



THE TWO WORLDS.

Registered at the
G.P.O. as a Newspaper.

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY
and PROGRESS of **SPIRITUALISM**,
also to RELIGION IN GENERAL and to REFORM.

No. 1801--VOL. XXXV.

FRIDAY, MAY 19, 1922.

PRICE TWOPENCE.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1801—Vol. XXXV.

FRIDAY, MAY 19, 1922

PRICE TWOPENCE

Original Poetry.

Resurgam !

As Spring returning brings her goodly store
Of loveliness, and out of earth's dull clay
Quickens the flowers, and round our feet spreads gay
Her odorous carpet on th' world's sombre floor,
Catches our ears with nestlings' songs once more,
Copes us with blue deliciousness in May;
So, to our hearts, when death hath called away
Our loved ones to that opal-gleaning shore
Which knows no Winter, come the firstling flowers,
Augurs of hope. Then weep we not for those
Who once beside us sat in Spring's fair bowers,
For silently they teach our hearts repose,
Bringing to us the peace that love empowers,
And Spring is blessed twice to he that knows.

—MARY IDA REES.

The Spiritual Factor in Evolution.

W. H. Evans.

READING the story of evolution, one is impressed with the idea that many of the forms of life now extinct were experiments, gropings towards the realisation of an idea. Recently Dr. Ellis T. Powell, D.Sc., LL.B., lectured on "Spiritualism and the Rhodesian Skull," and threw out many fine suggestions. It is the glory of Spiritualism that it touches life at all points, and in its wide sweep takes in all sciences. The idea that the *Pithecanthropus Erectus*, the Neanderthal, the Piltdown, and now the Rhodesian man are the remains of man in the making, implies that evolution has a spiritual side which has not yet been grasped by many scientists. While it is well to be careful in our studies, and sometimes necessary to go slowly, there are ardent souls who love to rise on the wings of speculative thought and take a larger sweep of vision. Such people are apt at times to become impatient of the restraints which the mere fact-hunter would impose upon them. The fact is only of value in so far as it reveals truth and the principles and laws underlying it. Facts should be used to illuminate each other. An isolated fact may reveal little, but in relation to others may open up new worlds. In this respect the facts of Spiritualism have a very great value. Apart from their revealing the existence of new powers in man, their association with discarnate human beings, thereby proving the survival of man over bodily death, is a fact which may be said to fructify all other facts. It indicates purpose in the universe.

Alfred Russel Wallace closes his great work, "The World of Life," with this finely suggestive thought: "To claim the Infinite and Eternal Being as the one and only divine agent in every detail of the universe seems, to me, absurd. If there is such an Infinite Being, and if (as our existence should teach us) His will and purpose is the means of conscious beings, then we can hardly be the first fruit of this purpose. We conclude, therefore, that there are now in the universe infinite grades of influence of higher beings upon lower. Holding this opinion, I have suggested that this vast and wonderful universe, with its almost infinite variety of forms, motions and reactions of part upon part, from suns and systems up to plant life, and the human living soul has ever required, and still requires, the continuous co-ordinated energy of myriads of such intelligences.

"This speculative suggestion, I venture to hope, will appeal to some of my readers as the best approximation we are now able to formulate as to the deeper, the more fundamental causes of matter and force, of life and consciousness, and of man himself, at his best already 'a little lower than the angels,' and like them destined to a permanent progressive existence in a world of spirit."

This is the logical outcome of an acceptance of the fact of human survival of bodily death. The mistake we are apt to fall into is to limit the fact to our own humanity and not perceive that it is applicable to pre-solar systems. It is a law that conscious individualised life survives all changes; it must therefore apply to all systems of worlds that have existed, as well as to those which now or in the future will exist. Such beings would undoubtedly be co-workers with the Infinite, and would sense His purposes and assist in their fulfilment.

We must remember that evolution implies more than the development of life forms, and is applicable to matter itself. We thus see that the products of evolutionary development are the returning wave of an outflowing or involving power. Involution precedes evolution, the former being a materialising process, the latter a spiritualising one. Physical science is coming more and more to the conclusion that all forms of matter have originated from one substance. It is permissible to postulate an original substance from which all things are formed. That substance is infinite, and must have inherent in it the potentialities of all evolutionary development. It is not a dead, but a living substance, every particle of it being instinct with life, potential individualised consciousness and inherent law, whose impulses throb throughout its infinite extent. It is also permissible to postulate that its inherent tendency is towards differentiation and individualisation. Left to itself, however, its evolution may be very much slower than the process we see going on around us. It is here where Alfred Russel Wallace's suggestion of "infinite grades of influence of higher beings upon lower" is applicable. May it not be that a huge company of beings having evolved on some solar system which finished its evolution prior to our own coming into existence isolated a large track of the primordial substance, and undertook the bringing into existence of our solar system, and by vivifying and quickening the inherent tendencies of the original substance, have been guiding the destinies of our solar system ever since? Granted this is so, how would the process work?

When we speak of original substance we do not mean matter as we know it, as that is the product of an evolution of the primitive substance. Original substance is far beyond the range of our sense perceptions. Matter, as we know it, is really the result of a series of waves which flow downwards, each wave somewhat more dense than the preceding one, until we get matter in the forms we know it. These waves may well be the impulses of the applied mental powers of the "demi-gods," and we get the descending process or the great outpouring of life and energy directed by these great beings, until in the course of ages the solar system becomes an accomplished fact expressed in matter. There will be many degrees of matter from the finest to the coarsest, and we know that in spirit-life there are ascending degrees, progress being from the illusory to the real.

This process of involution and evolution applies not only to matter but to life, and life is omnipresent. It ensouls all kingdoms, from the mineral to the god. Let it be distinctly understood that FORMS ONLY REGISTER THE STANDARD OF DEVELOPMENT REACHED BY THE INFORMING LIFE, and we shall perceive something of the meaning of evolution. It is not really an evolution of organisms, but

an evolution of life and consciousness which is going on. But if the remains of these primitive men suggest to us an experimenting process, it must be extended to all life. And if progress is the result of experiment, then the INFORMING life and consciousness must have the power of assimilating experiences, and working the results up into new capacity and power. Thus the spiritual factor in evolution will be seen, in that life ensouling the mineral kingdom does not remain there for ever, but progresses out of it into the one above it by virtue of its inherent power to assimilate whatever experiences may be had in that kingdom. To say that it slumbers in the mineral is not exactly true; for it has come a long journey downwards on its involutionary stages, the mineral marking the turning point where the spiritualising process begins. Thus the form is only of importance in so far as it can SERVE THE PURPOSES of the indwelling life. As soon as it has assimilated all the experiences which can be gained in that particular form it advances a stage higher. As it advances higher, the life may be said to break up, the diffusion becomes less, and the process of integration becomes more and more defined, so that the group consciousness evolves more and more towards personal individualisation. The highest point is reached in man, whose individuality is distinct from all others, but who is still a part of the group consciousness of humanity. "The whole succession of men during the ages should be considered as One Man, ever living and constantly learning," says Pascal. But it goes even further than that. The idea of individualised consciousness is the impelling force which operates from the first creative throb in the primitive substance. Viewed in this light, the whole process of evolution is one of immense interest, and is seen to be a process of spiritual becoming. The Infinite may be said to be revealing itself in man.

The foregoing implies that there are inner planes of nature which correspond to the various kingdoms. There are spiritual planes corresponding to the mineral, vegetable, fish, insect, bird, animal and human kingdoms—planes wherein the life withdraws into the group consciousness and adds its quota of experience, which is slowly worked up into new capacity and power. The evolution of the group consciousness towards individualisation goes on on two planes simultaneously, the inner and the outer, and this latter is, after all, but the reflection of the inner. As this life is really the life of the Infinite, it can be said that God is continually reincarnating in material form. Is this the real truth at the back of the theory of reincarnation? One can see the necessity of life being continually reincarnated in matter in its unindividualised condition. It is when it has become individualised that the differences of opinions arise. We know there is progress after death, and the spirit retains its personal consciousness for a long period, but does the necessity which we see applies to the lower forms of life apply to man's personal consciousness? Is the human form just the form essential to the development of the ego in its experimenting with matter in order to gain the knowledge of the operation of law in its outer as well as its inner aspects? Can it be said that the knowledge held in our sub- and super-consciousness—a knowledge gained through the age-long process of evolutionary development—is all that is necessary for us to gain, or is it necessary for us to win to our individualised consciousness all the tracks covered by our super- and subconscious life? If so, then it is possible that individual reincarnation as a process of evolution is a necessary one, and may be used as a working hypothesis in various directions.

The essential thing for us is to realise the spiritual factor in evolution, and that in the midst of change there is a constant upward tendency, a sublimating process refining and eliminating all that hinders the growth of the spirit toward the great, and to us in our present stage, unimaginable perfection. For the moment we are so absorbed with the shadow dance reflected on the screen of matter that these high questions are unheeded except by a few.

—*—

No one is useless in this world who lightens the burden of it for anyone else.

Things that get in your path are not obstacles unless you choose to regard them as obstacles.

A Golden Wedding.



HEREWITH we are pleased to be able to present the photographs of two well-known Manchester workers whose labours for the Cause have been productive of excellent results.

Mr. and Mrs. T. Lawrence, of 69, Collyhurst-street, Harpurhey, were married on May 18th, 1872, at St. John's Church, Deansgate, Manchester, and celebrate their golden wedding this week.

Mr. Lawrence was born in Liverpool in February, 1849, but has resided in Manchester practically all his life, and has many interesting reminiscences of the old city. He has a distinct memory of living in Liverpool-road when four years of age, and of a journey to Chadderton and the return to Manchester.

With only a few months' schooling he commenced work at eleven years of age as a picker maker, and later at the age of 18, entered the service of Messrs. H. Tellow & Sons, Reed and Heald Makers, Miles Patting, where his duties consisted of wire rolling and polishing. With this firm he remained for over 50 years as foreman, during which time the company became one of the largest of its kind in the kingdom.

In addition to these duties Mr. and Mrs. Lawrence have been in the confectionery business in Collyhurst-street for over 49 years, and despite the snows of age, are in the enjoyment of good health, and keep the business in a state of up-to-date efficiency.

Mr. Lawrence is one of the oldest shareholders in the Manchester Ship Canal, being a subscriber to the original Parliamentary Fund for the promotion of the venture (register number 353).

Domestic life saw ten children born to them, seven of whom still survive—three sons in the colonies and four daughters in England. It was the loss of their youngest son, 35 years ago, that turned their attention to Spiritualism. The devoted couple had been brought up within the Church of England, but Mr. Lawrence was at this time a keen student of Robert Blatchford, whose social policy and philosophical determinism appealed to him strongly. As the result of conversation with Mrs. Pelham, an old Manchester worker, they visited the Collyhurst Society, where Mrs. Hyde was giving clairvoyant descriptions. The medium described to them the three children they had apparently lost, giving particulars of the circumstances of their deaths, and this was followed by a convincing description of Mr. Lawrence's old Sunday School teacher with a striking description of the school itself, and of a Bible which had been presented to Mr. Lawrence by the said teacher.

Mr. and Mrs. Lawrence at once resolved to know more of the subject, and held a series of seances at home, which

produced good evidences. Mr. and Mrs. Hulme visited their house, and there, in good light, a large mahogany Pembroke table of over half-a-hundredweight was completely levitated to a height of two feet without any contact whatever, and this was followed by a number of variorum messages through the same table.

Mrs. Lawrence developed in lesser degree some physical mediumship, and a long series of circles followed which brought overwhelming conviction. They then joined the Collyhurst Society, and during the greater part of the last twenty-eight years Mr. Lawrence has occupied the presidency.

Mr. and Mrs. Lawrence's home has been open to all the workers of the Movement, and hundreds have been entertained there, and the presence of our leading exponents in their home has given them a wide and thorough knowledge of Spiritualism and its workers. They have a wonderful range of psychic experiences. To hear them tell of sittings for materialisation with "Florrie Cook," when a beautiful form, many inches taller than the medium, appeared and spoke to the sitters, wrapping its drapery around several of them, is an entertaining experience.

All the old workers were familiar to them, Mrs. E. H. Britten, W. J. Colville, John Taylor, E. W. Wallis and J. Morse are but a few. Mr. Lawrence was in the chair for Mr. John Macdonald once during his conduct of a week's mission, and has a vivid memory of that fine old trance speaker taking 24 subjects from the audience in one evening. Despite the fact of their varied nature, scientific, philosophical, spiritual, psychical, historical and technical, all were dealt with in a manner which showed the grip of a master mind.

Aye, mediums and mediumship change with the years. Present-day phenomena are different in many respects from those of years gone by, but perhaps in the great chain which links humanity here with humanity in the hereafter each is a necessary link. All our readers will wish the happy couple a few more years of united work and happiness.

The Britten Memorial.

THERE was a good attendance of Society representatives and others interested in the above project at the specially convened meeting held in the hall of the Manchester Society of Spiritualists, Maskell-street, Ardwick, Manchester, on Saturday, May 6th, at 3 p.m., presided over by Mr. E. W. Oaten. The chairman offered an invocation appealing for spirit help and divine guidance. He next called upon the secretary to read the notice convening the meeting, and to read the correspondence.

It is pleasing to record that the correspondence read contained many offers of financial assistance. One prominent Spiritualist wrote offering to give £100 conditional upon four others giving a similar sum. Another prominent worker made the offer of £25 if nine others would give a similar amount. Another old worker at the meeting promised to give £25. Are there eight others who will each pledge themselves to donate £25? If we can secure the whole of these two conditional offers we should have the huge sum of £750 in addition to the amount already subscribed since March 9th, 1921, when Mr. Hervey Carter, President of the British Magnetic Healers' Association, made his munificent offer to give £500 if the Spiritualist body raised £1,000, and to add a further £500 if £2,000 was subscribed. One Society in the Manchester District is setting aside two Sundays this year, the whole of the proceeds to go to the Britten Memorial. This good example should be followed by other churches.

Mr. E. W. Oaten outlined the object and purpose of the Britten Memorial Scheme, and appealed to the audience to support the trustees in their efforts to establish an institute in Manchester. In the course of his address he referred to the growth of our Movement, and the great need of this memorial to commemorate the life-work of our greatest pioneer and propagandist. The trustees are most desirous of erecting or acquiring a building in Manchester as a central institute, reading room and library open to the public, with rooms for lectures, seances and classes. He mentioned that a library of 1,000 volumes—

many rare and most valuable—was already in existence, and should be available to the public. The S.N.U., B.S.L.U. and other organisations need headquarters and administrative offices. Such are our present-day needs, and time and money could be saved by centralisation of effort.

Mr. Oaten also referred to the early work of some of the pioneers of our Movement, and stated that it was with great difficulty that records of their work could be traced. These should be held in sacred trust by the Movement, and it was only by having headquarters that such records could be properly tabulated and kept for future reference. He also stated that in debate he often had to go to the psychical research records for his facts, whereas we had better evidence in our own Movement, had the records been properly secured. Mr. Oaten certainly made out a strong case for the institute, and was warmly applauded upon resuming his seat.

The secretary followed with the list of contributions to date. He was pleased to report that over £42 had come to hand since he took over the secretaryship on March 29th. He paid a warm tribute to the work of the late secretary, Mr. A. W. Orr. He welcomed the effort being made by the Manchester and District Group of the Lancashire District Council to assist in raising funds for the Britten Memorial, and appealed for support in the effort for the early establishment of the proposed institute. He took the opportunity of publicly thanking those churches and individuals for their generous support, and sincerely hoped that the day was not far distant when we should see established in Manchester a fitting memorial to the honoured memory of Mrs. Emma Hardinge Britten and many other brave pioneers of our beloved Cause. His endeavour would be to secure at the earliest possible opportunity the munificent offer made by Mr. Hervey Carter and the other conditional offers made at this meeting. He appealed for whole-hearted support, and felt convinced that such a glorious opportunity would not be allowed to pass.

The meeting was a most enthusiastic one, and many offers of financial assistance were made by individuals and on behalf of Societies. Many questions were put and were satisfactorily dealt with by the chairman. The meeting afterwards unanimously pledged itself to support the trustees in carrying into effect their scheme, and it was also resolved to approach the Manchester and District Group to appoint a committee to assist the trustees in raising funds and carrying out this great work, it being thought that the quarterly meeting to be held on May 13th would be a more representative gathering.

The meeting closed with hearty votes of thanks to the committee of the Manchester Society of Spiritualists for free use of the hall for the meeting, and to the chairman and secretary for their excellent services. These were carried with acclamation. Thus ended a memorable meeting which should be the means of greater activity in the future.

LIST OF CONTRIBUTIONS RECEIVED.—Mrs. Kate Taylor Robinson, 10s.; Chesterfield Spiritualist Society, £1; Manchester Central Propaganda Committee, £6; Mrs. Kate Taylor Robinson, 10s.; St. Paul's Spiritual Church, Alma-st., Halifax, £1 6s. 3d.; Mrs. M. A. Stafford, Oldham (from sale of pencils), £2 10s.; Spiritualist National Church, Daulby-street, Liverpool, £10 10s.; South Manchester Spiritualist Society, £2 2s. Total, £24 8s. 3d.

MANCHESTER AND DISTRICT EFFORT.—Central Spiritual Church and Lyceum, Lord-street, Stockport, £2; L.S., £5 5s.; Pendleton Spiritualist Church, Ford-lane, £2; Heywood Spiritualist Church, William-street, £2; Stalybridge Spiritualist Church, Blandford-street, £2; Mr. J. Ward, £5. Total, £18 5s. Combined total, £42 13s. 3d.

On behalf of the trustees, I beg to tender their grateful thanks to the committees and members of the above-mentioned churches for their support, also to the above individual subscribers for their generous response to the appeal.

Further contributions will be gratefully acknowledged by the Hon. Secretary, Mr. JOHN JACKSON, 30, Buxton-road, New Mills, near Stockport.

"PLANT a weed, and you only raise a weed."

W. G. Hibbins, B.Sc., at Southport.



Mr. W. G. HIBBINS, of Sheffield, addressed a meeting of Southport Spiritualists in the Cambridge Hall on "Science and Religion." After a careful definition of his terms, Mr. Hibbins referred to the wonderful life-force which manifested in innumerable forms. Physical science had not yet solved the problem of the origin of life, or even its nature. It could only point to its effects, and as long as the Cause was hidden

in obscurity, so long would materialism fail to be satisfying. Our physical senses were imperfect—they did not tell us everything, and there might be many things taking place in the universe of which we knew nothing. The psychic faculties of humanity were undoubtedly extending the range of our consciousness and amplifying our knowledge of life's many forms. If, however, they adopted the spiritual interpretation of the universe and conceived an ever-existent cause behind nature's effects, it was necessary that they view spiritual things from a spiritual standpoint. By religion he understood the aspiration of the human soul towards God.

To-day scientists had come to recognise that it was not wise to be too dogmatic, and that there was no finality to truth in any department of science. The theological school had also come to recognise that the ancient Hebrews did not know everything. There was such a thing as progress even in religious thought. Modern Spiritualism was scientific because it was based on certain scientific facts. It was also philosophical. He had spoken to many people whose bodies were cast off, but who were still living and thinking. That proved that mind could exist without a physical body. It had always been a characteristic of Spiritualism that it had scientifically affirmed the continuity of human consciousness.

At the conclusion of a most informative address Mrs. A. Lomas gave descriptions of spirit people with full names and particulars of friends and relatives of those present. Miss Park feelingly rendered the songs, "If I Can Live" and "The Promise of Life." Mr. Prince ably conducted an efficient orchestra, and Mr. R. Wolstenholme, S.N.U., presided.

A BRIEF BIOGRAPHICAL SKETCH.

Mr. W. G. Hibbins has for many years been a pronounced Spiritualist, and is at present President of the Meersbrook Spiritualist Church, Sheffield. Born at Loughboro' in 1871, he was educated at Loughboro' Grammar School, winning an Entrance Exhibition to the school, and three other exhibitions whilst in attendance there. Later he was for three years at the University (1887-1890) as a student in electrical and mechanical engineering, and subsequently spent five years in an engineering works at Loughboro', where he gained a thorough knowledge of the practical side of the work.

In October, 1895, he was awarded a Bowen Research Scholarship at Mason College, Birmingham, which was renewed in the following year. In 1896 he won one of the Whitworth Exhibitions in engineering. Taking up teaching as a profession, Mr. Hibbins became lecturer in Physics and Engineering at the Merchant Venturers' Technical College, Bristol (1897-1900), and whilst there was awarded a Telford Premium by the Institute of Civil Engineers for research work.

After spending one year in the works of Messrs. Chamberlain & Hookham, Electrical Engineers, Birmingham, Mr. Hibbins was appointed to take charge of the Engineering Department of the Municipal Technical School at Leicester (1901-3), from which he passed to the seat of the steel trade, and was appointed in 1903 lecturer at the

Sheffield University, being responsible for an important part of the work done in the department of applied science at that important centre. In 1906 he took the degree of Bachelor of Science, London, and in 1908 was awarded the Sheffield degree of B. Eng.

Mr. Hibbins is a clear lecturer and keen student, and essentially a modest man who never talks of his attainments. He first took an interest in psychical matters in 1906 whilst in Birmingham, his interest being aroused by the clairvoyance of that remarkable medium, Mrs. Caroline Groom. He investigated the phenomena of Spiritualism from the scientific aspect, whilst its philosophical side appealed to him strongly. It was after six years of research that he finally became convinced of the reality of spirit return, and for some years he has ever been ready with pen and voice to proclaim its truths. May he long be spared to support the standard.

Mr. Horace Leaf in Australia.]

"Ghosts in Solid Form."

SUPPORTERS of the Spiritualistic cause were promised a treat as a result of the visit of Mr. Horace Leaf, the noted English exponent, and those who attended his opening lecture in the Perth Town Hall on a recent Saturday evening found their expectations fully realised. The fact of the hall being practically filled may be regarded as a good augury for the success of the tour, but more important still, it demonstrated that in this State, where Spiritualism has not made such conspicuous progress as in other parts of Australia, a not inconsiderable section of the community are looking to psychic research to throw light on doubts that otherwise have not been satisfactorily resolved.

"Materialisations" was the title of the lecture, or, to give the more appealing sub-title, "Ghosts in Solid Form." "There is no doubt about materialisation," said the lecturer by way of introduction, "but though you may not believe in Spiritualism even at the conclusion of the lecture, you must admit there are certain facts which deserve attention and require solution." Then followed the evidences of the camera revealed by numerous lantern slides which, backed by the eloquence and sincerity of the accomplished lecturer, might easily have moved the most sceptical to confess "Thou almost persuadest me."

There was a common fallacy that communication had been established only with demons, commented Mr. Leaf, meanwhile indicating on the screen the form of a "returned" medieval buccaneer who, before departing this transitory life, repented, was knighted and became Governor of Jamaica. "Some critics might even now retort that a buccaneer was a demon," added Mr. Leaf, "but I maintain that a buccaneer in the time of Charles II. was no worse than a profiteer in the time of George V."

Mr. Leaf has a happy knack of forestalling objections, anticipating suspicions, and boldly meeting them, thus effectively disarming criticism.

Emphasis was laid upon the stringency of the tests imposed on the medium and the impossibility of deceiving scientists of standing, some of whom had approached psychic investigation in a spirit of unbelief. Particularly was this the case with Sir Wm. Crookes, whose research marked an epoch in psychic science, and whose accomplishments in other branches of science were such that his testimony could not be lightly dismissed. Apart from Mr. Leaf's personal experiences, slides from authenticated photographs and quotations from Sir William Crookes's conclusions formed the bulwark of proof, crowned as it was by the eminent scientist's declaration forty years later that he saw no reason to alter his views; it was quite true that a connection had been set up between this world and the next. "Surely it appeals to reason," concluded the lecturer, "that man lives after death, that God's in His heaven, all's well with the world, and that we move on and on, and at last shall see Him face to face."—*"WEST AUSTRALIAN"*

If you do your best you can stand up against the worst that may befall.

Planchette Communications

SIR.—Under the above title Mr. Julius Frost, on page 170 of *THE TWO WORLDS*, gives us a very interesting and readable article. He has the gift of making his points clear and of revealing just where his difficulties arise. Our friend is not sure as to the how and why of those messages. He appears to be doubtful as to whether the messages he has had have come from some spirit entity, or have really come from his own inner subconsciousness. Seeing that Mr. Frost expresses a wish for some others to express their views I am, therefore, inclined to indite a few lines that may or may not be of service.

As regards messages by the aid of Planchette or other writing accessories of a like character, I am, I must confess, without any practical experience. Some 30 years ago in our own home we tried the usual preliminary—the table method—and like Mr. Frost found it a tedious process. I found that it was quite possible to know what the message was going to be when it was started, if only a word or two had been given. I am inclined to think that if one knew BEFORE the message began, then the message quite conceivably might be from the individual's own inner self. But when the remainder of the message is grasped after a portion has been given it would, I think, point to the dawning and developing of the psychic gift in the sitter who received it. If a person knew what the message was going to be when no part of it had as yet been given, or when given, it was solely of a nature that was well within the sitter's own knowledge—certainly under such conditions there could not be any evidential value in it.

I am surprised to hear that Mr. Frost appears to think there has not been anything given to them of a really undoubted evidential character. Our own experience has been strikingly in contrast with that. If results were slow in coming through—as they sometimes were—and the other sitters observed that I was beginning to display an unwonted open countenance, that is, when yawn succeeded yawn, they knew that something of interest would quickly follow. At such a time one felt that a good healthy sleep was the most desirable thing in the world.

But, may I ask, if the table be found tedious, why resort to Planchette? Why not do this, we found it excellent in every way and never dreamt that any mechanical method could surpass it: First, a good sized sheet of clear paper or cardboard with the letters of the alphabet thereon in printed characters, not close together, but each letter a little space from another, the figures 1 to 0, "Yes," "No," and "Doubtful"; second, a stick about 20 inches in length, lightly held by two of the sitters. We found the stick would begin to oscillate, then quickly point to letter after letter. Evidential results? Yes, many such, and of a character that could not have been in our minds, since frequently they referred to future events which were afterwards verified.

JOHN G. WOOD.

I AM a comparative stranger among you Spiritualists, but the contribution of Julius Frost has been of considerable interest to me. I need not enter into details as to what induced me to secure, if possible at all, experimental proof of the continuity of life beyond the grave. So far as I am concerned I am quite satisfied with the fundamental claim made by Spiritualists. I received my religious training in the school of Dissent in Cornwall. The Devil was as literal as your correspondent or myself: Hell as literal as the publishing office of *THE TWO WORLDS*. I am not quite sure whether I really understand what is known or as meant by a Planchette. Be that as it may, I think the method adopted by my wife and myself may be regarded as meeting my friend's requirements.

Our method is to invert a small glass on a smooth ground—such as a table; very lightly apply the fingers, making allowance for perfect freedom of the arms. The alphabet, each letter separate, and printed on cardboard, is arranged in a circle. It is necessary to say that when we began our investigations we had no preconceptions whatever; we had neither conversed with Spiritualists on the subject, nor consulted any of their literature. Spirit-

ualism, in fact, was barely a name to us. A great deal of what has been given us is in the nature of spirit teaching; much of it has since been confirmed, both by conversations with Spiritualists and from a perusal of your literature.

One of our experiences was regarded as impossible by one Spiritualist and readily accepted by another—both of long standing. Other phenomena are a complete puzzle to them, yet they have neither seen nor heard of it. Our friend says, "I have never once personally known of a case where information beyond the knowledge or reasonable expectation of the sitters has been given." "Beyond the reasonable expectations of the sitters"? Why, every thing we have received might easily be placed in this category, because we had no more knowledge of these things than we have of Esperanto. We have always had entities coming to us for "help"—I find some Spiritualists who do not understand this—they usually commence by mentioning one, two or three of our advanced spirit friends. In some cases they are brought to us, in others told or shown where to come.

I used to question them closely at first: their names, places of abode, etc. They came from different countries. A few in our own gave us the cause of their sorrow. What pathetic accounts they were. The effect upon us was a bewildering one. Within a short time we received what I had been waiting for. My wife and child were sitting. A spirit came for "help." I got her name in response to an appeal. Where did she live on the earth-plane? "Newton Abbot," she said. The town being only a few miles away I was in a position to test it. After getting further particulars from the young woman I immediately set out to get it confirmed if possible. I had no trouble in doing so, every detail given to us I found to be correct. What valid explanation can the hostile critic advance to account for a fact of this sort.

Tilting at Spiritualism through the press was a popular pastime not so very long ago. My letters on the subject used to appear with this troublesome piece of evidence carefully deleted, thereby rendering my scripts abortive. Were I to deal with our experiences in full a complete issue of *THE TWO WORLDS* would be necessary, so I will conclude by recounting this episode.

Contemporaneous with our early investigations along those lines, we frequently attended the church here. Just before leaving home on one occasion we had a talk with a small group of our spirit friends. This group was composed of three children and three or four adults. The story of two of the children as given us by this method of communication was one of the utmost bewilderment to us, and too sacred for the columns of a public journal. The others were never known to us in the flesh; such an imperfect idea as we had of them was communicated. They told us they were all accompanying to the church.

We were not at all prepared for what was to follow. To say that I was perfectly bewildered would be to understate the case. When the medium commenced her descriptions we were pointed out at once as being the centre of great attention on the part of a spirit group. First came the three children; then the adults were described. "Did we recognise them?" she asked. We were speechless.

Considerably agitated, I quietly stood and asked if I might, in common fairness to the medium, explain the position. I stated that we had never seen the adults she had described. We only knew what they had told us. While it would not be quite correct to say we recognised the forms in such detail as given, it would be equally incorrect to disclaim them altogether. I informed the congregation that the group told us they were coming.

This uncertainty on my part seemed to have moved the group to a further effort to establish their identity. "I am getting a name," says the medium. The name was given. The difficulty for us was ended. When we were leaving the church a gentleman, an absolute stranger, approached me. "What a splendid demonstration," he exclaimed with enthusiasm. The gentleman I subsequently learned to be the late Lieut.-Col. Arthur, D.S.O.

I have only touched the margin of our experiences in this matter, but feel that I shall have been treated very generously by the editor if I am accorded even this space.

J. GLANVILLE.

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FRIDAY, MAY 19th, 1922.

As a Man Sows!

ONE of the great facts which spirit communion brings home to us is that death in itself makes no actual change in the personality or spiritual quality of the individual who dies. The eyes close upon the evening of mortality and re-open on the morning of the larger day. The brighter light of the spiritual spheres radiates from the objects which compose the new scene, but the mind which co-ordinates sensation is the same, and refuses to react to a range of vibrations to which it is unattuned. Just as the musical ear and the artistic eye are necessary to the appreciation of music and art, so is spiritual perception essential to the appreciation of spiritual realities, whether here or hereafter.

It would appear that during our life on earth we are in possession of dual bodies which react upon each other in a varying degree. The psychic senses would seem to comprise the means of sense perception and bear the same relationship to the etheric body as our five senses bear to our physical integument.

Every clear clairvoyant knows that the spiritual quality of an individual is recorded in the substance of which the etheric body is composed. Thought and conduct tend to modify the colouring and density of the "double" or psychic body. Our moods and general temperament, our state of health and occupation produce temporary modifications. Love, sympathy, aspiration, hate, envy, malice and all selfishness have their share in determining the transparency or opacity of our psychic emanations.

Whilst all such details produce temporary effects in the mind, even as does every activity in our earthly life, and even as the details of mundane activity leave behind them the residuum of character to which each temporary act has contributed, so in the psychic nature, beneath the ebb and flow of evanescent incident there is the residuum which determines our spiritual quality, and the testimony of those who have arisen beyond the grave is that man's position in the beyond is determined by the quality of his spiritual life, which seems to act automatically by a kind of specific gravity.

Right-living, right-thinking and unselfish service towards one's fellows bring about a lightness and buoyancy which lifts the soul or self above the sordidness of dense spheres, whilst sin and selfishness, hate, envy and venom weigh down the spiritual body and fetter its freedom. It would further appear that each soul radiates a light of its own, dependent on the lightness and transparency of the body, and hence the sordid, selfish soul finds his outlook on his surroundings limited by the density of his own spiritual emanations. It is impossible within the limits of our space to carry out in full the details which have been revealed by the testimony of those who have passed the change. The central fact stands out clearly, and is, we think, beyond challenge, that our individual state in the next plane of

being is determined by ourselves, and is dependant upon the nature of the spiritual body we have built as the result of our activities on earth.

We shall, of course, be told that since no man lives to himself alone, our individual state is largely regulated by the conduct of others; since by the acts of others we are often provoked to do, think and say things that otherwise we should not. Whilst it may be true that our association with our fellows may prompt unworthy thoughts and acts, yet it is also true that the best deeds of the best men produce their effect likewise, and the elevating influence of science, art, music, literature and fellowship tend to elevate us. In the main, it will probably be found that the cancel each other, leaving the bare fact that our place in the beyond will be determined by the quality of the life we take with us into the new life.

Such a concept instantly wipes out all such childish ideas as trial and sentence by Divine fiat. It may be that we are judged of God—not, however, in a celestial Old Bailey, but by the inexorable logic of natural law, eternally operative and scrupulously exact. Equally foolish is the idea of looking for favour through the merits of another. You will be whatever you are on the morning of spirit existence, as the actual result of what you have been striving to be in the yesterdays of earth existence.

No act of another can of itself either save your soul or condemn it. None can carry your burden—none can deprive you of your just reward. Every rightful and kindly act will bring its thrill of joy, every sin its sting of regret. What, then, of a Saviour and of salvation? This, that in so far as the example or precept of any child of God stimulates you to live aright and climb to ideal heights, he may be entitled to the term saviour, not, however, by reason of what he has done for you, but rather because of that which he has stimulated you to do for yourself. Every great soul who has drawn the love and admiration of humanity by the quality of his life and teaching, and stimulated human beings to live in accordance with the laws of righteousness, is in a sense a saviour to whom humanity owes thanks and gratitude. The lesson man needs to learn is the necessity of BECOMING a saviour rather than resting on one, for as the children of God, we have within us—however lowly we be—the power to show the light of truth to others.

It will thus be seen that the words of Paul, "Whatsoever a man sows, that shall he also reap," are based upon the very nature of our being. The lips which spoke the words are minor matters, for throughout the whole gamut of eternal existence they are written in the cosmic law, which both past and present are governed. Let us not be misled by talk of leaving the next world to take care of itself. Men who are truly alive are always considering the future. The business man, the statesman, the educationalist, the social reformer, are all labouring to-day in the effort to build securely to-day that the future may be brighter. Life does not close to-night, there is a to-morrow, and the man who keeps his eye on the goal aimed at is best able to guide his steps to-day. Spiritualists let this be your object, to faithfully strive to perform life's duties, that when the sun has gone down upon the night of mortality, we may open our eyes upon the eternal morning with a smile of satisfaction on our faces, and no regrets in our minds.

B.S.L.U. Conference.

MR. W. E. BENTLEY, 37, Shakespeare-street, Stockport road, MANCHESTER, requests that any delegates who have made PERSONAL arrangements for their own entertainment during the Conference will kindly notify him of the fact in order to avoid duplication. Offers of beds to delegates attending the Conference are still urgently needed, and any friends in Manchester or district who can place a bed at the disposal of the Committee are urged to drop a postcard to Mr. Bentley.

"Start trouble, and it will pursue you like a vapour."
WALT. WHITMAN.

CURRENT TOPICS.

The Scottish Church Has Been Sitting—The Committee appointed by the Church of Scotland to inquire into "supernormal psychic phenomena" has issued its report. Last year the Committee asked for more time, but this year's report is almost as inconclusive. It neither condemns nor upholds Spiritualism. It will be recalled that the committee was appointed in May, 1920, by the General Assembly as a result of a petition presented by Rev. Wm. A. Reid, of West Maybole. The grounds stated were briefly that psychic phenomena were recorded in the Bible; that it is foolish to condemn without examination; and that many faithful Christians are convinced of the possibility of communication with the unseen world, and are awaiting some guidance from their church leaders.

And Has Hatched Nothing—We fear, however, that if the latter contention is true these faithful Christians are condemned to wait, since the report blows both hot and cold. Every line of the report goes to show that the whole enquiry was conducted from the standpoint of the protection of the church rather than the discovery of fact. The possible effect of any findings undoubtedly occupied a larger place in the minds of the committee than the veridity of the facts themselves. In a word, the committee were in "two minds" during the whole enquiry.

Psychic Records in the Old Testament—It may well be that such attitude was justified on the part of accredited ministers of the church, but it rather detracts from the value of their examination. Much of the report deals with the recorded psychic phenomena contained within the Bible, and the committee express the opinion that whilst undoubtedly some of the Old Testament phenomena are similar to present-day happenings, yet "the Old Testament, far from encouraging occult sources of religion, expressly forbids many forms of experiment with psychic phenomena." It does not seem to have entered the minds of the committee that much of the Old Testament—as we have it—was written by priests, Ezra especially, and that many of such prohibitions were issued in order to preserve the monopoly of the priests to the use of psychic powers.

The New Testament Does Not Prohibit Psychical Research—REGARDING the New Testament, however, the committee's finding is considerably modified. "St. Paul," we are told "does not forbid this way of expressing high feeling so long as it does not harm the common good, but he never suggests that imitation of the outward signs would generate the inspired feeling." A carefully compounded sentence, this, which may mean much or nothing. "Corinth," we are told, "was probably more addicted to Spiritualism than any modern city."

St. Paul's Spiritual Gifts Are Not Indispensable to the Church—THE committee conclude that in the normal life of the church the spiritual gifts referred to in the New Testament "are not an indispensable part of the church's equipment and service." Since the Scottish Church has done without them for many centuries, we did not suppose that they were indispensable to the church, but in view of the fact that the masses of the people are leaving the church in order to follow after these gifts, they would appear to be indispensable to the people, which is the first consideration.

The Spiritualist Associations Have Been Courteous and Helpful—MORE interest probably attaches to the personal investigation of the members of the committee. In order not to judge the case without personal experience, the members visited such seances as were accessible, and the report pays tribute to the courtesy and hospitality received from the various members of the Spiritualistic Associations. On the many varieties of phenomena, however, the com-

mittee saw but few: "the direct voice, trance utterance, table tilting and some others." "The communications received were ambiguous and often commonplace," we are told, and "how the supposed spirit originated the air vibrations which reached us as spoken or whispered words was not made clear." The committee does recognise a third factor, for they report "the enquirer is on one side, the person with psychic powers is a second, but who is the third?" The committee thinks that the assumption that such third party is a disembodied spirit is not vindicated by adequate evidence.

The Necessity for Consistency in Investigation.

THE committee states that "the corrective value of repeated observations of the same phenomena under similar conditions became increasingly apparent during their investigations with one medium for levitation," and we think that point is well worth making. The reputation of psychic phenomena has suffered very much in past times from the folly of silly folk who desire to base complete and general findings upon one imperfectly verified incident. A series of trumpet seances were attended by the committee, and they report that those of their number who were previously unconvinced of Spiritualism remained so. We gather from the report that the committee were satisfied of the actuality of the phenomena, but not of the identity of the communicators, and they conclude that only personal evidences can finally convince an investigator—a finding which has our complete acquiescence.

The Common People Must Remain Ignorant.

THIS leads up, however, to the general finding that only highly-trained specialists should engage in Spiritualistic research, and we think that to be logical the committee should have added, and only those highly trained scientists whose orthodoxy is beyond suspicion. The committee agree that mental irregularities are often induced by auto-suggestion or by fortune-telling. We agree with such a statement, for we are of opinion that ecclesiastical auto-suggestion—begetting obtuseness—probably accounts for the nebulous uncertainty of the committee's report. Such finding is probably only intended to restrict such knowledge to those whose preconceptions make them safe.

General Conclusions.

THE committee however find that "there are phenomena which ought to be investigated at length by qualified observers, that these phenomena cannot be dismissed with indifference by the church, that investigation is lawful but it must be made clear that the church is in no sense dependent on the results of fresh discovery, that such investigation cannot be satisfactorily undertaken by the scattered membership of a General Assembly Committee, that the attendance of Christian people at Spiritualistic seances is open to serious dangers (whether to the church or the people is not clearly stated), and that ministers should give due recognition in public worship to the provision made by the church for the reverent and affectionate commemoration of the faithful departed."

Have They Stuck in the Mud?

THE one of these findings which amuses us is that the church is in no sense dependent on the results of fresh discoveries. Such expression reminds us of the lines of an old song:

"Whatsoever king might reign,
I'll still be vicar of Bray, sir."

If, however, that is the final attitude of the Church of Scotland, that whatever progress the world makes will not affect it at all, it must resign itself presently to the inevitable and become a fifth wheel in the coach of God's evolutionary scheme of being.

To Broadcast Spirit Messages.

AT the annual meeting of the Pennsylvanian State Association of Spiritualists, Mrs. M. E. Cadwallader, the editor of the "Progressive Thinker," told the assembled delegates that efforts would be made during the

forthcoming convention of the National Spiritualists' Association to broadcast the proceedings by wireless. Mrs. Cadwallader has arranged that the gist of the addresses delivered, and the spirit messages given by the veteran, John Slater (America's first public clairvoyant), shall be wirelessly throughout the States.

Is Spiritualism a Religion.

THE delegates at the Pennsylvanian Congress adopted a resolution recommending legislation to secure recognition of Spiritualism as a religion. Such a step would legalise the use of mediumship under proper safeguards. At the present moment the law relating to mediumship in the United States is chaotic; whilst some states allow perfect liberty which is often abused, and others grant licences for mediumistic practice, there are some states in which all psychic work is prohibited, and heavy penalties fall on mediums of all classes. Such laws are generally made use of by bigots to persecute the minority from whose opinions they differ. In their effort to establish uniform recognition throughout the United States the N.S.A. will have the hearty sympathy of British Spiritualists.

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.

"THE AUTHENTICITY OF THE BIBLE."

SIR.—Mr. T. Mark May's letter on the above subject represents a rather peculiar point of view, in my opinion. He says, "Spiritualists should reassert the kingdom of faith, absolute unquestioning acceptance of things that exist, as being true. The Bible exists, and I submit it is true in every letter, word and syllable." This quotation fairly sums up his letter.

The first paragraph is entirely incompatible with the elementary principles of Spiritualism, which, above all, encourage honest personal investigation and urge everyone to think for himself and to accept nothing which cannot be proved or reasonably deducted from proven facts. The day of blind faith has gone, never to return. Mankind has endured the despotism of the priest for long enough, and now that men have begun to think for themselves, nothing can stop the ever-increasing freedom of thought. To seek refuge in blind faith seems to me to indicate a lack of courage to face the facts.

Mr. May's second claim is astounding. How it can be maintained in the face of modern scientific knowledge is a mystery. The Mosaic account of creation, the time man first appeared, the fall, are in hopeless contradiction with science. To imagine the God of the Old Testament as the Creator of the universe is impossible. Robert Blatchford once wrote of Jehovah, "We have no criminal so ruthless nor so blood-guilty as he. He is not fit to touch our cities. . . . We should think him too horrible and pitiless for a devil; this red-handed, black-hearted Jehovah of the Jews." This is a true picture of Jehovah, as revealed in his own "inspired" book.

If the only alternative to "hopeless infidelity" is acceptance of this nightmare fetish, then may we remain infidels. After all, why should the thought of not believing in the one particular religion that happens to be the official religion of this country worry us? We do not get alarmed if people reject Mohammedanism or Buddhism; why, then, when Christianity is the religion concerned?

JULIUS FROST.

SIR.—Mr. May's comments upon what he terms "the utterly illogical and quite unreasonable position of present-day Spiritualists in their criticism of the sacred volume" leads one to wonder if he quite realises the advancement of Spiritualistic thought. People of ordinary understanding, using the intuitive perception and deductive power of which they are possessed, and viewing in retrospective and contemplative mood the moral code of Biblical times, see how very little of its teaching can be applied to our present-day conditions.

To-day we are requiring, eye, and asking for, something

we can bring to bear upon the social life of our times for betterment, and something by which the sufferings of humanity may be alleviated. Blood-atonement, slavery, polygamy, and many other things, considered rightful in ancient days, are looked upon by people of our age as undesirable, hence they are passing.

Our ideals have become higher, and mankind is seeking for newer methods to cope with present troubles. What seems to be needed is a wider vision, a higher conception of things, looking forward, not backward, seeking that by which we may live aright, and furthering as much as possible the highest ideal of our times—the Brotherhood of Man to the glory of the Fatherhood of God. Spiritualism seems to point out to us very clearly its adaptation as a "forward movement" to our grandest ideal. Man, now conscious of the divinity within himself, and cultivating a faith and strength of purpose, finds in it all he needs for support, and "his defence is sure."

Therefore, let us reverence the Bible as a record, and a helper to humanity in an age when man knew not himself to the extent that we know ourselves to-day, and, without the backward turn of mind, let us go onward, and ultimately we must arrive at the perfect day. M. MCGILVER.

GOOD FRIDAY MEETINGS.

SIR.—In some centres the anniversary of Modern Spiritualism has become an event eagerly looked forward to and wholeheartedly taken part in. In other districts it would seem that our education has been neglected, and when an effort is made the response is distinctly disappointing. The Midlands District Council held the first meeting that have been organised to celebrate the coming of "the New Revelation" in the Midlands at West Bromwich on April 14th last. The attendance was discouraging, and the financial loss serious. Such a result should not have been, and most certainly need not have been. The reason for its happening is but merely a repetition of "a twice told tale." There are in this district enough Spiritualists to have filled the Town Hall, West Bromwich, two or three times over—Spiritualists who could have been present if they had made the effort. That is an incontrovertible fact. If it were not for the fact—the one bright spot in our work in the Midlands—that on one Sunday in September of every year we close our several meetings for that day and hold an annual gathering, all meeting and worshipping in one building—I repeat, if it were not for that fact, I should despair of our work in the Midlands ever doing anything worth while. Why could not the first meetings in the district to celebrate the anniversary of our religion have been taken up in the same spirit?

In the realm of sport it has been discovered that the best results accrue where the individual player works not for the advancement of his own "average," but for the success of his side. There is a lesson there worthy of our learning, and applying when learnt. If the combined efforts of Spiritualists in any given area were concentrated upon the task most worth while, something could be done; but too frequently we are advancing our cause by pulling together—in different directions.

I must pay a tribute to the efforts of those workers who in various ways did their best to ensure the day should not be a complete fiasco. The speakers and clairvoyants did splendidly, and all honour should be given to them for their work. Good Friday will come round again another year. What are we going to do in 1923? Surely better than in 1922. We could hardly do worse.

JOHN G. WOOD.

THE S.N.U. FUND OF BENEVOLENCE.

SIR.—I have pleasure in forwarding the April report of income, for which I thank all friends: Retiring collection, Derwent-street, 13s. 4d.; Anfield Plain, 5s.; Well-wisher, Battersea, 22; Cramlington, Seaton Delaval and District, 10s.; West Vale Society, 15s.; Blackpool, Manchester Good Friday Celebrations, £10 11s. 2d. I thank all subscribers. For the satisfaction of all whose donations, accounts are audited and printed in the annual report of the National Union. April income, £12 14s. 6d. disbursements, £32. MARY A. STANLEY.

14, North St., Keighley, Yorks.

Hon. Sec.

**MEETINGS HELD ON SUNDAY,
MAY 14th, 1922.**

BARRY: Atlantic Hall. — Mr. F. V. Northam, of Cardiff, gave an address on "Reincarnation." He also gave clairvoyance.

Bristol, United. — Morning, open circle. Evening, Mr. Eddy, President, gave an address and Mrs. Vicary gave clairvoyance.

Dighton Hall: Addresses and clairvoyance by Mrs. M. Piper, of Mountain Ash. Miss Yates presided.

Clifton: Mr. Saunders gave an address and Mrs. Jahans gave clairvoyance.

Derby, Forrester-street. Services conducted by Mr. Porter, of Derby. Clairvoyance. Evening subject, "They live and labour on."

Hirst. — Mr. Bell, of Bedlington, named a child, after which he gave an address, followed by clairvoyance.

Liverpool, Daulby Hall. — Mr. T. Tyrrell, of Blackburn, gave two addresses on "Witchcraft" and "Magicalism," bring into them his many experiences during the past forty years of his life. Mr. J. J. Parr presided.

LONDON. — Brixton: Mrs. A. Boddington gave an address on "What Spiritualism stands for."

Clapham: Mrs. Graddon Kent gave an address on "The gift of the spirit is eternal," followed by clairvoyance.

Pulham: Morning, circle. Evening, Mr. Kirby gave an address. — Pros.: Sunday next, at 7, Dr. E. G. SANDER. Thursday, May 25th, at 8, Mrs. CLEMENTS.

Little Ilford: Mr. Geo. Prior gave an address on "The message of man."

London Spiritual Mission: Morning, Mr. E. Meads spoke on "Spirit influence on the length of mortal life." Evening, Mr. E. W. Beard gave an address on "The life progressive."

Manor Park: Morning, Mr. Meads conducted the healing service. Afternoon, the Lyceum held their usual session. Evening, Mr. Pulham gave an address and Mrs. Pulham gave clairvoyance.

South London: Morning, circle conducted by Mrs. Still. Evening, Mr. Percy Smythe gave an address on "The Religion of Spiritualism."

Newport, Mon. — Central: Mr. W. D. Jones gave an address, followed by clairvoyance.

NEWTON ABBOT. — Mr. J. H. Hoskins, of Exeter, gave an address on "After this life, what?" Mr. Satterford, the President, presided.

PETERBOROUGH. — Addresses and clairvoyance by Mrs. Alton, of Derby. Mr. Haddon gave a solo, also two recitations were given by a friend.

Plymouth, Morley-street. — Mr. W. Bayan James gave an address on "The power of prayer." Miss G. Farley rendered "Into Thy Hands." Mrs. Trueman, D.N.U., the President, gave clairvoyance.

Stonehouse: Afternoon and evening. Miss Mary Mills, of Clifton, Bristol, gave two addresses and clairvoyance at each service. Many convinced. Soloist, Miss Coleman. Evening subject, "Guardian angels."

POWERSMOUTH, Temple. — Both services taken by Mrs. Bewick, of Cardiff, who gave addresses and clairvoyance. At the morning service she named the infant child of two of the church members, dedicating it to the spirit world in the name of "Faith."

Baker Road: Mr. Arthur Clayton, the young blind seer, of Nottingham, conducted the services, giving addresses and clairvoyance to appreciative audiences.

SCARBOROUGH. — Mrs. Hogg, of Hull, gave a lecture from "As it was in the beginning, is now, and ever shall be." She also gave clairvoyance.

TEMPERANCE Hall. — Mr. Price, vice-president, conducted

the morning discussion on "What is prayer?" Evening, Mr. E. Jones spoke on "Let him without sin cast the first stone." Mrs. Halestrap gave clairvoyance.

HEALTHY WOMEN

should wear "healthy" corsets, and the "Natural Ease" Corset is the most healthy of all. Every wearer says so. While moulding the figure to the most delicate lines of feminine grace, they vastly improve the health.

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The Natural Ease Corset Style 2.

8/11 pair

Postage abroad extra.

Complete with Special Detachable Suspenders.

Stocked in all sizes from 20 to 30.

Made in Finest Quality Drill.

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SPECIAL POINTS OF INTEREST

No bones or steels to drag, hurt, or break.

No lacing at the back.

Made of strong, durable drill of finest quality, with corded supports and special suspenders, detachable for washing.

It is laced at the sides with elastic lacings to expand freely when breathing.

It is fitted with adjustable shoulder straps.

It has a short (9 inch) busk in front which ensures a perfect shape, and is fastened at the top and bottom with non-rusting Hooks and Eyes.

It can be easily washed at home, having nothing to rust or tarnish.

These Corsets are specially recommended for ladies who enjoy cycling, tennis, dancing, golf, etc., as there is nothing to hurt or break. Singers, Actresses, and Invalids will find wonderful assistance, as they enable them to breathe with perfect freedom. They yield freely to every movement of the body, and whilst giving beauty of figure are the most comfortable Corsets ever worn.

"EVERY STITCH BRITISH." Support British women workers, and reduce unemployment.

SEND FOR YOURS TO-DAY.

No goods sent without cash, but money willingly returned if dissatisfied.

Catalogue sent with Corsets.

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(Dept. 269), Morley House,

26/28, Holborn Viaduct, London, E.C. 1.

British Magnetic Healers' Association.

The above Association will hold a

HOSPITAL SUNDAY

on MAY 21st, at the

VENTNOR ST. SPIRITUALIST CHURCH, HARPURHEY.

MRS. SHAKESHAFT will be the Speaker and Clairvoyant.

Time of Meetings, 6-30 and 8.

If you are interested in Spiritualism come to both meetings.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church,
PRINCESS HALL, MOSS SIDE.

SUNDAY, MAY 21st, at 2-30, LYCEUM.

At 6-30, Mr. W. ROOKE.

At 8-15, Mrs. FORREST.

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, DEANS GATE.

SUNDAY, at 6-30.

MAY 21.—Circle for Members only.

28.—Mr. W. G. GUSH.

JUNE 4.—Circle for Members only.

11.—HOSPITAL SUNDAY, Mr. E. W. OATEN.

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

SUNDAY, MAY 21st, at 10-30, LYCEUM.

At 3, OPEN CIRCLE.

At 6-30, Mr. TIMMS.

MONDAY, at 8, Mrs. HYNNE.

WEDNESDAY, at 3 and 8, Mrs. SPENCER.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SATURDAY, MAY 20th, at 7-30.

BLACK & WHITE CONCERT PARTY.

Silver Collection.

SUNDAY, MAY 21st, at 10-30, LYCEUM.

At 3, 6-30 and 8, Miss SMITH.

MONDAY, at 3 and 8, Mrs. TONGE.

WEDNESDAY, at 8, OPEN CIRCLE.

SUNDAY, MAY 28th, Mrs. FARRER.

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

SUNDAY, MAY 21st, at 6-45 and 8-15, Mr. W. H. WOOD.

TUESDAY, at 8-15, Mrs. WILMOTT.

THURSDAY, at 8-15, Mrs. WOLFENDALE.

Open Circle on Saturdays at 8.

Doors closed at 8-15.

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

SUNDAY, MAY 21st, at 10-30, LYCEUM.

At 3, OPEN CIRCLE.

At 6-30, Mrs. HUNT.

WEDNESDAY, at 8.

SUNDAY, MAY 28th, Mr. POOLE.

Pendleton Spiritualist Church,
-FORD LANE.

SUNDAY, MAY 21st, at 2-30, LYCEUM.

At 6-30 and 8, Mr. BLUMENTHAL.

WEDNESDAY, at 3, Miss COTTERILL.

THURSDAY, at 8, Mrs. VERITY.

SUNDAY, MAY 28th, Mrs. IRONS.

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

SUNDAY, MAY 21st, at 6-30,

MISS MARY MILLS.

MONDAY, at 8, Miss MILLS.

SUNDAY, MAY 28th, Mr. JONES.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD,

SUNDAY, MAY 21st, at 7,

Mrs. GRAVE DRIOR.

MAY 28th, Mr. G. TAYLER GWINN.

JUNE 4th, Mrs. M. CLEMPSON.

Worthing Spiritualist Mission,
17, WARWICK STREET, WORTHING.

SUNDAY, MAY 21st, at 7,

Mrs. PAULET.

WEDNESDAY, Mrs. PAULET.

SUNDAY, MAY 28th, Mr. G. W. SHARPE.

SOCIETY ADVERTISEMENTS.

Brighton Spiritualist Church,
ATHENEUM HALL, NORTH ST.
(Affiliated to S.N.U.)

SUNDAY, MAY 21ST, at 11-15 and 7,
SEE LOCAL PAPER.
LYCEUM at 3.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, Mr. HOTTON.

Hastings Christian Spiritualist Society,
2, PELHAM CRESCENT (overlooking sea).

The only Society in Hastings and
St. Leonards.

Sundays at 11 and 7. Mondays at 3.
Saturdays at 7.
Open Circle on Thursdays at 7.

Mediums visiting Hastings this Summer
are invited to write to H. ALTOUN, Hon.
Sec.

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

SUNDAY, MAY 21ST, at 11-15, CIRCLE.
At 3, LYCEUM. At 7, Mrs. STOCK.
MONDAY, at 7-30, LADIES' CIRCLE.
TUESDAY, at 8, MEMBERS CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.

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

SUNDAY, MAY 21ST, at 7,
MR. T. AUSTIN.
SUNDAY, MAY 28TH, Mrs. GRADDON
KENT.

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

SUNDAY, MAY 21ST, at 11,
MISS SMITH.
At 6-30, Mr. A. NICKELS.
SUNDAY, MAY 28TH, at 11 and 6-30,
Mrs. HETTY BUTTERWORTH, of Barrow.
Wednesdays at 7-30.

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

SUNDAY, MAY 21ST, at 11,
MR. P. SCHOLEY.
At 6-30, MR. GEO. PRIOR.

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

SUNDAY, MAY 14TH, at 11, CIRCLE.
At 3, LYCEUM.
At 7, Mrs. GRADDON KENT.
FRIDAY, at 8, Meeting for Enquirers.
At 7, Mrs. CLARE O. HADLEY.
FRIDAY, at 8, Meeting for Enquirers.

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

SUNDAY, MAY 21ST, at 7,
MR. R. BODDINGTON,
Address and Questions.
Members' Circle after Service.
WEDNESDAY, at 8, Mr. E. PRINCE,
Address and Clairvoyance.

Hackney Spiritualist Church,
240A, AMHURST ROAD.

SUNDAY, MAY 21ST, at 7,
MR. MASKELL.
MONDAY, at 8, CIRCLE.

Hounslow Spiritualists' Society,
ADULT SCHOOL, WHITTON ROAD.

SUNDAY, MAY 21ST, at 6-30,
MR. FRUEN. LYCEUM at 3.
TUESDAY, at 7-45, Mrs. MAUNDER,
Flower Readings.
WEDNESDAY, at 3, GUILD.

SOCIETY ADVERTISEMENTS.

Ilford Psychical Research Society,
BROADWAY CHAMBERS, ILFORD.

SUNDAY, MAY 21ST, at 7,
MRS. CROWDER.

THURSDAY, at 3, Mrs. RICHARDS.
FRIDAY, at 8, Mrs. EDEY.
JUNE 3RD, SOCIAL in New Premises.

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

SUNDAY, MAY 21ST, at 11, SERVICE.
At 3, LYCEUM. At 6-30, Mr. HENDRY.
WEDNESDAY, at 7-30, MEMBERS'
MEETING.

London Central Spiritualist Society,
MINERVA ROOMS, 144A, HIGH HOL-
BORN, W.C. (Corner of Bury St.)

Every Friday, 7 to 9.
FRIDAY, MAY 19TH, OPEN CIRCLE,
MRS. SUTTON.
FRIDAY, MAY 26TH, HEALING
DEMONSTRATION.

Manor Park Spiritualist Church,
Corner of SHREWSBURY RD. and
STRONE RD.

SUNDAY, MAY 21ST, at 6-30,
MR. G. TAYLER GWINN.
THURSDAY, at 8, Mrs. EDEY.
SUNDAY, MAY 28TH, Mrs. BEAUMONT
SIGALL.

**Little Ilford Christian Spiritualist
Church,**
CHURCH ROAD, Corner of THIRD AV.,
MANOR PARK.

SUNDAY, MAY 21ST, at 6-30,
MR. ERNEST MEADS.
MONDAY, at 3, Mrs. A. BODDINGTON.
TUESDAY, at 7-45, COMMITTEE
MEETING.
WEDNESDAY, at 8, Mr. & Mrs. PULHAM.
SUNDAY, MAY 28TH, at 6-30,
Mr. G. TAYLER GWINN.
Lyceum every Sunday at 3.

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

SUNDAY, MAY 21ST, at 6-30,
MR. AND MRS. MUSPRATT.
WEDNESDAY, MAY 24TH, at 3,
Ladies' Meeting, Mrs. EDEY.
THURSDAY, MAY 25TH, at 8,
PUBLIC CIRCLE.

SUNDAY, MAY 28TH, at 6-30,
Mrs. ORLOWSKI.
Forward Movement at 11.
Lyceum at 3.

LONDON MUSLIM HOUSE,
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GATE, W.8.
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FREE LECTURES
by Khwaja Kamal-ud-Din, B.A., L.L.B.
SUNDAY, MAY 21ST, at 5,
"Spiritual Revelations."
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
of Societies can be intimated under, this heading,
to the value of 3d. be forwarded with the information.

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

BRIXTON SPIRITUALIST BROTHERHOOD
100, CHURCH, STOCKWELL PARK RD.,
BRIXTON, S.W. — MR. W. T. ROBERTS,
172, Stockwell Park-road, Brixton,
S.W.9.

YOU FEEL YOUR WORK A BURDEN
AND YOUR LIFE NOT WORTH
LIVING?

Your Medical Adviser says:
"change."

You say: "It is an utter impossibility."
"Cannot afford," or "No time."

Be what it may, you just try

THE ORIENTAL ELIXIR OF LIFE

(made of Indian Herbs, Barks, Berries,
etc.), and in FOUR DAYS you will be

DIFFERENT PERSON altogether.

It is NOT a purgative, but a Powerful

Nervine.

It will drive depression away and make

life a pleasure.

Send 2/3 and 2d. postage for Trial Box.

THE ORIENTAL ELIXIR, 64

Gladstone Road, Wallasey.

ANGLESEY. — "After five days I feel
much improved. Shall be able to go
to London. Five days ago I would

have been a burden to do so."

GLASGOW. — "I think it is splendid."

IRELAND. — "A friend of mine speaks

highly of your herbal preparation."

Please forward a trial box."

Facial Eczema

Little Boy Cured by a Few Dressings
of Germolene.

AWARDED FOUR GOLD MEDALS

Soothes at a Touch.

Immediate soothing, rapid clearing,
and certain cure are the admitted

attributes of Germolene, the most

aseptic skin dressing, which is pro-

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the home of the wonderful remedy,

Dr. Cassell's Tablets. Dr. Cassell's

testimony enhances the reputation of

Germolene, which years ago was

awarded four gold medals, and since

then has scored such amazing success

that it has decisively superseded all

the old antiseptic ointments and salves

in the treatment of such complaints

as eczema, itching skins, irritations,

rashes, pimples, psoriasis, piles, on

leg, and ulcers.

Mrs. Rudge, of 27, Edenham-street,
Westbourne Park, London, used Ger-

molene for her little boy's face when

he was suffering from eczema, and

she says it acted like a charm. The

terrible itching rash had spread over

the child's cheeks and forehead, and

he could not be kept from scratching.

To complicate matters, pimples and

blackheads appeared among the

eczematous rash, and nothing that

was tried effected any improvement.

Then Germolene was used, and it

soothed at once. The result after a

few dressings was that the rash dis-

appeared, and the boy was completely

cured. Mrs. Rudge regards the cure

as marvellous, and she recommends

Germolene everywhere.

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COMFORTABLE homely Lodgings for

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BOLTON LYCEUM DISTRICT COUNCIL OF SPIRITUALISTS.

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On SATURDAY, May 27th, at WESTHOUGHTON.

PROCESSION, headed by TWO BANDS, will leave FACTORY GROUND (opposite White Lion Hotel) at 3 p.m., and parade Bolton Road, Manchester Road, Church Street, Market Street, and on to the COUNCIL SCHOOL, where a series of Marching and Calisthenics will be given. Tea in the Council School at 5-15 p.m., to be followed by a GRAND CONCERT AND DANCE.

SPEAKERS: Mr. G. MACK (Runcorn), Mr. G. F. KNOTT (Rochdale), Mr. W. BLACKSHAW (Leigh).

CHAIRMAN: Mr. J. HIBBERT (Bolton), President, B.L.D.C. TICKETS: ADULTS, 1/6. CHILDREN, 1/- and 9d.

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

PRESIDENT: Miss M. M. HARRISON.

SERVICES EVERY SUNDAY, 2-30.

SUNDAY, MAY 21st, OPEN SERVICES at 2-30 and 6-30 p.m. Speaker, Mr. J. BELL.

Bright Programme of Solos, Recitals, etc. Clairvoyance at the Evening Service by Mr. J. CATLIN.

Tea provided at a nominal charge. Silver Collection. All welcome.

SUNDAY, MAY 28th, at 3 p.m., Mr. L. JEPSON will give his Reply to Miss HARRISON's Paper on "Reincarnation," delivered in the above Hall on April 30th.

SPECIAL SERVICE at 6-30. Speaker, Mr. JAS. TINKER. Subject, "What Seekest Thou?"

Clairvoyance by Mr. L. JEPSON. All welcome. Silver Collection.

CONGLETON PROGRESSIVE SPIRITUALIST CHURCH.

SUNDAY, MAY 28TH, at 2-30 & 6-30, **First Anniversary** in the **Town Hall**

Speaker, Rev. C. DRAYTON THOMAS (London).

MONDAY, MAY 29TH, at 7-30 p.m., Mr. PERCY STREET (Reading).

TUESDAY and WEDNESDAY, MAY 30TH and 31st, Mr. ROBERT DAVIES (Manchester).

BRITISH SPIRITUALISTS' LYCEUM UNION.

THE 33rd ANNUAL CONFERENCE

Will be held on SATURDAY, JUNE 3rd, at 3 p.m., and SUNDAY, JUNE 4th, at 9-30 a.m.,

:: :: in the BLACKLEY CO-OPERATIVE HALL, MANCHESTER. :: ::

President: Mrs. M. E. PICKLES, of Blackpool.

A MASS MEETING will be held in the Evening at 6-30.

Speakers: The President Elect, Mrs. M. E. PICKLES (Blackpool), Mr. C. J. WILLIAMS (London), Mr. R. A. OWEN (Liverpool), Mr. A. KITSON (Batley), and Mr. G. F. KNOTT (Rochdale).

HYMN SHEETS PROVIDED. SILVER COLLECTION.

CONFERENCE NOTICE TO DELEGATES.

Mr. W. E. BENTLEY, 37, Shakespeare Street, Stockport Road, Manchester, has been appointed the local Secretary for the Conference arrangements.

Delegates on arriving in Manchester will proceed to HIGH STREET CORNER, off Market Street. A 2d. stage on the Blackley car (pronounced "Blakely") or a Middleton car will take them to the Blackley terminus, where they alight and look for a guide, or proceed to the Co-operative Hall

MISCELLANEOUS ADVERTISEMENTS (NOT DISPLAYED.)

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

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

CIRCLE of six members resident in east of Scotland desire sitting with Materialising or other Physical Medium during week, 17th to 22nd July. Mediums resident in Glasgow or Edinburgh preferred or would entertain one desirous of spending holiday in East Coast town.—Apply, Box "M," Two Worlds Office, Manchester.

CHANGE OF ADDRESS.—Miss M. WARDLOVE, Secretary of the Kingston Spiritualist Church, has removed to 33, Bonner Hill-road, Kingston-on-Thames.

Speakers, Open Dates, Etc.

MRS. WILBY, of 48, Prince Arthur-street, Barnsley, begs to announce that she is compelled to cancel all dates for this year owing to continued ill-health.

RONALD BRAILEY, Trance Lecturer and Clairvoyant, Speciality, sketches of spirit faces. Few open dates for 1922.—Castledene, Shoreham-by-the-Sea.

SECRETARIES please note that Mr. and Mrs. RAMM, of Lincoln, have now come to reside at 748, Rochdale-road, Walsden, near Todmorden, and are willing to book with Societies for 1922-23.

WANTED a Speaker and a Clairvoyant for Pioneer Sunday, 1923, who will give free service for the Pioneer Sunday Effort. Travelling expenses paid.—Write W. WILLIAMSON, Sec., Pendleton Spiritualist Church, 1, Lindley's Buildings, Clifton, Manchester.

SUPPORT OUR ADVERTISERS.

MR. HALFORD COLEMAN, THE WELL-KNOWN (ENGLISH) BIO-CHEMIC PRACTITIONER, PSYCHO-ANALYST, ETC.,

Receives a limited number of Patients personally (by appointment only—readily granted on request).

ADVICE AND TREATMENT BY POST. Very Moderate Fees. Particulars, 2d.

7, Gower St., Lozells, Birmingham.

TO ALL WHO SUFFER.—Write personally and enclose age and sex and 2d. stamp, and see what can be done for you.—Dr. Blackburn, N.Y., 35, Chapelhouse-road, Nelson, Lancs.

MRS. FLORENCE SUTTON, Clairvoyant. Health diagnosed. Circles for investigators. Circle, Mondays at 3, 2s. 6d. Wednesdays at 3, Thursdays at 7-30. Fee 2s. Private sittings daily, 2 till 6.—7, Great Quebec-st., Marylebone-rd., W.1. (two minutes from Baker-st. Station).



Yoga Crystals FOR DEVELOPING PSYCHIC FACULTIES.

The Yoga Crystal is solid, 2" dia. (with instructions), 21/- each. Smaller size, 10/6 each. Yoga, 48, Well Close Mount, Leeds.

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

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

SPECIAL OFFER.

Ten Complete Lessons in Book Form on **CLAIRVOYANCE.**

By R. JOHNSON.

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