does, with the strong feelings of personal experience, and that his strictures are still justified in the main is obvious from the average product of the schools. He does not touch on Scripture teaching, but its deficiencies are, unquestionably, one of the most serious causes of the fact that very few of the young men "trained" in these

schools have any respect at all for their pledged word. A literal and irrational treatment of the Bible makes the whole subject of religion profoundly unreal; the ideas of God are rudimentary, like those of the Exodus, and children never acquire, or very soon lose, any respect for religion.

Now I fear what I have written may give offence to some teachers—a class for whom I have a great respect, and whose difficulties I have shared and know full well, but—it would be cowardice to be silent, and I know that many honest teachers agree with me.

Our educational system needs to be overhauled from top to bottom, especially at the top, and to be remodelled to produce the really educated man and woman. Such men and women will not be stuffed with "information" that they cannot use, but will know principles, and will know them as verities and not as opinions.

The physically educated man is the well-grown, well-developed and thoroughly healthy man who has good habits. The intellectually educated man is he who knows how the institutions of his own and other countries have grown up, who can distinguish between facts and opinions, and is, therefore, not at the mercy of catchwords; who can distinguish also between true ideals that are realisable, and false ideals that are not; who knows the laws of physical nature, not as 'ologies, but as working principles that enable him to understand the things around him and all the processes of his trade whatever that may be; who can find his pleasure in intelligent recreation and not in sensationalism.

The morally educated man is he who recognises real truths, as, for instance, those embodied in the Seven Principles; not as creed, but as living Principles founded in actual facts, not on "beliefs" or "authority" of any kind, and to be given effect to in daily life because they express facts superior to all human ordinances.

I now close this series of articles with some extracts from the work of a humanitarian Spiritualist that I have lately read:—

"Providence replies to the obstructions, the ignorances and scepticism of humanity by unending scientific revelations."

"Progressive evolution without conflicts is not a Utopian dream, but we shall not reach that state by the schemes of politicians whose whole knowledge is often only how to get themselves elected."

"The social question is fundamentally a moral question."

"The great error of peoples and governments is to strive ceaselessly after material wealth while ignoring spiritual progress. This last must never be confounded with dogmatic orthodoxy, which is a strife of one error against another."

"All the great victories of mankind have been those that have had a spiritual principle as their motive power—the abolition of serfage in Russia by Alexander II., the abolition of negro slavery, religious freedom in all lands, the abolition of the Inquisition in Spain, and of child-labour in England, the campaigns against intemperance, and the reformation of prisons."

"The war brought out many heroisms, but it has been succeeded by shameless greed of pleasure and a contempt for the most elementary honesty. One proof of this is that men consider themselves bound by the written bond and not by the spoken word. The man who does not respect his own word as equivalent to his signature has no moral worth and does not deserve himself to be respected."

"Public morality will never leave the muddy beaten track till spiritual laws prevail over mere human legality. Spiritualism will shed its light on these dark places. Knowledge of what is really right and true should be our guide and not fear of penalties. Human laws are always imperfect because they can only deal with one side of the act. Social evils can be remedied only by the general recognition of assured truths. The people at large must become moralised by sane beliefs which raise them above merely material aims in life."

THE END.



"DENY self for self's sake."—BEN FRANKLIN.

Sir A. Conan Doyle in Boston.

How He Struck the Bostonians.

Says Telepathy Cannot Explain.

Impresses Hearers by His Sincerity.



THE "Boston Transcript," in a two-column article, pays a high tribute to the power and sincerity of Sir Arthur as a lecturer, and in a general survey of his meeting says:—

Whatever opinion may be entertained by his hearers concerning the doctrine that he preaches, the fair-minded among them will not deny to Sir Arthur Conan Doyle credit for absolute sincerity and the ability to set forth

with vigour and compelling interest the belief that with him is a certainty. For an hour and a half last night he held so closely the attention of a large audience in Symphony Hall that, except for a few outbursts of applause and an occasional ripple of subdued laughter, the only sound was the voice of the speaker. The earnestness and conviction with which his message was to be delivered were apparent in his opening words, in which he spoke of the importance of his subject to every person in the audience, dealing as it did with their existence after death.

There were no rambling and pleasant introductory remarks. Sir Arthur appeared on the platform through a side doorway, walked rapidly to the table on which was a reading lamp, laid down a thin sheaf of notes, and plunged into his remarks. It was the first of two lectures in which he tells why he is a Spiritualist.

SIR ARTHUR AS LECTURER.

The audience saw a man to whom the word "stocky" might be appropriately applied, a well set-up man, whose bigness was that of frame and muscle, a man of countenance inclined to be florid and who in mien and manner gives the impression of one in possession of that sunny outlook on life which he would ascribe, probably, to the belief with which he is possessed. He speaks rapidly, but is understood without difficulty, notwithstanding the slight burr to which American ears are unaccustomed. There are few pauses in his remarks. He turns easily from one phase of his subject to another without loss of time.

The notes proved to consist of excerpts from the writings of men of science who have professed their beliefs in the reality of spiritistic manifestations, of messages he believes to have come from the dead, and of quotations from the Scriptures. For the rest, he spoke entirely without notes.

First, after the introductory sentences came a brief account of his own long interest in the subject. It was followed by references to the scientists who have recorded their belief in the transmission of messages from the spirit world. There were accounts of seances in which Sir Arthur has received messages, which he says he knows came from relatives and friends, including his son and his brother. He read a number of extracts from other messages describing life in the spirit world. He discussed Spiritualism in its religious significance. Incidentally he protested against the treatment of mediums both in this country and in England.

It was naturally not a subject that lent itself to treatment in anything but serious vein, yet now and again a touch of humour crept in. But these lighter touches were few. There were moments, especially when he was speaking of the religious significance of his belief, during which in substance and manner of delivery, his remarks suggested a sermon rather than a lecture.

THE PEOPLE WHO LISTENED.

It is said of the audiences that heard the lectures in New York that they were composed in the main of elderly people. That was not the case last night. There were many in Symphony Hall well advanced in years, but, taken as a whole, the audience was much like many others which have gathered there to listen to lectures.

COMFORT FOR THE TERRIBLY STRICKEN.

Explaining his own mission, he spoke of the coming of the World War. "We in England were terribly stricken," he said, "more, perhaps, than you can realise. Out of my own family ten went and there did not one survive." He added that with the evidences they received of communications from the departed, he and his wife, seeing all the misery around them—Rachael mourning for her children and refusing to be comforted—felt that they must go out and give something to alleviate that misery. They resolved to enter upon that mission, for which they were receiving no money, the receipts of the lectures going to aid the Cause. This statement was greeted with one of the rare bursts of applause.

The evidences were said to be received both in automatic writing and through mediums, although automatic writing Sir Arthur accepts only with great caution. As to the mediums, while there are cases of fraud, he regards them as greatly exaggerated, and he deplores that condition of the public mind which results in sending mediums to jail when they should be regarded as among the most valued members of the community. He said that in the case of one medium it had been demonstrated that eighty out of one hundred messages were what they purported to be, and, he added, with one of his few whimsical touches, in London one would be lucky if he got correctly eighty out of one hundred telephone communications.

HIS OWN EXPERIENCES.

Recounting some of his own experiences at seances, Sir Arthur told of the occasion when, during a sitting with an American medium in the children's nursery in his own home, as they were singing "Onward, Christian Soldiers," he heard a beautiful baritone voice above the heads of the little group joining with them in the well-known words. He told also of the occasion when, the medium being a Welsh miner, he received a message from his dead son. He repeated with evidence of deep feeling the words of the son, "Father, father, pardon," explaining that pardon was asked because the son had not joined him in his spiritistic beliefs. The circumstances, he said, were verified by all the other persons who were in the group about the medium. Still another case was that in which, during a sitting with an American medium in London, he saw in a halo of light the face of his mother, and found a note, signed with a pet name, by which she had been known. In this note, he said, she told him that she was happy.

COMBATTING THE THEORY OF TELEPATHY.

Several cases were described which Sir Arthur holds supply conclusive evidence that the phenomena are not to be explained away on the ground of telepathy. A message from his brother gave the name of a Danish physician. The brother, a general in the British army who died of illness, the result of his service, wanted his wife to have the benefit of the skill of this Danish doctor. Sir Arthur had never heard of him. The medium was a man in a little town of Wales. How, asked the lecturer, was such a case to be explained on any theory of telepathy?

But in some ways the most remarkable of these stories was that of the two sons of a prominent Melbourne family who were drowned after the sinking of their yacht. Through a medium their father received messages from them and was informed that the body of one of the boys had been devoured by a large fish. The message stated that the fish was not a shark. Subsequently money and other articles belonging to the dead boy were found in the stomach of a deep sea shark caught on the Australian coast. It was a shark unfamiliar in those waters. It was one of a kind probably never seen by the dead boy. But it gave evidence that the message to the father was true. "Now, how are you going to explain that on the ground of telepathy?" asked Sir Arthur, adding, "unless it was telepathy from the mind of the shark?"

AS HE PICTURED HEAVEN.

These and many other evidences, as he regards them, were recounted by the lecturer before he reached his description of that place to which go the etheric bodies of the departed. He said that descriptions of death and the life thereafter were in agreement in their fundamentals, whether they came through mediums in England, in Iceland or in far-off Japan. Heaven is a place where there is work, but where the workers have abundant time for music, the drama and other arts. It is a place in which a person may retain faith in his earthly creed, but where there is growing appreciation of the points of unity rather than of difference in religious belief. Children there grow to maturity. The aged resume the characteristics of their prime. Those whose life on earth has not been worthy wander in a great loneliness until they develop the spirituality they failed to attain here. But Sir Arthur has abounding faith in the goodness of mankind. He asked if it were not true that most people were honest, hard-working folk, deserving of reward.

To the objection that here was the description of a material Heaven, the lecturer made answer that it was only the first rung of the ladder. There was from it ascent to higher and higher spheres for which the dead were not at first fitted. He denied that there was anything in the Scriptures which forbade belief in his doctrine. On the other hand, he declared that messages from the beyond had asked how it was, if communication was forbidden, the departed could get into communication with those still on earth.

A WARNING AGAINST SUICIDE.

In his preceding lectures Sir Arthur has uttered a warning against suicide. There appeared last night to be especial earnestness when the warning was repeated. His warning was uttered in pithy sentences. The mortal could not bluff his way into happiness in the next world; he could not short-circuit a thing like that. Suicide would bring its retribution there, and it would be long continued.

Finally, there was comparison of the beliefs of the Spiritualists with those of the early Christians who, in the days before the Council of Nicea, had in their churches, he said, those selected because they were gifted with prophecy and had the gift of healing. The New Testament, said Sir Arthur, was full of Spiritualism. He said he was present at meetings on Sunday when there was gathered together in an upper room a little band of believers like the early Christians, while Boston, unheeding, streamed by in the streets below.

It was all talk of a kind to inspire the believers in Sir Arthur's creed and to interest the others in the audience, but it was, after all, in its essentials, much like that which has already been advanced on behalf of Spiritualism. Whether its presentation with all Sir Arthur's persuasive recent illustrations resulted in conversions, is of course, matter of speculation. It is due to him that it was a thoughtful gathering that listened to his words.

THE possessor of good luck is generally a hard worker.

WARNING.—Last week we warned Societies against an individual who is systematically imposing upon the good-natured, and using without authority the names of prominent Spiritualists in order to obtain money. We are now informed by the Superintendent of Lancashire Constabulary at Bury that he holds a warrant for the arrest of the individual, who calls himself O. H. S. Stanley, of Batley Carr. There is a possibility of more serious charges, and readers are invited to give the man into custody and communicate with the police at Bury, and with the editor of THE TWO WORLDS.

So be it you keep the white light of a Christful life. We can never ignore or miss you. Spirituality burns clearly in every mortal organism. Many other attributes—yea, excellences—there be, and there are many, yet they be not so manifest unto us—many not at all. But the one virtue already referred to, the steady, clear light of an aspiring soul towards the God who gave it and the Christ who interpreted it, that is never lost sight of.—From the Beyond through A. H. WALTERS.

The Voice from Beyond.

"I Only Knocked at Her Door."

DURING the meeting held in the Royal Pavilion, Brighton, on Wednesday evening, April 26th, under the auspices of the newly-formed Sussex Guild of Spiritualists, the most impressive moment was probably the narration of an extraordinary incident that occurred during a seance conducted at Sir Arthur Conan Doyle's house at Southsea. The speaker was Mr. H. W. Engholm, the editor of "Light," and also the editor of the celebrated Vale Owen Scripts. Mr. Engholm proceeded to describe his experience, and said that he could vouch for its accuracy.

"Towards the end of the war," he explained, "I was lying ill in a V.A.D. hospital in Northumberland—the war had just finished me. My wife and little boy were living alone in a London flat. All the time I was in the Army a dear friend of mine, a well-known journalist whom I will call Wallie—used to come every Sunday to cheer up my wife and boy. On the Sunday before Armistice Day, however, he did not come. That night, at about eleven o'clock, my wife was startled by hearing three raps on the bedroom door. She jumped from her bed and called out. As she stood there she felt the door shake, and heard three more raps. Although greatly frightened, she pluckily opened the door—and found the hall empty. She searched the house and examined the front door, but discovered that it was still bolted. . . . She was very troubled, and hardly slept that night.

"On Thursday of that week she received a letter. It was from a firm of solicitors informing me that on the previous Sunday, at eleven o'clock, my friend Wallie had died at the London Hospital, after having been picked up in the street on Saturday suffering from influenza."

Amid the stress of other things the incident faded from Mr. Engholm's mind, but during the summer there was a dramatic sequel. He was staying for a week-end with Sir Arthur Conan Doyle at Southsea, where he met a Welsh medium named Evan Powell. A seance was arranged in Sir Arthur's study, eight persons being present. "Great precautions were taken—so great that they extremely amused me. Powell was absolutely trussed up with thin string. . . . To complete things we stretched strands of cotton across the circle of chairs about a foot from the floor. Then a wonderful thing happened. We heard the usual rattling of bells, but suddenly from the other side of the room I heard a voice—clear as a bell—calling 'Father, father.' And then I heard Sir Arthur say, 'Is that someone wants me?' The voice replied, 'Father, it's Kingsley.' Then ensued a conversation between father and son that is far too sacred for me to mention again. Sir Arthur was talking to his boy for the first time since his passing.

"While this was going on I suddenly heard a voice calling me by a nickname—'Hen, Hen, old man, for God's sake speak.' I said, 'Is that you, Wallie?' (for he was the only person who ever used the nickname of 'Hen'). He answered back with a voice full of joy and emotion, and added, 'Hen, old man, I'm sorry I frightened Kitty that night, but I only knocked at her door.'"

Mr. J. J. Goodwin, the secretary of the Guild, explained that at a meeting held in Old Steine Hall that afternoon the Guild was formed as a result of Sir Arthur Conan Doyle's visit to Brighton. The object of the Guild was to draw together the little scattered Sussex communities who were interested in Spiritualism, and to further its cause by propaganda meetings in these outlying districts. "We have been very fortunate," said Mr. Goodwin, "in getting Spiritualistic manifestations. Only last Sunday we were able to get sixteen distinct spirit faces in Brighton."

At the inaugural meeting in the afternoon a number of well-known ladies and gentlemen were appointed to the first committee, under the chairmanship of Mr. Lloyd Williams. The hon. president of the Guild is Sir Arthur Conan Doyle, and the hon. vice-presidents are Lady Doyle and the Dowager Lady Oakley. Mr. Goodwin was elected hon. secretary and treasurer.

Direct Voice Seances at Nottingham

THE visit of Messrs. Hoskyns and Taylor, the trumpet mediums, to Nottingham will not soon be forgotten by those who participated in the seances on the 18th and 19th. One could give a lengthy description of the whole of the seances with interest to all who may read this account, but I will content myself with a brief resumé of the afternoon sitting, which was considered to be the best by those who were present at all of them.

The room being in total darkness (this fact is usually jumped at by sceptics, and for that reason alone it is hoped that determined efforts will be made to get it in at least a faint light), we commenced by singing a hymn after which Mr. Taylor offered prayer. We were then asked by Mr. Hoskyns to sing one or two cheerful and well-known hymns, until we heard the voice of "Nianze," their guide, say, "No more sing sing," and that we must stop singing and listen for the voices.

An outstanding, and to some people pleasing, feature of the seances was the fact that no songs were asked for by the spirit friends, and, moreover, we understand that the guides would not have permitted them, even if requested. Indeed, the atmosphere throughout was one of reverence and quiet expectation.

The first spirit to manifest was a young woman who claimed to know me. She gave her name and age, but had no recollection of her. However, she insisted that she knew me, and finally said that she was burned to death about six years ago quite near to where I lived. Although neither I nor my brother-in-law, who was present, knew the girl's name, we both remembered the sad circumstances. I myself had heard her despairing screams as she rushed out of the house in flames, but did not know till afterwards the meaning of them, and had always regretted not being near enough to help. The girl seemed quite pleased to have been recognised.

Names, circumstances and, in some cases, addresses were given to others in the circle, and were recognised, but as one can only vouch for what one is cognisant of personally, I pass on.

Presently a man's voice speaking through the trumpet said, "Robert Lawson." For a moment I did not speak, although I immediately recognised the name of an uncle I knew he had only just passed away a week or two before, and it seemed impossible that the name should have anything to do with me. Then Mr. Hoskyns' voice said, "Does anyone know a 'Robert Lawson'?" Recovering somewhat from my surprise, I said, "Yes, I know the name, but it can't be. My uncle hasn't been passed over many weeks." Then the trumpet touched me on hands, face and head, and in a voice I shall never forget, he said, "I live, thank God; I live. Tell all my friends I live." The sound of glad surprise in his voice was both a revelation and a confirmation. Every one present was affected.

The name of Robert H. Lawson should be well known to Nonconformists in and around Newcastle. He was a local preacher of many years' standing. Though he was grown old, to the best of my belief his faith had not changed. Yet, within so short a time of his passing he comes back and speaks to us. Impossible? No! There are a dozen persons who can vouch for the fact that the name and message were perfectly clear.

There were other voices and other messages which were eagerly listened to by the recipients of them. In the evening seance especially there was a most affecting change of endearments between a mother and her son. Altogether we felt it had been good to have been there.

Looking back, in the memory linger the impressions of the earnest, humble prayers offered by Mr. Taylor; the quiet, slow voice of Mr. Hoskyns as he tries to help his friends through, "Now, friend, speak just a little clear, we didn't quite catch your name"; the wonderfully strong voice of "Nianze," their guide; the quiet talks after the seances closed; and the reluctance with which hats and coats were finally donned and good-nights were said. We know that "All good things have an end," but we will not be long before Messrs. Hoskyns and Taylor return to Nottingham. — E.P.

Spirit Realm Mysteries.

The Sub-conscious the Bridge Between the Known the Unknown.

MR. ERNEST HUNT, lecturing to the members of the Birmingham and Midland Society of Psychological Research, regarded the sub-conscious as a bridge between another normal being and the psychic, or, to use his words, the known and the unknown of the spirit realm. According to Mr. Hunt our sub-conscious ego is not only responsible for the faculties of memory and suggestibility, but a number of other faculties. It is the sub-conscious which is busily engaged when a sleeper takes a walk in the middle of the night, or when a person under hypnotic influence lifts double the weight to what he would be able to do in an ordinary condition.

Parenthetically, the lecturer pointed out that the danger point to a sleep-walker was reached when he was brought suddenly from a sub-conscious state to that of a conscious condition, a condition which was sometimes unable to grapple with the position brought about by the sub-conscious. The sub-conscious also helped people to wake up at whatever time they desired, and to give the right answer to a problem at the first attempt.

CAUSE OF DREAMS.

Mr. Hunt gave the incident of a six-year old boy, who, in a few seconds, was able to say how many millions of seconds he had lived—even including those of the leap years. The lecturer also quoted the incident of Mr. David Wilson, who was able to give the cubic contents of a pyramid without working the problem out.

Turning to "the stuff that dreams are made of," the lecturer blamed the sub-conscious for these. He related the remarkable story of the poet Goethe. He was out walking one day when he had a vision of his friend walking in his (the poet's) dressing-gown and slippers. Goethe said, "You have on my gown and slippers?" It was true that at that moment the friend was wearing these articles, and as he sat in Goethe's house he dreamt that he met the poet out walking and that the latter asked him the question about the gown and slippers.

The lecturer's narratives of the workings of the sub-conscious mind of persons under anaesthetics were even more remarkable.

Patients undergoing an operation seemed to rise in the air and were able to witness every detail of the operation. The implication of these experiences was, he said, that one could see whilst the body was recumbent, but we did not see with our eyes. This "something" was not of the body, and it seemed to confirm St. Paul's words "that there was a natural body and there was a spiritual body."

The lecturer's conclusions were that there was no definite dividing line between the conscious and the sub-conscious, that they merged one into the other, and that if this reasoning was followed further we should get into the land of psychic things. In short, the sub-conscious was a bridge to the spiritual.

An Appreciation.

DEAR FELLOW-WORKER,—I have followed with great interest and enjoyment, and, I may add, real benefit, week after week, the articles by Mr. Stanley De Brath on "The Implications of Spiritualism," and I write to thank you for publishing them, for in so doing you certainly are serving well and sanely our great Cause. They are invaluable. Indeed, it is long since I have read any word that has so truly satisfied my judgment on this theme.

I am always busy doing the little deed and speaking the little word wherever opportunity offers itself, and during this winter in these Liverpool slums opportunity has indeed been abundant. Yes, brother, I find that even there our truth stands the test of the most trying of conditions, in poverty and grime, and so I say to you, "Good cheer," and all good speed to you in your ministry of life. Ever yours in the bond of service,

JAMES L. MACBETH BAIN.

The Living "Dead."

Mr. A. Vout Peters at Kettering.

MR. ALFRED VOUT PETERS, known as an International clairvoyant, who has addressed audiences in seventeen different countries, gave an address full of remarkable incidents before a large assemblage in the Corn Market Hall, Kettering, on the subject, "Are the 'Dead' Dead?"

Introduced by Mr. Harvey Metcalfe, Mr. Peters spoke for almost an hour, and then gave a demonstration of clairvoyance. Quoting the words of St. Paul to the Corinthians as the basis of his discourse, that if there was no such thing as the resurrection of the dead, Christ did not rise, and if Christ did not rise their preaching counted for nothing, and they were still in their sins, he said that after the death of his mother his soul revolted against the orthodox Christianity, and when he came into touch with Spiritualism some years after the psychic faculty commenced to work with him, and he realised that voices outside himself told him things that were really true. The speaker gave instances in which remarkable effects had been achieved whilst he was the medium. On one occasion, at a meeting he described an old lady in Wandsworth Workhouse and a man in the audience said he had seen her on the previous day alive and well. It transpired that the old lady who sent her messages had since "died."

He astonished a Swedish princess when he gave to her, in a language he did not understand, a message from an individual he did not know. It proved to be true as he said, that her husband's coffin caught fire. To a fisherman he gave a message from a son who was drowned, and whom he minutely described.

Were the dead dead? No. They all came back and helped them; there was no bar of language, geography or colour. When he was in Russia a lady who had married a Russian had not seen her mother for years, and the mother died suddenly. Her mother told him of a tragedy which he described, and the message was, "Whatever you have said and done, I am holding no animosity, and you have my entire forgiveness." After giving other instances of the spirits of the dead communicating to the living, the speaker said that Spiritualism was spreading wonderfully. He had been asked what good is it doing to the world? His reply was that the world was suffering, and they were discontented, they were all more or less Bolshevik if they did but know it; they were up against the order of things as it was, and they had lost grip of the real thing, that their real inner man was a spirit.

They were in the birth-throes of a better time, and if they gripped the idea that they were spirits, they would reap where they had sown. They had only to understand the science of Spiritualism to understand the miracles of Jesus at a time when theologians were doubting the existence of those miracles. Spiritualism had made science religious, and it was the hope of the world, for it gave great happiness and glory to life.

The clairvoyance that followed was very weird and thrilling. Passing his hands over his eyes now and again, and walking about the platform, he described rapidly and minutely the forms and various characteristics of men, women, boys and girls "who wanted to deliver a message," and in most cases people in the audience declared that they recognised the persons described.—"EVENING TELEGRAPH."

"DON'T be afraid to soil your hands,

Don't wear a lazy frown;

You can't make footprints in the sands

Of time by sitting down."

"HE who aids to clog the wheels of commerce embarrasses a whole nation."—DANIEL WEBSTER.

ALL possible knowledge lies in each individual. It is a question of cultivating soul power sufficient to discover it within itself.

"BY their fruits ye shall know them"; by their works shall ye judge them. Words are as plentiful as autumn leaves, an invention of deception, and fall useless to mother earth.

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FRIDAY, MAY 12th, 1922.

The Present Corroborates the Past.

SPIRITUALISM forges ahead, and day by day new adherents are won to its standard. It is one of the unique features of the system that conviction is based on personal experience and experiment. When we endeavour to interest a new-comer to our Movement we do not generally point him to some musty records, and insist that this should convince him. We do not ask his adherence to our principles by an assertion that he must believe that which has been recorded. His conviction must come through experience in the seance room, or at least through the observation of psychical phenomena. It is probably true that there are men of philosophic and metaphysical minds who examine our principles from an academic and logical standpoint, and because of their sweet reasonableness, accept them as true because they square with the general facts of life. These, however, are few in number, and are generally possessed of keen intuition. It is questionable, however, whether they ever become such keen and solid Spiritualists as those who, by diligent search and research, obtain access to the observed phenomena.

We as a body of students are satisfied that the facts of psychical manifestation are recurring incidents in the life of the race. The medieval theologian was able to talk of the age of miracles having passed. If the laws of the universe are constant, what has occurred will occur, given similar conditions. The modern theologian realises that the basic principles of religion are not limited to time or place, but are eternal and ever-recurring. A century ago many believed that if the actuality of the Biblical miracles could be refuted, Christianity would die. To-day, however, we find an increasing number of Christian writers and speakers who tell us that the principles on which religion is founded would not be affected if all the miracles could be resolved into mythical legend. This attitude is only tenable because there is a solid body of present-day religious experience which is indicative of a spiritual world being in close association with this.

Such an attitude illustrates the strength of the Spiritualistic position. Mr. Joseph McCabe attempted a little while ago to throw doubt on the phenomena of D. D. Home, and ridicule on its observers and recorders. He endeavoured at length to question both the thoroughness and accuracy of the work of Sir William Crookes. Another gentleman, in a recent debate, endeavoured to throw doubt on the thoroughness of Mr. Traill Taylor's investigation of psychic photography in the case of Mr. David Duguid. We suppose they imagined that they would thereby weaken the structure of Spiritualism. One fact they overlooked however, i.e., that the majority of Spiritualists are not such because of the work of Crookes or anyone else. They do not accept the facts of psychic photography because of the findings of Taylor or any past investigator. They have been to Crewe or elsewhere PERSONALLY, and the facts of

their own experience have not only brought conviction, inspired their confidence in the research of earlier investigators. We hope the time will never again arrive when men are asked to base their faith in the eternal upon past fragmentary occurrences.

We will fight to the death any attempt to reserve research to the (generally self-elected) expert, to the exclusion of the general citizen. The trained observer may be more in a phenomenon, than his brother possessed of lesser equipment. But the experts have misled the public quite as often as, and far more seriously than, the ignorant. The avenues to knowledge must be open to all who develop capacity therefor. We shall, of course, be aware that there are ill-balanced, credulous, neurotic and egotistic people who should never engage in psychical investigation. We shall be assured that it is highly dangerous to some individuals to touch the subject at all, and we will not dispute the fact. Such people, however, are not numerous than are blind men or the infirm and aged on the busy streets of a large city, but because of these we will not confine the citizens of the city to their place of residence.

Let us not forget the main plank in our platform, that SPIRITUALISTIC CONVICTION IS GENERALLY BASED ON PERSONAL RESEARCH. Crawford corroborates Crookes, Geley corroborates Crawford, Lodge corroborates them, but you and I accept their findings because, though their equipment be less than theirs, we have seen enough to justify us in not merely accepting their findings, but probably in extending them. The writer is primarily a Spiritualist because of his personal experiences, and the testimony of others, however eminent, is but confirmation of his own researches.

If this be so, however, let us not under-rate the value of the past. If the records of Crookes' researches had been available, the work of Crawford would have been convincing to HIMSELF, but to the world of science it probably have made no appeal, in fact it is doubtful whether Crawford would have publicly announced his findings. Further, after one has become satisfied of the facts, one should follow an analysis of them in order to determine questions of how and why they occur.

The preservation of records, then, is invaluable. The Movement is growing away from its point of origin in time. The work of the pioneers must not be forgotten, and every Society should make an important feature of the preservation of records. Old Spiritualists gain prominence to the higher realms, and records and relics which are irreplaceable, are relegated to the auction room or refuse bin.

The slate writing of Slade, the paintings of Duguid, the photographic negatives of Park and Harvey and Bousfield, copies of the early publications of the Movement, scraps of materialised drapery cut from the forms produced through Husk, Miss Wood and others, are being lost by year—they can never be replaced. Photographs of our early pioneers and the early investigators are in the same case. We ought to have sufficient pride in the Movement and love for our pioneers to see that such treasures are preserved for future generations. They would be invaluable for reference and comparison. We need to develop some pride in our Cause, and to show some sense of the scientific methods of which we prate.

B.S.L.U. Conference.

THE Annual Conference of the British Spiritualistic Lyceum Union will be held in the Co-operative Hall, Blackley, Manchester, at Whitsuntide (Saturday and Sunday, June 3rd and 4th next). About 200 delegates will be present from different parts of the kingdom. The Housing Committee appeal for help to residents of the Manchester district to make delegates comfortable, by providing food and breakfast on Saturday night and Sunday morning, urgently required, also for a number of delegates on Sunday night.

Can you help? If you cannot entertain delegates will you pay for one or two? All assistance will be gratefully acknowledged by Mr. W. E. BANTLEY, 37, Shakespeare-street, C-on-M., Manchester. The need is great.

CURRENT TOPICS.

A Churchman on Church Services.

THE Rev. T. P. Stevens, in a recent issue of the "Daily News," says, "The average decent man in the suburbs rarely goes to church. If he were asked to give his reason he would hesitate, and then explain that church services bore him." Mr. Stevens enters into a long criticism of these services, and alludes to the dullness of ancient Hebrew literature which is "frankly unchristian," and to some of "St. Paul's injunctions to Hebrew women . . . and sacrificial ideas which no one considers to-day."

Is Christianity Embellished Judaism?

HE considers that the hymns and ritual which remind us of Moses, Daniel, David, Abraham and Sarah belong to another age, and have no interest for present-day folk, and adds, "The trouble is that the Christianity of to-day is not Christian. It is Judaism with a veneer of something more modern." Such criticism coming from the Succentor of Southwark Cathedral is evidence that even churchmen are waking up. Most of the slavish admiration for Old Testament characters is mere hero-worship. Veneration of that which is ancient merely because of its age is an attempt to attach values to them which are false. That which is old may be valuable or it may be rubbish, and undoubtedly many of the Old Testament characters, when analysed in the light of our present standards, leave much that is desirable.

Wanted an Expurgated Bible for the Young.

WE know of a Sunday School teacher who had a class of young women and who one Sunday announced that the Bible lesson for the afternoon was contained in certain chapters of the Book of Ruth. The scholars, without exception (their ages ranging from 17 to 25), decided to leave the class unless the subject was changed—and changed it was. We can understand Mr. Stevens' objection to some of the ancient Biblical characters being looked up to as heroes when the deeds recorded of them would be condemned to-day. We believe the lives of Livingstone, Wilberforce and Florence Nightingale to be a greater spiritual stimulus than those of Moses, David and Ruth.

The Parson's Remedy is Stated.

WE agree with Rev. Stevens that "if there were a drastic reform of church services, if Christian poetry were sung instead of Hebrew Psalms, if the lives of the saints were read instead of the wars of the Philistines, and if hymns of a stirring modern type could be substituted for the sentimental verses of the ordinary hymn book, something might be done to awaken the mind of the average man to the claims of religion. If churchmen do not stir themselves soon it will be too late."

Angels in Church at Ilford.

CONSIDERABLE interest has been aroused in Ilford by the report of appearances in St. Mary's Church, Ilford, of spirit forms near the altar. The vicar, the Rev. H. V. Bardley-Wilmot, has been assured by members of his congregation that during recent services they had seen visions of angels on either side of the altar during the celebration of Holy Communion. A lady member declared emphatically that she had seen visions of the Saints. She had hesitated to make known the fact for fear of ridicule, but other members of the congregation had since come forward and stated that they, too, had seen visions near the altar. The vicar himself does not profess to have seen anything unusual, but says he has no reason to doubt the sincerity of the members of his congregation who have made these statements to him. "They are," he said, "not Spiritualists; they are simple people who have faith in their religion, and are not given to wild imaginings." We suppose if they had been Spiritualists, the visions would have been open to suspicion, but all Spiritualists know the spiritual vision is not the prerogative of any particular section of the community. It does not surprise us that there are angels in church—but they are not the sole attendants.

The Bishops and Heresy.

IN the Upper House of Convocation, Canterbury, a petition was presented in reply to the one from the English Church Union, in which allegations of heresy were brought against the writers of papers at the Modern Churchmen's Conference at Cambridge last year. The statement then made by the Dean of Carlisle and others form a direct negation of many of the opinions expressed in the creeds, and the E.C.U. are up in arms. The Bishop of Ely seemed to take the side of the heretics (?) stating that "the attitude of all thinking Christian people towards the Bible had been changed, he believed, for good, and opinion was far from being settled." We fear that the cause of all the trouble is that to-day there are a few THINKING Christians.

Aged and Hoary Fetters which Should be Broken.

THE Bishop of London expressed agreement with some of the opinions put forth in the published report, "but it contained mischievous fallacies which led him to dread the influence of such teachings on future generations, and to feel a horrible sense of danger in these attempts to water down the Christian faith." That seems to us the crux of the whole position. The truth is in no danger, it is rather that body of archaic and obsolete opinion expressed in medieval creeds, and which is known as the "Christian faith," that is in danger. Larger experience and increasing knowledge show many of such opinions to be childish attempts to explain that which was too big for the minds forming such opinions. Because, however, such teachings have been persisted in, there are those who would bind us to them for ever as they once tried to bind us to the Mosaic account of the creation and deluge. That which is not in accordance with truth must go, and no particular "faith" is of any value which contradicts or holds back the everlasting truth.

Can an Honest Parson be True to His Vows?

THE Bishop of Gloucester claimed that it was a serious matter that these writers were ordained men holding responsible positions and bound by most solemn pledges, and he moved a resolution that the teaching of the Catholic Church, as set forth in the Nicene Creed, was essential to the life of the church, and called attention to the fact that the church commissioned, as its ministers only those who solemnly expressed their adhesion thereto. It has always appeared to us an anachronism that an ordained priest will give the most solemn pledges during his ordination when his reason and commonsense rebels against the plain interpretation of the creeds to which he pledges himself. Such a system unduly balances the scales in favour of hypocrisy against honesty.

A Reformation Badly Needed in the Interests of Truth.

THE Archbishop of Canterbury did not want any of these honest godly men lost to the church if they could bring their teachings within the range of the church. The men were doing a good work, and the house would be doing a great wrong if they said these men were not moral. They are to be warned, however, as to the manner in which they put forward their conclusions. It appears to us that the church is unfair, and is putting a brake on the wheels of progress. The creeds are centuries old, and the world has not stood still. In the light of larger knowledge many of them—formed by honest men with honest intent, but no knowledge of science—have become literally untrue. Why cannot the church revise and modify its ancient findings and allow men a chance to be honest? This is surely the way to reunion.

THE popular weekly of "Tit-Bits" has been publishing a "New Series of Astounding Swindles," and in its last issue under the sensational title, "A Fortune Lost for Love," produces a very imaginative rehash of the connection between Mr. D. D. Home and Mrs. Lyon, the eccentric old lady who was foolish enough to insist on adopting him. The story is very much embellished by the imagination of the writer, whilst every fact which tells in favour of Mr. Home is

either ignored or whittled down in the interests of an entertaining story. The writer is evidently a good hand at turning plain facts into fascinating and readable fiction. The article is, of course, unsigned, and has apparently been issued as a piece of anti-Spiritualistic propaganda. We have no admiration for camouflaged and anonymous propagandists.

Transition of Mr. W. H. Nuthall (London)



WE regret to announce the passing to the higher life of Mr. W. H. Nuthall, treasurer of the London District Council of the Spiritualists' National Union, and secretary of the Lewisham Brotherhood Church, who "crossed the bar" on the morning of April 27th after a severe illness of three weeks' duration, at his residence, 65, Holland-road, Brixton.

Mr. Nuthall was enthusiastic in his service to the Cause, and during the nine years in which he held the secretaryship of his church was most punctilious in fulfilling all the duties attached to the position. His home was always open for anyone in distress, and many can bear testimony to his generous nature, whilst his powers as a healer have conferred benefit upon scores of sufferers.

His mortal remains were interred at the Streatham Park Cemetery amid many tokens of sympathy and floral tributes.

A special memorial service was held at the Lewisham Church, Stockwell Park-road, S.W.9., on Monday, May 1st, presided over by the President, Mr. J. Payn, and assisted by Mrs. Maunder (sister of Mr. Nuthall), when suitable tributes were paid to a faithful worker.

British Mediums' Union.

THE half-yearly meeting of the British Mediums' Union was held at Byrom-street, Hollinwood, on Saturday, April 22nd.

Mr. W. E. Bentley, the President, who occupied the chair, called the attention of the members to the important nature of the business to be dealt with that afternoon.

The secretary read the minutes of the previous meeting, which were passed, and, after a little discussion on them, were duly confirmed. The correspondence was then read and accepted. It was then moved and seconded that the annual meeting for October, 1922, be held at Heywood, and carried. Mr. Shipley, of Heywood, was elected auditor. Mr. W. E. Bentley was elected delegate to the S.N.U. conference, and it was resolved that all necessary expenses be paid.

The formation of an educational or discussion class was discussed very minutely, and after 22 members had pledged their financial support, it was resolved that the executive council take steps to form a class in the centre of, or as near as possible to, Manchester, to open in September.

Resolved that a picnic be arranged for Saturday, July 15th, at Tangle Hill, near Sudden.

Mr. Shipley then introduced his notice of motion: "That all members knowingly booking with one-man places, be expelled from the union." This was seconded by Mr. James. Much discussion arose out of this vexed question. Mr. G. Leo and others urged upon the necessity of seeing that the members of their Societies engaged only bona fide mediums who booked only with properly constituted Societies. Mr. Shipley, in a fitting manner, replied to the various questions. The resolution was then put to the meeting and was carried, only four remaining neutral.

An excellent tea was then taken and enjoyed by all present.

At 7.45 p.m. a propaganda meeting was held. Mr. G. Leo, chairman, opened the meeting with very fitting

remarks in introducing the mediums. Mr. W. Rldgway of Southport, gave a splendid address on "Who am I, what am I?" followed by demonstrations from Mrs. Heald, of Chorley, and Mrs. Wolfendale, of Longsight, Manchester. These were of a very high order and encouraging, and all messages were recognised.

The meeting was brought to a close with a vote of thanks tendered to the Hollinwood Society for their kind hospitality.

Dr. Ellis Powell at Southport.

Terror for False Witnesses.

ON a recent Wednesday night, in the Cambridge Hall, before a fair company, Dr. Ellis Powell, D.Sc., LL.D., of London, lectured on "Spiritualism and Christianity." The singing was led by a stringed orchestra with pianoforte. The Rev. A. M. Mitchell, rector of Burtonwood, Warrington, was announced to preside, but he telegraphed to say that he could not come owing to ill-health. Mr. A. J. Stuart took the chair in his absence, and in his opening remarks spoke in high appreciation of Dr. Powell's attainments, remarking that he had been engaged in the study of Spiritualism for twenty years. He himself had studied it for about fifteen years, and he had derived the greatest good from it.

Dr. Powell said that he was a scientist, a lawyer and a practical man of the world, and in no sense could he be described as a dreamer. He spoke of his journalistic work and he asked them to regard him as a serious student of the subject of Spiritualism. His convictions had grown with every year devoted to the scrutiny of the subject. Clairvoyants claimed that they could see the spirit form around us. He would give them a personal experience, regard to one of them. He had his pockets picked over, a watch bequeathed to him by his grandfather, and he went and bought an exact replica of the watch that the spirit might not be discovered at home. He invited a clairvoyant to his house, who described the spirit of an old gentleman in the room, which could be no other than that of his grandfather. The medium declared that the old man was laughing and pointing to the speaker's pocket and saying, "That watch is not what it ought to be."

Now, the clairvoyant could not have known the truth because the transaction was only known to the speaker.

He gave other instances relating to family history, through mediums, the facts of which were unknown to the family for months afterwards. He asked them not to make up their minds, however critical they might be, regard to Spiritualistic phenomena, that certain things were either trivial or impossible. Let them remember that the impossibilities of one generation were the commonplaces of another. The only things science regarded as impossible were a contradiction in terms, as a round square or a present past.

He was told by an intelligence—he would not say was a spirit—on the other side of life to this effect: "You will shortly possess in this country an instrument by which the veracity of witnesses in a court of law will be tested. Within a short time you will have an instrument rather like to a weather glass, which throws up a kind of cloud when there is bad weather, and clears again when the weather is going to be good. This instrument will be placed upon the corner of the witness box, and it will show a white cloud as long as the witness is speaking the truth. When he deviates the white cloud will become pink, and the further he gets from the truth and the deeper becomes the pink, until eventually the white precipitate will become a blazing scarlet." Knowing what he did about the processes which controlled the brain, there was nothing conceivable in the invention of such an instrument. He mentioned it to some of his barrister friends in the Temple they thought it was a horrible idea, calculated to create a perfect panic among witnesses in a court of law. (Laughter.)

The lecturer proceeded to argue in reference to the miracles of Christ that he utilised powers quite within the range of natural laws with which he was acquainted.

with which the rest of mankind at that stage had not become familiar.

HEALING BY TOUCH.

They were told that Christ healed by means of the touch. Among the Spiritualists there must be many who knew that that power was being largely utilised for the amelioration of human suffering and misery.

He claimed that magnetic influence went out from the Saviour in his healing, and that he was aware that power went out from him as shown in the healing of the woman with an issue. To-day, speaking as a scientist, he declared that force was being exercised in many directions under, as he believed, the influence of Christ, and that power would be extended. The clairvoyants utilised the power of supernatural vision possessed by Christ, though not in his superlative degree, for he was the adept of adepts. In the light of modern spiritual science the great central truths of Christianity were seen to be not only immensely bigger than theological science ever supposed them to be, but to be within the range of psychic law, and that they were not arbitrary interferences with the laws of the universe, and he maintained that the Gospel narratives were true.

ANIMAL LIFE BEYOND.

In regard to animals, he thought they might find a good deal of satisfaction in knowing that the animals passed over to an intelligent life on the other side, and in knowing that the gift of consciousness, which was so priceless to us, was not withheld from them, but was given in a measure to them at that stage of their evolution as a guarantee that they also would move on and upwards under the guidance of that divine beneficence which the more they studied it the more absolutely unfathomable they saw it to be. (Applause.)

Miss Peak, accompanied by Mr. F. Park, sang with effect "Life," during an interval in the lecture.

CORRESPONDENCE.

AN APPEAL FOR THE STARVING PEOPLE OF RUSSIA.

SIR,—I venture to beg a portion of your space to appeal to your readers on behalf of the starving people of Russia.

The sad circumstances obtaining in the famine area of that country hardly need, I think, to be stressed, as most of us, no doubt, are cognisant of them, and have been doing our little part in local and other circles towards the mitigation of the intense suffering now prevalent in that area.

My object, however, in addressing this appeal, is to create, in addition to local effort, a national contribution from Spiritualists as an organised religious body. It is because I have had the misfortune to serve in a British expedition in Soviet Russia that I feel a great responsibility incumbent upon me in helping to the fullest extent of my power our unfortunate fellow souls who are now most urgently in need of world help.

Those of us who have heard the stirring appeals of workers returned from the Volga, who have seen pictured, beyond human description, the intense suffering of helpless women and children, who have seen those photographs of great heaps of human bodies, stripped of every vestige of clothing, skeletons even before burial, who have heard the anguished cry of the Russian peasant-mother, and her emotional, pathetic and heartrending thanks to the brave souls endeavouring against all odds to save her child, cannot fail to move all to the action in our power towards help in this, the most humanitarian and urgent need of our days.

Fifteen shillings means the saving of one precious life. One hundred pounds establishes a soup kitchen! Is it not possible for us, as British Spiritualists, to establish a Spiritualist kitchen in the Volga region?

I am painfully aware that the economic affairs of most of us are much below par at the present, but the need of Russia is greater and more urgent. Immediate action is necessary for the saving of human life, and I am prepared

to devote the little leisure I have to the acknowledging and forwarding to the proper quarter of whatever help, however small, we, as Spiritualists, can contribute in ministry to human suffering.

The Society of Friends is doing magnificent work in Bazuluk—the worst region of all. One cannot but admire the splendid practical efforts that our colleagues in the work of God are putting forth.

I earnestly appeal nationally and individually to join hands with the Society of Friends in demonstrating the practicabilities of our religious activities by playing our part in the alleviation of privation, agony and suffering.

As churches we could help greatly by having a collection solely for this cause, as individuals we may extend what help our pockets will allow.

Hark! that wailing cry from a soul in agony, the anguish of a mother. Let us sacrifice—the need is urgent.

Offers of help will greatly be appreciated by—Yours in service,

JOHN D. BELLETT.

13, Romford Street, Sunderland.

"THE PLACE OF JESUS."

SIR,—Spiritualists, I submit, have brought forward a great body of contemporary (present-day) evidence supporting Biblical phenomena, and throwing a great deal of light on Biblical statements. Unfortunately, that is not recognised to any considerable extent in the church. I would, however, submit that Spiritualists have a further work to do, and that is, to reveal Jesus Christ to (professing) Christians. You may ask, "How?" Well, I would suggest by chronicling and disseminating descriptive accounts where he is seen clairvoyantly, or, again, descriptive accounts where the cross is seen similarly.

George Elliot brings out a statement in "Adam Bede" that, amongst Methodists, "belief" was common in "visible manifestations of Jesus," and it certainly would be found that outside the Spiritualist Movement, just as inside it, there have been such manifestations. I would even suggest this, that amongst the clergy there would be a tendency to a lazy acquiescence in the findings, something after this style, "Well, if true, it is what we have been teaching." But it won't do. They must either help in the work or be stigmatised as more or less unprofitable servants.

W. GREGORY.

THE CONTROLLING OF A MEDIUM BY JESUS.

SIR,—On Easter Sunday I went to a Spiritualist meeting, and, through a medium, the control, who said he was a minister when on the earth-plane, told us that for 12 years he and the band had been preparing the medium for Jesus to control her, and they were hoping he would be able to accomplish it that night, but owing to the stabbing pain in the side and the pain in the palm of the hands he could not do so. Will you please give your view of the matter through THE TWO WORLDS?

AN OLD SPIRITUALIST.

[NOTE BY THE EDITOR.—We always regard the use of great names with the gravest suspicion. The influence of any exalted spirit tends to interpret itself in terms familiar to the medium, and if the sensitive in question has been trained in orthodox circles, we can easily understand that the elevating influence of any advanced soul would stimulate memories of the ideal within the medium's mind, and cause this sort of claim. Great claims, however, demand great evidence in their support. Whilst it is generally acknowledged that spirit visitants usually reproduce their ante-mortem sensations on their first few post-mortem manifestations, yet repeated contact with earth soon relegates these to the background. The claims, therefore, that the pains in side and hands were felt would convey the inference that Jesus had never previously attempted to influence a sensitive since his crucifixion. This, in the light of the experience of Paul and the early disciples, is absurd. We can only think that in this case, as in many others, the initial stimulus received at the circle had prompted the imagination of the medium. This is often the case, and it frequently justifies the charge of credulity levelled against Spiritualists, and gives point and purpose to the injunction, "Try the spirits!"]

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.

HULL DISTRICT COMMITTEE.

THE above Committee held their monthly conference at Scarborough, when Mrs. Downs, of Hull, presided. Three churches were represented. The reports showed that the district, although small, is progressing. The financial statement showed a balance in hand of 13s. 11d. We enrolled ten associates from the Scarborough Society.

Propaganda meetings were held on Saturday and Sunday, the speakers being Mrs. Hogg, Mrs. Smith, Mrs. Vickers, Mr. Downs and Mrs. Downs. Delineations were also given. Mrs. Powell was the soloist. Mrs. Downs brought the day's proceedings to a close by tendering our best thanks to the Scarborough friends for the hospitality afforded. There was a good congregation at each service.

BRADFORD AND DISTRICT COMMITTEE.

THE monthly conference of the above committee was held at Birstal on Sunday, April 16th. All the officers were present with the exception of the vice-president, who was filling a disappointment at one of the churches in the area. Invocation was given by Mr. Collier, followed by ten minutes' spirit communion. Proof of the continuity of life was given by two associate members. A good number of associates, delegates and friends were welcomed by Mr. Fone, the local President, in the name of the Birstal Spiritualist Church. Thanks for same were given by Mr. Roberts, President of the District Committee, who also extended a hearty welcome to Mr. Bates, of Doncaster, an associate of the Leeds District Committee, and a worker in the Cause.

Minutes, correspondence and financial statement were dealt with, the secretary being given instructions how to deal with certain matters of local interest. Mr. Poole, of Bankfoot, was confirmed as an associate member. Other matters of vital interest were dealt with, the secretary being instructed to convene special meetings during the month at which delegates from churches should be invited to be present.

In the afternoon a propaganda meeting was held. The platform was occupied by Mr. Roberts (President), Mrs. Bolton, Mrs. Lightowler and Mr. A. Collier. Very interesting addresses were given. Mrs. Lightowler gave one spirit description at the conclusion.

At the evening service the President again presided. The church was full to overflowing. Invocation was given by Mr. Cloughton. The President remarked that he was pleased to be present at Birstal National Spiritualist Church, and to have such a band of workers as he was favoured with

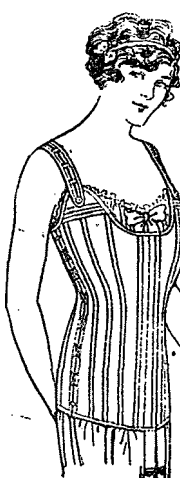
on that occasion to assist him. Short breezy addresses of a very interesting nature, which were listened to by the congregation with great interest, were delivered by Mr. Collier, Mr. Lightowler and Mr. Williamson, the latter concluding his address by giving proof of the continuity of life by describing spirit visitors, and giving names and addresses of same, all of whom were known. A retiring collection was taken for one of the associate members who was ill, a former worker of Birstal Spiritualist Church.

Thanks are due to the Birstal Committee and workers for the ample way they provided for the visitors both materially and spiritually. The closing prayer was given by Mr. Roberts, which concluded a very good day.

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DARWEN.

THE anniversary services were held on Sunday, May 7th. Mr. H. B. of Preston, was the speaker, addressed large congregations. The evening service he took for subject "God is Love," and dealt with it in a very efficient manner. Mr. Green, of Great Harwood, conducted two circles. The Lyceum opening was also a great success. Sacred music was rendered by the choir. Collections exceeded £22.

THORNABY-ON-TEES.

ON Sunday, April 30th, we celebrated the opening of our new church in Gilmore-street. Mr. Frankland was the speaker, assisted by Mr. Simpson, of Darlington. Good attendance. Mrs. Frankland, under inspiration, dedicated the church to God, the angel world, whilst the congregation stood with bowed heads. The name of the church is the United Spiritual Church.

MEETINGS HELD ON SUNDAY
MAY 7th, 1922.

BARROW-IN-FURNESS, Dalkeith-st. — Mr. R. Scott, a local medium, conducted the services, giving addresses and clairvoyance. Mr. Dobson presided.

BARRY, Atlantic Hall. — Mr. Howard, of Penarth, gave an address "Where is the spirit world?" followed by clairvoyance. Mr. Ambridge presided.

BALSALL HEATH. — Mrs. Price gave the address and clairvoyance. Mr. Collis presided.

BRISTOL, Clifton. — Address given by Miss Mary Mills, followed by clairvoyance.

Dighton Hall: Services conducted by Mr. Woodland, of Cardiff. Mr. Suddes presided.

United: Mrs. A. Sharpe, of Birmingham, was the speaker and demonstrator.

CARDIFF, Queen-st. — Mr. G. Harrow gave addresses on "The hidden things of the infinite" and "The philosophy of death." Mr. F. W. Northampton presided and gave clairvoyance at both meetings.

DARLSTON. — Thursday, May 4th. Mr. T. Tyrrell, of Blackburn addressed a crowded audience. It has set the town thinking more of the Cause. On Sunday and Monday Miss Butcher, of Northampton, addressed a good congregation.

DERBY, Forrester-st. — Services conducted by Miss Nicholson, of Nottingham. Naming ceremony. Afternoon, Joan Nellie Blake, evening, Robert William Dudley.

EXETER, Market Hall. — Mr. Hill discoursed in the afternoon on "The evils of to-day and their remedies." Clairvoyance by Mrs. L. Spiller. Evening, Mr. Mundy discoursed on "Jesus of Nazareth." Clairvoyance by Mrs. Perkins.

HIRST. — Mr. Melvin, of Tyne Dock gave an address, followed by clairvoyance.

LIVERPOOL, Daulby Hall. — The Lyceum took both services. Afternoon, open session. Evening, occupied the platform, rendering songs and recitations. Mrs. Raymond answered questions asked by Lyceum on the Manual readings. Mr. B. Keeling occupied the chair.

LONDON. — Bermondsey. A. H. Brazier, vice-president, delivered by special request, his address on "The second of Spiritualism's seven principles." Miss Lippett gave clairvoyance.

Brixton: Mr. T. W. Ella gave a trance address.

Clapham: Mrs. Clempson gave an address on "True religion," followed by clairvoyance.

Lewisham: Morning, Mr. Cowlam. Evening, in the absence of the advertised speaker the President, Mr. F. L. Brown, gave an address on "Some aspects of time in relation to the spirit world."

London Spiritual Mission: Morning, Mr. G. Prior spoke on "The message of May." Evening, Dr. W. J. Vanstone gave an address on "Relativity, the basis of spirit contact."

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, the Lyceum held their open session. Evening, Miss George gave a trance address, followed by clairvoyance.

South London: Morning, circle conducted by Mrs. Still. Evening, Mr. A. T. Kirby gave an address. Mr. J. G. Williams afterwards gave clairvoyance.

PETERBOROUGH. — Addresses and clairvoyance by Mr. A. Titmuss, of Leicester. Mr. F. W. Rickett presided.

PLYMOUTH, Morley-st. — Mrs. Trueman, D.N.U. (President), gave an address in trance on "Light," followed by clairvoyance.

Stonehouse: Meeting conducted by Mrs. Watkins, of Exeter. Address by Mr. Thomas Slee on "After the storm comes a calm." Clairvoyance by Mr. Prout.

PORTSMOUTH, Temple. — Mr. Miles Ord of Bristol, conducted both services, giving addresses and clairvoyance to good audiences.

Take-road: Mrs. Bewick, of Cardiff, conducted our services, giving addresses and clairvoyance.

SCARBOROUGH. — Mr. Baldwin, of Leeds, gave addresses on "The dog-like principle of the East," and "Let your light so shine," showing how we are violating the Bible and not taking it away.

TRUDEGAR. — Mr. W. Adams conducted the morning discussion on "God's will be done." Evening, Mr. A. Brown gave an address on "They prayed, but not a word was said."

Mr. W. G. Halestrap presided.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church
PRINCESS HALL, MOSS SIDE.

SUNDAY, MAY 14TH, at 2-30, LYCEUM.

At 6-30 and 8-15, Mrs. SHAKESHAFT.

Monday, at 8-15, Members' Developing Class, Mrs. EASTWOOD.

Tuesday, at 8-15, Public Developing Circle, Mrs. FORREST.

Wednesday, at 8, Mrs. BENTLEY.

Lecture on "Figureology."

Thursday, at 3 and 8-15, Mrs. FARRER.

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

SUNDAY, at 6-30.

MAY 14. — Mr. W. ROOKE.

21. — Circle for Members only.

28. — Mr. W. G. GUSH.

JUNE 4. — Circle for Members only.

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

SUNDAY, MAY 14TH, at 10-30, CIRCLE.

At 3 and 6-30, Mr. W. JAMES.

Monday, at 8, Mrs. HOLDEN.

Wednesday, at 3 and 8, Mr. RICHARDS.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, MAY 14TH, at 10-30, LYCEUM.

At 3, 6-30 and 8, Mr. J. MASSEY.

Monday, at 3 and 8, Mrs. WOODINGS.

Wednesday, at 8, Miss WALLWORK.

SUNDAY, MAY 21ST, Miss SMITH.

SOCIETY ADVERTISEMENTS.

Weston Spiritualist Lyceum Church,
CO-OP. HALL, AMOS STREET.

SUNDAY, MAY 14TH, at 10-30, LYCEUM.

At 3, OPEN CIRCLE.

At 6-30, MRS. MOULT.

WEDNESDAY, at 8.

SUNDAY, MAY 21ST, Mrs. HUNT.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, MAY 14TH, at 2-30, LYCEUM.

At 6-30, LOCALS. At 8, Mrs. TAYLOR.

WEDNESDAY, at 3, Mrs. CHARNLEY.

THURSDAY, at 8, Mrs. BROMLEY.

SUNDAY, MAY 21ST, Mr. BLUMENTHAL.

Longsight Spiritualist Society,
SHEPLEY ST., OPPOSITE PIT ENTRANCE,

KING'S THEATRE.

SUNDAY, MAY 14TH, at 6-45 and 8-15,

Mrs. SHEARSMITH.

TUESDAY, at 8-15, Mrs. ROBERTS.

THURSDAY, at 8-15, Mrs. LANE.

Open circle on Saturday at 8.

Doors closed at 8-15.

SUNDAY, MAY 21ST, Mr. W. H. WOOD.

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

SUNDAY, MAY 14TH, at 6-30,

MR. SAUNDERS.

MONDAY, at 8, Miss MARY MILLS.

SUNDAY, MAY 21ST, Miss MILLS.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, MAY 14TH, at 7,

MR. H. BODDINGTON.

MAY 21ST, Mrs. GRACE PRIOR.

MAY 28TH, Mr. G. TAYLER GWINN.

Brighton Spiritualist Church,
ATHENÆUM HALL, NORTH ST.

Affiliated to S.N.U.

SUNDAY, MAY 14TH, at 11-15 and 7,

SEE LOCAL PAPER.

LYCEUM at 3.

MONDAY, at 8, HEALING CIRCLE.

WEDNESDAY, Mr. ERNEST CAGER.

Worthing Spiritualist Mission,
17, WARWICK STREET, WORTHING.

SUNDAY, MAY 14TH, at 7,

MISS GRYLLE.

WEDNESDAY, Mrs. HARVEY.

SUNDAY, MAY 21ST, Mrs. PAULET.

Brixton Spiritualist Brotherhood
Church,

STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, MAY 14TH, at 11-15, CIRCLE.

At 3, LYCEUM.

At 7, Mrs. A. BODDINGTON.

Monday, at 7-30, LADIES' CIRCLE.

Tuesday, at 8, MEMBERS' CIRCLE.

Thursday, MAY 18TH, NO MEETING.

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

SUNDAY, MAY 14TH, at 11, SERVICE.

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

SUNDAY, MAY 21ST, Mr. A. NICKEL.

WEDNESDAYS at 7-30.

Little Ilford Christian Spiritualist
Church,

CHURCH ROAD, CORNER OF THIRD AV.,

MANOR PARK, E.

SUNDAY, MAY 14TH, at 6-30,

MR. GEO. PRIOR.

MONDAY, at 3, Mrs. MAUNDER.

WEDNESDAY, at 8, Mrs. GOLDEN.

SUNDAY, MAY 21ST, Mr. E. MEADS.

Lyceum every Sunday at 3.

SOCIETY ADVERTISEMENTS.

Bowes Park Spiritualist Society,
SHAFTESBURY HALL,
Adjoining BOWES PARK STATION, N.22

SUNDAY, MAY 14TH, at 7,

Mrs. CLARE O. HADLEY.

SUNDAY, MAY 21ST, Mr. T. AUSTIN.

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

SUNDAY, MAY 14TH, at 11,

MR. PERCY SCHOLEY.

At 6-30, Mr. ROBERT KING.

Clapham Spiritualist Church,
ADJOINING REFORM CLUB, ST. LUKE'S

RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, MAY 14TH, Mrs. GRADDON

KENT.

At 3, LYCEUM.

FRIDAY, at 8, MEETING FOR ENQUIRERS

Eltham Spiritualist Church,
WELL HALL, CO-OPERATIVE HALL.

SUNDAY, MAY 14TH, at 7,

Mrs. N. MELLODY,

Address and Clairvoyance.

Members' Circle after Service.

WEDNESDAY, at 8, Mrs. MAUNDER.

Ilford Psychical Research Society,
BROADWAY CHAMBERS, ILFORD

SUNDAY, MAY 14TH, at 7,

MR. ENGHOLM.

THURSDAY, at 3, Meeting Closed for

Convention.

FRIDAY, at 8, Mrs. CLEMENTS.

Hackney Society of Spiritualists,
240A, AMHURST ROAD.

SUNDAY, MAY 14TH, at 7,

MR. AND Mrs. SMITH.

MONDAY, at 8, CIRCLE.

SATURDAY, at 7-30, WHIST DRIVE.

Hounslow Spiritualist Society,
ADULT SCHOOL, WITTON RD.

SUNDAY, MAY 14TH, at 6-30,

Miss L. GEORGE.

At 3, LYCEUM.

TUESDAY, at 7-45, Mr. TREADGOLD.

WEDNESDAY, at 3, GUILD.

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

SUNDAY, MAY 14TH, at 11,

Mrs. STEPHENS.

At 6-30, Mrs. M. GORDON.

WEDNESDAY, at 7-30, Mrs. JAMBACH.

Manor Park Spiritualist Church,
CORNER OF SHREWSBURY RD. AND

STRONE RD.

SUNDAY, MAY 14TH, at 6-30,

MR. AND Mrs. PULHAM.

THURSDAY, at 8, Mr. E. MEADS.

SUNDAY, MAY 21ST, at 6-30,

Mr. G. TAYLER GWINN.

Stratford Spiritual Church,
IDMISTON ROAD, SIXTH TURNING DOWN

FOREST LANE GOING FROM MARYLAND

POINT STATION.

SUNDAY, MAY 14TH, at 6-30,

MR. J. WRENCH.

WEDNESDAY, MAY 17TH, at 3,

Ladies' Meeting, Mrs. PRINCE.

THURSDAY, MAY 18TH, at 8,

Mrs. LAWS.

SUNDAY, MAY 21ST, at 6-30,

ALD. D. J. DAVIS.

Forward Movement at 11.

Lyceum at 3.

MOSS SIDE PROGRESSIVE LYCEUM CHURCH, 66, RABY STREET, MANCHESTER.

PRESIDENT: MISS M. M. HARRISON.

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SUNDAY, MAY 14TH, Speaker at 3 p.m., **Mr. J. GARNER.** Subject, "Human Atmospheres."

Discussion invited. Open to all. All heartily welcome.

SUNDAY, MAY 21ST, SPECIAL SERVICES at 2-30 and 6-30. Bright Programmes of Solos, Recitals, etc.

Evening, Address and Clairvoyance. Speaker, **Mr. J. BELL.**

Tea provided at a nominal charge. Silver Collection. We extend a hearty invitation to all.

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Subject, "The Psychological Significance of Christ, or was He a Medium?"

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MRS. SHAKESHAFT will be the Speaker and Clairvoyant.

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by Khwaja Kamal-ud-Din, B.A., LL.B.

SUNDAY, MAY 14TH, at 5,

Lecture No. 4, "Muslim Conception of Heaven and Hell."

You, with friends, are cordially invited. Tea and Light Refreshment at 4-30.

MAY 28TH, being EID FESTIVAL at the Mosque, Woking, there will be NO MEETING in London. May we ask our Spiritualist friends to join with us on that day? Would those who intend to come kindly write THE SECRETARY to the IMAM OF THE MOSQUE, Woking, to enable us to know for how many to provide?

NEW SECRETARIES.

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

ECCLES, MILTON SPIRITUALIST SOCIETY. — MR. R. D. HOMER, 25, Boardman-street, Barton-lane, Eccles.

SUPPORT OUR ADVERTISERS.

**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.

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SPEAKERS, OPEN DATES, Etc.

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Mrs. Bettison, Quarry-road, Walk Hill, Royston, near Barnsley, praises Germolene unstintingly for the wonderful cure of her two little children, who suffered from ringworm. For four months her little boy and girl suffered from this malady. In the case of the boy all his hair was destroyed, and Mrs. Bettison tried every remedy that was recommended to her in vain until she used Germolene. Then, almost from the first dressing, the ringworm began to disappear, and a complete cure was effected within a month. Then the baby was attacked by the complaint, but Germolene was applied at once, and the ringworm was cured within a week. Mrs. Bettison says she does not know what she would do without Germolene. She has found it so useful for cuts, sores, itchings, and all sorts of little wounds in her family that its presence in the medicine cupboard has become essential.

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