



THE TWO WORLDS

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

No. 1957—VOL. XXXVIII.

FRIDAY, MAY 15, 1925.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1957—VOL. XXXVIII.

FRIDAY, MAY 15, 1925

PRICE TWOPENCE.

Scepticism.

Stanley De Brath.

CHAPTER II.

"THE GLORY THAT WAS GREECE."

PERSIA succeeded Babylon and ruled the East. In B.C. Xerxes, irritated by Greek piracy, as Philip of Macedonia in a later age by the Elizabethan seamen, essayed the conquest of a small free nation. His undisciplined myriads were routed by Greek disciplined soldiers, and his sea-power was crushed at Salamis, 480 B.C.

That Age (500 B.C.—400 B.C.) was the flowering of a nation. Greek religion was one with Greek art. The Iliadic trilogy—the story of Orestes—represents the shadowing Fate, dominant over human life, to which the Gods are subject. The dramas of Sophocles are echoes of the great primary human emotions. Euripides presents the first popular questionings of myths and traditions. These all raised drama from mere representation to a level of psychological art.

In philosophy the same century gave us Socrates (B.C.—399 B.C.), Plato (427 B.C.—347 B.C.), followed by Aristotle (384 B.C.—322 B.C.). It also saw the building of the Parthenon, the Erechtheum; like the sculptures of Myron, Pheidias and Polyclitus, reached in the next century by Praxiteles—a perfection of beauty never reached before or since. Socrates left no writings—we know him from the ardent admiration for him by Xenophon and Plato—as a man of sincere fervent piety, of the simplest possible life, and a fearless seeker after truth. "No one ever knew of his doing anything unholy" (*Xenophon Memorabilia*). He never disguised his disbelief in the poetic religion, and his doubts and deceptions of the Gods were to him horrible inventions. His steadfast belief in a Supreme Being and in the immortality of the soul was sustained not by his spiritual intuition and sane reasoning, but also by psychic clairaudience and the guidance of "the voice" that spoke to him and guided his steps. This—precisely as in the case of Jeanne d'Arc—added to orthodox beliefs, and to the hatred felt for him by those who in his questions had silenced, was the prime cause of his condemnation to death "for denying the Gods recognised by the State, introducing new divinities, and corrupting the young."

This latter charge has always been difficult to understand, till we realise that the school called the Sophists for a century past been the instructors of Grecian youth. The Nature Gods—Uranus (the heavens) and Gaia (the earth), begetting Chronos (time) had been replaced by the personal deities—Zeus, Hera, Apollo, Artemis, and others, of poetic legend. "In the Iliadic drama the forms of kings and heroes have a deeper truly Homeric; and pervading all, there is a sense of speculative thought which seeks to reconcile the apparent conflict of the Gods of heaven and of the underworld by the doctrine that both alike, constrained by necessity, are working out the law of righteousness" R. C. Jebb, LL.D., D.C.L.).

The persistence of popular belief in the Gods was due to two causes: (1) the popular feeling that their legends had an inner meaning; and (2) the oracles.

As to the first, Artemis was representative of maidenhood; Ares (Mars) of valour; Apollo of music and poetry;

Hermes of eloquence; Hera of the domestic hearth, and so on: the votaries of each were conscious of a principle that no philosophising could touch. The weak point was that there was no standard of general morality; the votary of Ares must be brave, but he need have no other virtue; the votary of Artemis must be chaste, but her deity demanded no other quality. The legends emphasised this. It was characteristically Greek that there was no God of "truth."

The second mainstay was the shrine of Delphi and its oracle. Cicero, a clear-headed Roman lawyer, wrote of this oracle in his essay, *On the Nature of the Gods*: "It is undeniable that for many centuries this oracle has been veridical." Modern clairvoyance has shed much light on the probable nature and functions of these priestesses of Delphi. It is hard to set limits to human credulity and superstition, but men do not continue for centuries to lavish wealth for fictitious or illusory benefits. Tertullian considered the oracles as the voices of devils, but he did not deny their actuality; and divination "by tables and raps" (*per tabulas et crepas*) was certainly not unknown. If modern sibyls can occasionally see the future in white of egg thrown into a glass of water, in tea leaves and coffee grounds, it is possible that augurs were not always frauds.

These facts and the effect of the Aeschylean drama (and it must be remembered that every citizen of a Greek State had his seat in the theatre) are quite sufficient to account for the temples and cults of the Gods being kept up. Even the mere existence of such magnificent monuments of art as the Parthenon (and its endowments) would be reason enough, despite all the scepticism of the philosophers.

GREEK SCEPTICISM.

We can, however, trace very clearly how scepticism arose and gradually spread from the higher to the lower ranks of society.

The Sophists ("men of wisdom") and teachers of youth, perceiving that the imperfect theories of Thales of Miletus, and mere argument upon them, could not result in any convincing physical science, started Greek scepticism. Their theory was that all things being in flux, and absolute knowledge unattainable, sensation is subjective only, and "Man is the measure of all things of what is, that it is; and of what is not, that it is not," so that there is no such thing as objective truth. Agreeably to this, Protagoras proclaimed that the end of education and endeavour is not truth, nor wisdom, but aptitude for civic life. If he was speaking as a schoolmaster he was right as to physics; if as a philosopher, this amounted to a denial of principle in civic life.

Such a theory was bound to result, and actually did result, in the practice of rhetoric, whether in philosophical discussion or political debate, not for discovery of truth, but for victory over an opponent. Hence our terms "sophistical argument" and "sophistry." Against this, Socrates' rectitude of soul raised his unanswerable arguments. He did not ask, Is Virtue real? He assumed it. His reward was the cup of hemlock—and the veneration of succeeding ages. Plato followed in his footsteps. He endeavoured to answer the Socratic questions: What is Good? What is Virtue? What is a State? What is a statesman? What is just? What is unjust? Socrates never doubted that if men once knew what is best they would also do it. They erred, he thought, from not seeing the good, and not because they would not follow it if seen. Hence the Socratic maxims: Vice is ignorance; Virtue is knowledge—sayings that are true enough if spiritual

knowledge is meant, but disastrously false if applied to material "science."

Plato's *Dialogues* are directed to human improvement on Socratic lines, and are permeated by faith in the power and supremacy of mind. He regarded the soul as the forming power. Man, in the Platonic philosophy, is compact of body (*soma*), soul (*psyche*), and spirit (*pneuma*), the last deriving its existence from the Creative Word—the *Logos*, the Divine Reason. He thought that human development is by successive re-incarnations.

Aristotle followed him and created a new Physics, in which external objects are the results of a directed energy—an "entelechy," as he called it, meaning the last term in a process of "becoming"; in fact, what we now mean by the final form in the evolution of the individual. This philosophy might have saved Greece had it been handled as St. Paul handled it three centuries later. But no philosophy could have made practical headway against two essential causes of decadence

THE POLITICAL FACTORS.

Labour was despised, because much skilled, and all unskilled labour was performed by slaves. Manual labour was considered unworthy of a free man. The Greek citizen had, therefore, ample leisure to acquaint himself with political theory, to debate political questions, and to contend for election to the numerous offices that carried State pay. Slavery was the chief canker in the Greek Constitution: it relieved the men of honest labour, and it gave them concubinage that degraded the race.

Greek sexual morality had always been of the type that is called "easy." The respectable Greek woman was a housekeeper in both senses. The Aspasia who were the companions of philosophers and statesmen were *demi-mondaines*. Not only did the Greeks disregard the natural human unit—the Family—which is the nursery of unselfishness, they went deliberately against it. Zeno, and even Plato, regarded community of women as the foundation of the perfect State, children being brought up by State institutions. Aristotle, though he condemns the exposure and starvation of infants, directly sanctions abortion (*Polit.* 1335. b). This encouraged the baser aspects of Greek life, and would by itself have sufficed to annul the more spiritual aspects on which Plato's fame now rests.

It must also be borne in mind that Greek democracy was not opposed to privilege; more than that, it *was* privilege. The vote in Athens, for instance, which carried the right to own land and houses, was restricted to those of Athenian descent on both sides, which limited the franchise to about half of the free men, and free men were greatly out-numbered by the slave population. The democracy was in the habit, too, of exiling all who were obnoxious to each party that succeeded to power, and "the number of political exiles was enormous" (*Encycl. Brit.* xii. 453).

Practical philosophy is the actual outlook on life, not the theories of a few prominent idealists. Political action is that outlook writ large; and united political action can only proceed from moral principles held in common. The Greek republics were also corrupt; venality was notorious, and by the time of Demosthenes (350 B.C.), the citizen body of Athens was largely composed of "salaried paupers"—men who drew their subsistence from State pay; a primitive political condition to which some persons apparently desire to return.

Professor Mahaffy says (*Greek Life and Thought*, Macmillan, 1896):—

"Just as the tyrants of old had exiled and murdered and confiscated to obtain wealth, so the democrats exiled and murdered and confiscated to enrich themselves. . . . They could not be persuaded—what men can?—that their poverty and decadence were their own fault, but were ready to proclaim any foreign cause as the source of their ills.

"The nation had always been, and then was, a nation of talkers who delighted in eloquence and in the art of putting things forcibly and plausibly. It is a great mistake to think that this 'fatal fluency' acts only on the ignorant crowd. The speakers themselves come to be carried away as much as their audiences, and from long posing as patriots,

gradually persuade themselves of the vital importance and sincerity of their policy."

The result of all this was that the spiritual aspects of Platonism were neglected, and philosophy was regarded, not as a rule of life and conduct, but as an exercise in ingenuity and dialectic. These political aspects of Greek life and thought are only alluded to here because they reacted on literature and philosophy, which cannot be understood apart from their setting.

THE RESULTS.

By 350 B.C. political exile, factious strife, internecine war, and a falling birth-rate had reduced the population till it fell far short of what it had been at the beginning of the Peloponnesian war. Infanticide was common, and wealth declined in parallel with population. The property tax for defence against Philip of Macedon fell on 1200 Athenian citizens only. Demosthenes insists again and again on the poor results of his efforts to inspire the Greek democracy. To this pass had religious scepticism, slavery, idleness, faction, political venality and sexual corruption brought the descendants of the victors of Marathon and Salamis in a single century. The Greek republics perished of gangrene. With a rising military power on the northern frontier, the Macedonian conquest of 346 B.C. was a natural result.

THE PHILOSOPHICAL FORMS OF SCEPTICISM.

Imperialism gave a new lease of life to the Greeks, but it did not arrest social decadence; rather did it assist its progress by the wealth it brought in its train. The declension in religious and philosophic thought is very marked. Increasing scepticism is its dominant feature. Three theories of life which have been the representative types of sceptical thought ever since, are the systems associated with the names of Pyrrho (360-270), Epicurus (342-270), and Chrysippus the Stoic (280-206). Pyrrho is the prince of sceptics. He states that "the only right attitude is to affirm nothing of things, for he who pledges himself to anything is nigh to ruin. Hence every decision must be rejected, and every question must be answered by an 'I assert nothing definitely' . . . and this is true of moral precepts as well as of cognitions, for just as nothing is true for all men, so there is nothing good or shameful in itself" (*Erdmann Hist. Phil.*, i. 193).

Such nihilistic writing is the amusement of an age which has lost understanding through hypertrophy of the intellect.

Epicurus was a sceptic of a much more rational kind. His system may be outlined by a few quotations: "All that exists is corporeal. The intangible is non-existent; if a thing exists it must be felt, and to be felt it must offer resistance. The soul is only a finer kind of body; it pervades the human structure like a warm breath. The object of life is Happiness. Virtue is a source of happiness; it gives tranquillity of mind." But his system affirmed no moral principle whatsoever.

Epicurus's own idea of happiness was of this kind: his mode of life was simple and refined. He regarded the Gods as mythical, and death the end of all things. It is easy to see how this form of scepticism lends itself to any form of pleasure that a man may desire, and the type that it actually produced is indicated by our word "epicure."

Stoicism was a philosophy of a different and more manly stamp. Its original founder, Zeno, was a theorist of the most extreme and unpractical type. His speculations on sex relations were so gross that the Stoic editors of Pergamum expunged them. These extravagances were abandoned, and in the hands of Chrysippus, Stoicism became a system of Deistic fatalism, happiness being attainable by "conformity to the great voice of Nature" and by firmness of mind. Stoicism resembled Epicureanism in this, if in nothing else—that it made the human will the chief and supreme arbiter of a man's happiness. Though its leading doctrine is content with a man's actual position, and that thus Man is master of his fate, and, as Hamlet says of all earthly conditions, "there is nothing good or bad but thinking makes it so," it easily becomes apathy and acquiescence in wrong. Its fatalistic aspect tends in the same direction; so also does its claim to the right of suicide. The Greek citizen, whether Stoic or

Epicurean, deprived of his political privileges by the Macedonian conquest, consoled himself by turning to literature, speculation or mere enjoyment.

Mahaffy remarks: "Stoicism consoled the desolate and the oppressed, for it taught him that the accidents and misfortunes of life were but trifles, which were as nothing to the royal liberty of his faith. It comforted the politician who saw the collapse of old and honoured liberties, the decay of Hellenic States, and the invasion of Macedonian and oriental manners."

Stoicism, however, made but little way in the country of its birth. The Greek was seldom a man of fixed will and resolution; and Greeks, so far as they held to philosophy at all, preferred the easy form of the Epicureanism, which says: Let us eat and drink (especially drink), for to-morrow we die.

THE WORKING OF THE LEAVEN.

After the Macedonian conquest, the New Comedy gives us a picture of the social life produced by the sceptical ferment. I again quote Mahaffy:—

"The orators avoided all fields of new matter, and showed their skill by repeating with varied eloquence the same trite and well-worn ideas. They added nothing to the thought of the world, and even degraded the very style of Greek writing."

"The writers of the New Comedy avoid all the great events of the day, all large political interests, all serious philosophy, and merely reflect the idlest, most trivial, and the most decayed gentility of Athens. . . . Starting from some commonplace, they added a few stock characters: the young and fashionable spendthrift, the morose and stingy father, the indulgent uncle, the threadbare parasite, the harpy courtesan, and by ringing the changes upon these constituents of decayed and idle Attic society, produced a whole literature of graceful talk, polite immorality, selfish ethics and shallow character."

With the disappearance of the Greek republics from the stage of history, the present hasty sketch of the effects of materialistic scepticism on purely Greek life and thought comes to an end. The military power of Alexander created a new and vast Hellenistic Empire from the Indus to Macedon and Egypt, but it was no longer Hellenic. His early death led to the division of that empire: Antipater succeeded to Macedonia and Greece; Laomedon took Syria; Ptolemy, Egypt; Antigonos, Asia Minor; and Lysimachus, Thrace. An Age of Greek militarism set in. In the wars that followed, armour-plated elephants, precursors of the "Tanks," carried devastation into hostile ranks, the phalanx completed the rout, and cavalry took up the pursuit. Greek engineers made Demetrius (Poliorcetes—The Taker of Cities) the ruler of the Levant; Greek sailors planted colonies all round the Mediterranean—at Marseille, in Sicily, at Cyrene, and at Alexandria. Commerce flourished. Greece was the great military and naval power, and every Greek exulted in the pride of Greek art, Greek philosophy, Greek prowess, adventure and civilisation.

Imperialism had thus revitalised the moribund communities, but the root-cause of degeneracy—disbelief in any governing principle of conduct—still remained. The Greek rulers became first luxurious and then corrupt. The causes of their fall were (as ever) unprincipled materialism which sets bodily pleasure and wealth as the sole purpose of life. Slavery remained unchanged. Wealthy patrons collected round themselves a mob of sycophants and hangers-on; and the commonalty "spent their time in nothing else but to tell or to hear some new thing." Sophists and demagogues discussing political theories and metaphysical futilities set the fashion. Every citizen had his seat in the theatre and made that, not a recreation, but the serious business of life. They became more than ever a nation of sceptical talkers and idlers, devoid of principle and greedy of pleasure: abstract discussion took the place of religion, and philosophy became mere empty talk. Their beautiful art became feeble copying; the spiritual teaching of Socrates was forgotten in pleasant Epicureanism; scepticism produced its fruit of apathy and indifference to private and public duty; and when the field armies were defeated by the Roman legions, there

was no unity or living purpose left in the nation. The Hellenistic empire fell like a house of cards, and the whole Levant passed to Rome.

To be continued.

A Striking Test of Identity.

MR. GEORGE W. BLACK, Secretary of the Darvel Society, writes to tell us of an evidential experience which is of interest. He says:—

"Two years ago my little girl, Mary, aged 9½ years, passed to the higher life after a long illness. Being recently in Glasgow on business, I visited a well-known lady Spiritualist, taking a little handkerchief which had belonged to my child. It was in a sealed envelope, and I handed it to the lady medium with the request that she would try to get into touch with her at some convenient time through some medium."

"Some days later I received a letter from the lady in question, and on opening it a little bunch of snowdrops fell out, and I knew that something of interest had occurred. The lady had taken the envelope to a trumpet seance, at which Mr. Phoenix was the medium, and had kept the unopened envelope on her lap. When the medium's chief control, 'Luke,' came through she asked him if anyone belonging to the envelope was present. He replied, 'Yes, it is Mary Black you mean. She wants to tell you that she was in your home, and came with you to the seance.' The circle then sang the hymn, 'Looking This Way,' and 'Luke' asked them to sing softly, so that they distinctly heard the childish voice joining in the chorus. The hymn was a favourite one with my little girl. Mary then dropped some snowdrops in the trumpet, and placed them in the lady's lap, asking her at the same time to send them to her Mammy and Daddy, an incident which is both characteristic and evidential."

"For years before her death Mary was a delicate child, and we always associated her with the snowdrop. When she was suffering her mother often soothed her by calling her 'Mammy's wee snowdrop.' She passed away rather suddenly at the end, and only a day or two before her death, when I was taking her down the road in her wheel chair, she drew my attention to the snowdrops peeping through the grass in the front gardens. When she lay in her coffin her aunt pinned a little bunch of snowdrops on her breast, and her grave is planted round about with these flowers."

"Nothing could have been more appropriate than for our little girl to have sent us snowdrops as a proof of her continued existence, and it is the more evidential since none of the members of the circle, or the medium, could possibly have had any knowledge of the facts. The heartfelt thanks of my wife and self are due to Mr. Phoenix and our friends on both sides of life, who were instrumental in procuring for us the comfort which such evidence brings."

THE Bournemouth Spiritualist Church Magazine still keeps up its interest as a record of the activities of the church. It is not only a token of the church's success, but of the intelligent interest which is being taken in Spiritualism generally.

A CORRESPONDENT from West Hartlepool calls our attention to Mr. Lawrence's reference to that township, and questions his allusion to the "first church" there. The present church was started some fifteen years ago, whilst our correspondent's memories go back for twenty-five years, when there was a Society holding meetings in the Market Buildings, Lynn-street. That Society was the outcome of a circle held in a private house, and Mr. Booth, who is still with them, was its first secretary. Our correspondent makes reference to the work done in this Society by the late Mr. J. G. Gray, Mrs. Young and Mrs. Mobson, of Shields, Mrs. Roberts, of Burstall, Mr. W. D. Todd, and his brother T. O. Todd, Mrs. Naylor and Mrs. Shannon, of Middlesbrough. As this is a matter which concerns the history of Spiritualism in the town, we think it worth while placing it on record. Digitized by Google

Borough of Hornsey Spiritualist Fellowship.

THE new Spiritualist centre in the north of London had a splendid send off on Thursday, May 7th, at the inaugural meeting in Felix Hall. A number of the neighbouring Societies were well represented by numerous officers and members. The London District Council was represented by its secretary, Mr. E. W. Drury. Mr. H. J. Osborn, the President, who was in the chair, was able to read to the meeting a cordial note from

THE MAYOR OF HORNSEY,

Councillor Reginald Steeds, J.P., who had been invited to attend. His Worship expressed his great regret at being unable to be present owing to another civic engagement, and added the cordial hope of a very successful meeting.

The President was supported on the platform by Mrs. Annie Patterson (North Shields, Newcastle), Mr. E. W. Drury, Mrs. Dorrington (seance leader) and Mrs. C. Smedley (secretary), and Miss Lily Smedley was at the piano.

Mr. H. J. Osborn, in an inaugural address, welcomed new members, those from other centres, and enquirers (who made up a large part of a crowded attendance), explained the origin of the Fellowship, its association with the wider movement through the S.N.U., attributed the evident success to spirit leading, named several spirit pioneers known to be present, approving the intended service to the spirit world, and among them his wife (Mrs. Jennie Walker) who is

NAMED THE SPIRIT PRESIDENT,

and who has prompted every step, through several channels, and a framed portrait of whom graced the chairman's table, supported by a group of her much loved red and pink roses.

Mr. Osborn mentioned the fine work of Mrs. Dorrington, recently concluded, and welcomed her as seance leader. He read the Seven Principles as the basis of the work, and proclaimed the Fellowship a new religious force in Hornsey, the friend of all other religious effort and the enemy of none, and explained the intended activities.

Mrs. Annie Patterson followed. Her first words were at once a surprise and a delight, for it at once emerged that for a few moments she was controlled by Mrs. Jennie Walker, who through her gave

A CHARACTERISTIC GREETING

completely proving identity by her own voice and other characteristics. Her references to the President were particularly convincing.

Then Mrs. Patterson followed with an inspiring normal address, brief but uplifting. She also gave clairvoyance and spirit messages with her own fine interpretation. In all there were twenty-three descriptions, full names or messages given, and all save two (one a name only) and the other given to an entire stranger to the phenomena, were clearly acknowledged. The medium named several old-time Spiritualists she saw in spirit form, and asking,

"WHO IS JONES?"

she brought a vivid presence in that name, fully recognised as Mr. A. W. Jones, recently arisen, an old North London worker whose wife, present, is a vice-president of the Fellowship. His open-air platform, used by him many years in Finsbury Park, is now in the service of the spirit world in the activities of the Fellowship.

In closing the meeting Mr. Osborn, in few but fitting words, thanked Mrs. Patterson for her "beautiful and satisfactory words and demonstration," the young pianist for beautiful inspirational music, and all who had in so many ways contributed to what was, in fact, a marked and memorable success. The future meetings are, and will be regularly advertised in THE TWO WORLDS.

A Golden Wedding.

THE *Blackpool Times* publishes a very high tribute to Mr. and Mrs. William Musgrove, of that town, who will be shortly celebrating their golden wedding. Mr. Musgrove, who is now 77 years of age, spent his early days in a Workhouse, and at six years of age went to work in a cotton mill. Going to America as a young man, he studied Phrenology and Physiognomy in New York, and found his studies of value when he returned to England to labour amongst the masses as an insurance agent. During his stay in America he was married at Concord, New Hampshire, his wife also being of English birth. Mr. Musgrove was one of the original founders of the present Hotel and Apartments Association, and was for a time Secretary of the South Shore Ratepayers' Association. He was for some years the President of the Blackpool Anti-Vaccination Society, a movement in which he is still interested. When in America he was interned for many days because he refused to submit to inoculation. At the age of 77 years he is still active and sprightly, is a member of the Blackpool Spiritualist Church, and one of its trustees. We offer our congratulations to Mr. Musgrove and his wife, and wish them many years of their accustomed strength and activity.

Psychic Photography at Bromley.

THE *Bromley Mercury* and the *District Times* both give lengthy reports of a lantern lecture on "Psychic Photography," given in that town by Mr. Leslie Curnow. A good audience filled the Public Library, and the lecture was given under the auspices of the "Bromley Circle for Psychic Studies."

Mr. Harwood, who presided, spoke of spirit photography as a branch of Spiritualism which was full of interest. Spiritualists merely asked for unbiassed investigation, and those who took up the subject in that sense would find that it was a living thing making for happiness.

Mr. Curnow said that he regarded his audience as a committee of enquiry. He was going to lay before them a certain amount of evidence and ask them, as intelligent men and women, whether there was not ground for a further and fuller inquiry. He attributed spirit photographs to a radio active force operating through mediumship, which acted upon the plate. A large number of spirit photographs were shown, and an unusual incident arose when a photograph was shown in which Mr. McAlister was the sitter. That gentleman was in the audience, and by the request of the audience went upon the platform and explained the circumstances under which the photograph was taken.

Mr. Curnow, who is himself a journalist, arraigned the Press for their attitude towards Spiritualistic subjects. When he saw the ridiculous nonsense which was often published in the Press concerning Spiritualism, he was very seriously disturbed, and if he had to judge the Press from its criticisms of this subject, he was inclined to exclaim, "God help the world."

A vote of thanks was passed to the lecturer on the proposition of Mrs. Stanton.

A Correction.

SIR,—I welcome the close of the discussion on Cross Symbolism which you have so indulgently allowed, but I desire to correct a mistake of your printer in my last letter. He wrongly read my script, and instead of the Phallic term—Yoni—he transformed it to Zoric, a word unknown to me, but readily adopted by Mr. Tweedale.

ABRAHAM WALLACE, M.D.

A KEEN business intellect and a well-nourished physical body is very often the outer reflex of a soul that is starving.

THERE is more hope for the man who leaves his bed to look at the beauty of the night sky than there is for the man who leaves it to count his cash.

"It is not life that matters, it is the courage you bring to it."—HUGH WALPOLE.

REALLY deep thought never leads to an atheistic or a pessimistic conclusion.—W. J. COLVILLE.

Restrictions of Platform.

SIR,—The article by the President of the Southern District Council, in your recent issue, will certainly help to make the "restrictions of platforms" a matter of "live interest and discussion throughout the Movement." Until now, it has been a matter of covert, exclusion of certain speakers, the "boycott" not always being carried out in an open and honourable way. Now we know, as it were, "officially." Mr. Newton is, I believe, the reputed parent of the "boycott baby." I should venture to predict a short but not uneventful life for it. Mr. Newton "states a case" in support of his contention. A few weeks ago the writer (whom Mr. Newton is good enough to call "cultured") opened a week's mission at a Bristol (affiliated) church. Mr. Newton was there as a visitor. I never use the words "our Lord and Saviour." The phrase has a peculiar connotation, which I no more adopt than the phrase, "the Triune God." I did say "that great Spiritualist, Jesus Christ; our Lord."

I did, during invocation, ask pardon of the higher spirits for our mistakes, and urged they might be made "stepping stones to higher things." These sayings are surely not contrary to the principles of good Spiritualist teaching. At question time Mr. Newton asked me for a definition of a Christian Spiritualist (which I had proclaimed myself), and my emphatic reply received the warm approval of the audience, to whom I was largely a stranger. Had Mr. Newton heard my evening address on "Spiritism, Spiritualism, Christian Spiritualism," he would certainly not have called me a "spiritist." It is a name I utterly repudiate, and for my conception of Spiritualism, would refer him to your issue of January containing "A Spiritualist View of Life." The strange thing about the business is that I received my invite to these Bristol, Weston, Newton Abbot, Devonport and Paignton Churches through the media of the S.D.C., of which Mr. Newton is at present President. And these churches, without collusion, have kindly spoken (*con amore*) of return visits! Either they were satisfied with my presentation of Spiritualism, or are not yet aware of the superiority of Mr. Newton's.

The question arises, has any President (or any Union, for that matter) the moral right to say who shall or shall not supply the pulpits and rostrums of their churches and Societies? The churches support the Union, not *vice versa*. It is taken for granted, of course, that the speaker shall be good-living and capable of giving an understandable presentation of the Seven Principles. That is the minimum expected of every speaker. But if a church desires a "cultured" (the phrase is not mine) man or woman in their rostrum, who is an earnest convert to the higher Spiritualism, who shall say them nay, especially when the church, and not the Union, pays the fee? I challenge Mr. Newton to enquire of the S.D.C. churches I served whether the audiences had good, sound, evidential teaching, or whether they were "fed up" with a "vague and indefinite orthodoxy."

The truth of the whole matter is that Mr. A. G. Newton stands for a non-Christian presentation of Spiritualism, and I do not. While I think there is room in Spiritualist churches for Mr. Newton, he does not think there is for me. The name of the greatest Spiritualist I know seems "anathema" to him. It has been deleted from our hymn books, he would take it from our platforms. If this is as I suggest, let Mr. Newton and those who think with him say so. It would clear the air, and we should all know "where we were." We are always boasting of our catholicity: no creeds, no caste, no ceremonies, and yet men and women who prefer being personalities to puppets are to be "excluded" from public service. However, the challenge is out! Let Mr. Newton ask his own S.D.C. churches.

GEORGE WARD (Rev.).

SIR,—I am glad that at last we have presented to us a statement from one who has helped to raise the question of a restricted platform at the A.G.M. of the S.N.U. Those who, like myself, differ in regard to the methods such as are proposed by Mr. A. G. Newton, have been waiting for such detailed statement, that we might examine the case in a

spirit of kindly and, I trust, helpful criticism. The good of the Movement being our aim, we shall not mind frankly expressed views.

Mr. A. G. Newton's case may be grouped under four headings: first, what is a Spiritualist, what is Spiritualist teaching? second, continuity and homogeneity of that teaching; third, loyalty; fourth, what are the essentials for the continued growth and progress of our Movement?

Mr. Newton rightly points out that mere assent to, or acceptance of, the fact of spirit communication does not, of itself, constitute a Spiritualist. The mere acceptance of the facts of Spiritualism without any attempt to understand their meaning, or the ethical principles involved, constitutes a phenomenalist or spiritist. But every individual who believes in spirit as the fundamental cause of the universe in its material aspect, and who endeavours to shape his life accordingly, is a Spiritualist, whether he believes in spirit communion or not. Has Mr. Newton sufficiently considered that point? The term Spiritualist is one applicable to all who believe in and accept the idea that God is Spirit, and as this is a root principle of all religions, you cannot rule that the term be limited to a particular people. Mr. Newton, by inference, criticises the priestly mind, but unconsciously he himself illustrates it and the dogmatism associated therewith. The universality of the term Spiritualist is seen in that the Spiritualists of our Movement are eclectic. Being essentially truth-seekers, they take truth wherever it may be found, "whether on Christian or on heathen ground."

The question of Spiritualist teaching is not quite so easy to answer as Mr. Newton thinks. Granted that the Seven Principles are a summary of Spiritualist teachings, we must remember that the right of private interpretation of them is accorded to all Spiritualists. Thus Mr. Newton interprets them according to his mental and spiritual development, just as I do. But neither Mr. Newton or myself have any right to say that our interpretation is the only true one, much less have we any right to seek to impose our interpretations upon others. To do so would be sheer priestly dogmatism. One of the greatest values of our platform has been the freedom accorded its occupants to express the truth as they see it. That there is much crudeness and limitation of statement we know; that all kinds of distortions and absurdities have been given forth is equally true; but the cure for these things is EDUCATION, not restriction. What Mr. Newton evidently desires, and what in former communications I have pointed out would be the logical outcome of these attempts at restriction, is plainly stated. It is the reduction of the Seven Principles to a creed, each principle defined according to some governing body, which every member of a Spiritualist Church must give assent to. We are to have a repetition of history. The errors and mistakes of the early Christian Church, mistakes which resulted in the spirit world withdrawing its power until a more propitious season, is to be made again. In the name of organisation and its success, the good value of Spiritualism is to be exploited, and the Movement is to be robbed of its universal appeal, and vested interests are again to take possession until the spirit is organised out of the Movement. In a word, Spiritualism is to be reduced to a semi-refined materialism. Mr. Newton may not see this, but a dispassionate reading of the signs leads me to this conclusion. Verily, the old saying comes back with stunning force, "Where there is no open vision the people perish." Apart from our Seven Principles I would not attempt to define Spiritualist teaching. There are many things not expressed in those Principles which to me is sound and good Spiritualism. But that is only my personal view, and I have no right to seek to impose it upon another.

One other point. Who are the speakers who do us most good, those we agree with or those we disagree with? I think the latter, for while it is pleasing to have confirmation of one's own views from another, that does not necessarily make them true. Thoughtful attention to one who expresses views with which we disagree provokes thought, stimulates enquiry, and brightens the mind. A speaker's work is to stimulate thought and enquiry in the minds of his hearers. But if rigid definitions are to become

the rule, then it will become a case of "Tell me the old, old story" over again.

The next point is continuity and homogeneity of teaching. This has already been touched upon in the foregoing paragraphs. Up to the present our movement has practically declared against employing pastors. Societies declare for variety of mental and spiritual diet. If continuity of teaching is wanted, then resident pastors must become the rule and not be the exception, as now. There is much to be said for resident pastorates. It would tend to introduce stability in the life of Societies, and could be quite consonant with the widest freedom. It would tend to familiarise the minds of the members with the logical unfoldment of our principles, and much of the haphazard work of the present would tend to become eliminated. The difficulty is that few are qualified for the task, as it entails a mind restless and eager in its quest, always reaching out for new knowledge, never content with present acquirements, but vividly conscious that there are new islands to discover in the ocean of truth, and new continents to explore, and who has the personality to lead his congregation with him. Few have the ability to do this, but such a worker would infuse real life and energy into a Society and make it a centre of power and attraction to the finer and higher influences of the spirit-world. There would then pour through the Society light and spiritual power, giving illumination to the members and attendants to its services. There would be continuity and homogeneity as a natural result, and not an artificial one imposed by authority.

Next comes the question of loyalty. May I enquire to whom is any worker's loyalty primarily due, the spirit world or the S.N.U.? Who confers the power to work, the former or the latter? The asking of such questions carries their own answer. What Mr. Newton seeks is to make the worker a judge between one Society and another. Every worker alive to his responsibilities knows all the difficulties that Mr. Newton speaks of, but it is not fair to the worker to call upon him to take sides in a dispute. One has to hear all sides, and no worker has any right to dictate to a Society as to its internal policy. What right have I to say to a Society, if you do not affiliate I shall not serve you? Who made me a judge? What right have I, an outsider living in another district, knowing nothing of the reasons governing the policy of a Society, to be a dictator to it? And is not every Spiritualist Society established to promulgate Spiritualism? Does the spirit world withhold their aid from Societies because they are not affiliated? I suggest this aspect should be pondered and thought over.

A Society is not necessarily better organised or governed simply because it is affiliated. Some of the best equipped and organised Societies in the country are outside the Union. There must be a reason for this. But as a public worker, I refuse to have imposed upon me the work of becoming a dictator to unaffiliated churches.

I now come to the last point of this already lengthy letter, namely, essentials. I take it that it is quite clear that nothing I have written is opposed to organised effort. My opposition is towards the tendency to attempt by force what can only be done by the slower process of education. This, to me, is the great essential, the need for educational work, for helping students and for directing them towards those methods likely to be productive of the greatest good to them and their fellows. If, instead of all this talk and threat of restriction of platforms and shutting out those with whom we do not agree, we formulated some policy of educating the workers and the Societies I think our time would be more usefully employed. All the things Mr. Newton states are well known. We are a young movement, a fact which is sometimes forgotten. If we look back, let it be to note the mistakes made by other organisations. Let it be remembered the spirit people *will not be restricted* to definite channels. If we persist and weave a new orthodoxy, seek to impose it upon others, institute a new priesthood, then it is quite conceivable the spirit people will withdraw the power from us and we be left, like the Churches, with a fine engine but no steam to make it go.

W. H. EVANS.

Source and Origin of Phenomenal Psychic Powers.

THE phenomenal aspects of much that transpires in psychical research are now generally accepted as demonstrable facts by capable and competent investigators, from whose carefully detailed records some idea of the source and origin of the powers employed in production of psychic phenomena may be deduced. Prolonged observation under favourable conditions has shown that from various parts of the human body is exuded an ethereal exhalation, now designated as "ectoplasm," which, on issuing, condenses and assumes various animated forms for a more or less transient period, being subsequently absorbed back into the body of the medium—its source and origin. This fluidic emission is probably augmented by other and similar power drawn from the observers in perhaps a more attenuated and invisible condition; while, in the process of manifesting, it would appear that something in the nature of transmutation occurs from an ethereal to one of a more dense or material form its rapid vitalisation being a marked feature. Sensitised photographic plates are found to be affected by these ectoplasmic emanations, either with or without the aid of a camera, in certain cases of amputation the ethereal form of the limb being clearly pictured. Where several independent ectoplasmic human forms have manifested simultaneously, it indicates sufficiently that the directing or controlling intelligence operating is other than that of the medium through whose agency the manifestation is obtained. In many instances grounds are afforded for supporting the claim of spirit workers, as distinct from the medium and observers, and in some cases identifiable with manipulative powers transcending those of ordinary mortals. Considerations such as here enumerated lead to the conclusion that the ethereal forces in operation are far more potent than usually imagined, an illustration being in a case recorded where a completely developed ectoplasmic human form lifted and carried the medium bodily from one room to another in full view of the observers.

The immanence and supremacy of the manifold phases of psychic powers are demonstrable by careful and patient investigation in the privacy of the family home circle, affording ideal conditions for their cultivation and development, giving evidences of "the majestic novelty of the life eternal." The scientific axiom as regards "the conservation of energy" is exemplified in the recognised universality of life in its innumerable forms, being indestructible but transmutable, everlasting, evolving from one stage to another and differing only in degree. Stress is laid by spirit communications on the important functions of the universal and all-pervading ether, through or by which the spirit people are enabled to operate with their trained and practised will power. This can in some measure be realised by us mortals in the control and use of our bodily organisation, all conscious action or movement being subject to the mind and will, an ethereal agent acting as the intermediary connection. A psychic "wireless receiver," having the transmitter suspended in a vacuum chamber, and so independent of the ordinary atmosphere, enables speech to be received from various well-known spirit people, and problems solved which previously had puzzled the discoverer. A comparatively free field of ether in the vacuum chamber, with the presence of a suitable medium, is found efficacious in producing the effect of speech from the spirit people communicating. Apart from any mechanical instrument, both direct and trumpet means are frequently adopted by the spirits in seances. In all psychic experiences some ethereal means of operating must necessarily be adopted by ethereal beings for transmutation into effects for our realisation, consequent on differences of conditions of life.—THOMAS BLYTON

THE highest type of man to-day is avowedly he who lives for his fellow-men.—H. ERNEST HUNT.

THERE is a considerable taint of insincerity in second-hand applause.—W. J. COLVILLE.

The Britten Memorial.

THE 25th annual meeting of subscribers to the Britten Memorial was held in the Britten Memorial Library, 56, Bridge-street, Deansgate, Manchester, on Saturday, April 18th. There was a fair attendance, and Mr. E. W. Oaten was voted to the chair.

The chairman called upon the secretary to read the notice convening the meeting, and afterwards, in a few appropriate opening remarks, referred to the progress of the undertaking during the past year, and incidentally mentioned the taking over of the premises in which the meeting was held.

The minutes of the last A.G.M. were read by the secretary, accepted as a correct record, and adopted. Arising out of the minutes, it was reported that the trustees had arranged, for the time being, to amalgamate the duties of treasurer, with those of the secretary, and this change had been operative during the past year. Correspondence read by the secretary included apology for non-attendance from Mr. Geo. F. Berry (General Secretary, S.N.U.)

The statement of accounts for the year was presented by the treasurer, and showed a balance in hand on December 31st, 1923, of £2,329 15s.; income for the year, £155 18s. 9d.; expenditure, £41 2s. 9d.; balance in hand (including investments), £2,744 11s.

Mr. W. E. Bentley, who had audited the accounts, gave a satisfactory report, and he was heartily thanked for his services.

In an interim report given by the treasurer, it was stated that since the accounts were made up a further £38 12s. 6d. had been received, and the "Shillings" Effort had now reached 7,273 shillings and fivepence. It was also reported that a further £350 had been invested at 5 per cent., bringing our total holding of Government securities up to £2,650. The financial statement was accepted as satisfactory, and adopted.

The secretary's report was full of interest, and referred to the efforts put forth during the year, mention being made of the removal of the Britten Memorial Library and effects to the newly acquired temporary home at 65, Bridge-street, Manchester, and to the valuable additions to our collection of books by gifts and judicious purchases. Reference was made to the financial support as a result of circles, seances and social functions organised by a few friends and churches, and thanks were tendered to all who had assisted in this direction. Other items of interest introduced in the report were the "All Lancashire" Bazaar, Mr. Hervey Carter's munificent gift and conditional offer, suitable site or building—all of which were dealt with to advantage. Regret was expressed that our auditor (Mr. F. J. Barlow) had been compelled, through business reasons, to retire from that post, and a tribute was paid to him for past service, also for his kindly assistance in the compilation of the year's accounts. The secretary, with regret, recalled the recent passing of Mr. R. Wolstenholme (Blackburn), who had done much for our Memorial; also to the loss sustained during the year by the passing of many prominent supporters, and paid a warm tribute to their work. In concluding, the secretary took the opportunity of thanking, on behalf of the trustees, all subscribers, individual and collective, for their donations and sympathetic support, and to THE TWO WORLDS Publishing Co. Ltd. for space so generously allotted to our appeals and reports which have appeared from time to time. He also personally thanked the members of the Special Committee and all workers.

The report was approved, and the secretary thanked.

Other business transacted was the fixing of the date of the proposed Bazaar, and it was resolved that the same be held in the Milton Hall, Deansgate, Manchester, on November 27th and 28th next, the secretary being empowered to engage the halls for those dates. Owing to the heavy cost of rental, etc., many of the friends promised donations of one guinea and other amounts towards defraying the cost of the above, and for which we are grateful. Many offers of assistance in other ways were offered, and it is anticipated that the "Bazaar" will prove successful in every way. Other valuable suggestions were relegated

to the Special Committee for consideration at their next meeting.

The meeting terminated with the usual votes of thanks to the chairman, the hon. secretary and Mrs. Jackson (the hon. secretary's wife), same being suitably acknowledged. The enthusiasm of the meeting augurs well for the future of the undertaking.—J. JACKSON, Hon. Sec.

A Strange Experience.

MISS ROGERS, of Holloway, sends us the following experience:—

"On New Year's morning I was sitting in the armchair at the house of my sister-in-law, with whom I was staying for a few days, when suddenly I was conscious of being taken away to a large ship in mid-ocean. I became aware that they had stopped the engine, and after turning the ship round, began to look overboard for something they had apparently lost. At this moment I jumped up from the chair, realising that my brother, who is a ship's captain, was at sea. I described the ship as I saw it to my sister-in-law, who assured me that this was not my brother's ship. A fortnight later, after I had returned home, my sister-in-law wrote informing me that the ship I had described to her was one which was bound for South America. At the very time at which I had witnessed the scene the ship had lost the assistant cook, who had fallen overboard and was drowned.

"It is difficult sometimes to say how or why these visions come, but this is one small incident out of many which I have experienced, and it is not always easy to trace the connection which exists between the visions and myself."

Picture Unveiling at Morecambe.

A CROWDED congregation assembled at the Spiritualist Church, Morecambe, to witness the unveiling of a beautiful picture painted by one of its members, Mr. Tweedale, and framed in an artistic panel by another member, in the person of Mr. Sharp, both of whom generously gave their work for the decoration of the church. The picture, which is named "The Guardian Angel," shows the spirit form of a mother in an attitude of loving guardianship over two children, a boy and a girl, who are standing perilously near the edge of a cliff looking out to sea. The colouring is delightful, and the work conveys an artistic rendering of the first principle of Spiritualism, the belief in the loving solicitude of those who have passed behind the veil for those who remain on earth. The picture is flanked by two panels, beneath which are displayed the sentences, "The Fatherhood of God" and "The Brotherhood of Man."

The unveiling ceremony was performed by Mr. J. L. Gorton (President), who said that the picture was a beautiful specimen of the work of Mr. Tweedale, and it was well to know that when his hand had lost its cunning this record of his love and interest would remain. They also had to thank Mr. Sharp for his share in the work.

Mr. Tweedale took it as a great favour to have his work dedicated to the beautifying of their church, and thanked Mr. Sharp for his assistance. His gift was but a small tribute in token of the benefit he had received from Spiritualism.

Councillor Dan Griffiths (Barrow) gave a practical address on the subject of "The Guardian Angel," and alluded to the many inspired works of art in the churches of Europe, which expressed the message of spirit guidance. Ever since man appeared on earth there had always been ministering angels attending him, and but for their influence he feared mankind would revert to savagery.

WE pay a good deal of regard to the clothes in which we go to church, but little or none to the fact that each hour, each day, by our thoughts, words and actions, we are weaving a garment which we shall wear for eternity.

FOUNDED NOVEMBER 18TH, 1887.

THE TWO WORLDS.

THE PEOPLE'S POPULAR SPIRITUAL PAPER.

PRICE TWOPENCE. POSTAGE ONE HALFPENNY.

ISSUED EVERY WEEK BY

THE TWO WORLDS PUBLISHING COMPANY, LIMITED.

AT ITS REGISTERED OFFICE,

18, CORPORATION STREET, MANCHESTER,

Where All Business Communications Should Be Addressed.

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD.

One year, 10/10; Six Months, 5/5; Three Months, 2/9, post free.

Editor and Secretary - ERNEST W. OATEM,

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Cheques and Drafts should be crossed "— & Co.," and made payable to THE TWO WORLDS Publishing Company Limited.

Bankers: Williams Deacons's Bank (Corn Exchange Branch).

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FRIDAY, MAY 15TH, 1925.

SPECIAL NOTICE.

Owing to Whitsuntide Holidays, will Advertisers please send in copy for issues of June 5th and June 12th NOT LATER THAN MAY 26th?

Spirit Communion and Progress.

In a recent conversation a friend of ours advanced the theory that communion with the spirit world tends to hinder the progress of those who have escaped from the trammels of the flesh and passed into the other life. It is an objection often raised, particularly by those who cannot obtain such communion. At the same time, it raises considerations of grave import. If spirit communion retarded our best beloved in their progress towards spiritual attainment, there are a very large number of people who would sacrifice the pleasure and satisfaction which it gives them in the interest of their fellows. Let us see what considerations arise.

In the first place, the foolish idea that one can call the invisibles if they do not desire to come is one of the foolish fallacies which is only raised to-day by the ignorant or the bigoted. No man can call spirits from the beyond unless they desire to come, and in a lengthy experience we have found that they are far more anxious to come to us than we are to receive them. On hundreds of occasions in our conversations with the spirit people we have met with the complaint that the people of this earth are absolutely callous concerning the welfare of those whom they once professed to love. Much money is spent on funerals and flowers, many tears are shed at the graveside, but in a very large number of cases the moment the earth closes over the coffin, the dead are looked upon as weird and uncanny beings whose presence sends a shiver down the spine, and whom one has reason to fear. There also remains the old theological doctrine that these dear ones have gone to heaven, are in a state of rest and peace and inactivity, and therefore we must not disturb their slumbers.

The revelations of Spiritualism have completely and entirely wiped out all such considerations. The dead are not inactive. They cannot be inactive; the life beyond is a busy life. In certain cases where physical decay was preceded by a long period of illness or pain, or depression, a temporary rest period is sometimes necessary, but this is by no means the general experience. In a large number of cases there are days or weeks of bewilderment, in which the newly arisen one is, so to speak, finding his bearings in a new country: but within a short while he "comes to himself," gets a grip of his new surroundings, and desires to continue a normal, healthy and active life. Just as a stranger in a new country, however many friends he may make or find there, desires to write home, convey his impressions to those left behind, and ascertain how the

world fares with them, so does the newly arisen spirit quickly find that links of love and memory bind him to those still left on earth. He misses the old friendships, the old words of affection, the thoughts of fraternity which he had been accustomed to receive, and in many cases becomes for a time homesick. He returns to the side of those he had left, touches them, speaks to them, endeavours to attract their attention, but he is to them less noticeable than the wind. In their thoughts they regard him as one of the "sainted dead," far away beyond the stars, and his voice falls on unheeding ears. For a time the sense of parting is to him far more poignant than it is to those who mourn his loss.

It must never be forgotten that the spirit people did not come to us because we asked for them. In the words of Richard Phillips:—

"Unsought of us, they found us;
Unseen of us, they led."

Spiritualism is only possible because *they* want to commune with *us*, and all the initiation is on their side. Too often when they come we adopt the sceptical attitude, treating them as botanical specimens or newly discovered chemicals, and want to analyse them, weigh and measure them, test them in a thousand ways, and the last thing we attempt to do is to treat them as friends who love us. We allude to them as wraiths or ghosts, or subconscious personalities, as astral shells, or ectoplasmic moulds; as telepathic impressions, and "what nots"; but seldom as human beings, who love us and who want to take for granted the old ties. We are all in favour of careful and cautious enquiry, but we have often been surprised that the spirit people persist in their efforts to convince us of their identity, in face of the far from human treatment which many people give them.

Let us ever remember that they come because *it* is their desire to come, because the love which they feel for us demands expression. One may as well talk of preventing a mother from showing her affection for her child for fear of retarding its growth, as talk of hindering their progress by re-establishing the love links which death severed. There are, of course, cases in which exaggerated maternal affection results in a child who becomes soft and helpless (a spoilt child), but these are exceptions which prove the rule. There are occasional cases where individuals cling to their discarnate friends, and hang on to them like barnacles to a ship, but these, too, are exceptions which prove a rule, and the discarnate one can always sever such attachments.

But what do we mean by progress? One of the things which Spiritualism has abolished is the old idea that progress means advancement in space. Our friends do not pass away into some higher heaven far from us amid the stars. Space, in the sense in which we know it, has not the same meaning in the spirit world, and progress is the beatification of the self: the intensification of the light emitted by the spirit within: the radiation of mental and spiritual waves, which automatically attune themselves to those of their like. The coming of wireless sheds a new light upon the whole problem. The waves of Chelmsford and London are different waves, but they are both existent in the same space at the same time. Progress is not a matter of distance, but of intensity.

However great the advancement of any spirit, the difference between us and him is one of quality, and not of locality, and his contact with us who are on lower planes than him is merely a matter of tuning his soul down to our vibrations, which does not necessarily mean more than a fragmentary visit, just as the wireless enthusiast may tune from station to station. Such tuning does not hinder the compass of the wireless set, but often adds to its flexibility and range. Is it not true that the greatest soul in the heavens is he who embraces the greatest number of sinners within the compass of his blessedness? Does not the recognised Christhood of Jesus of Nazareth consist in the fact that though he was worthy of association with God Himself, he also embraced within the orbit of his ministry the publican and sinner, the tax gatherer and the abandoned? Do not let us talk nonsense! Spiritual development does not, and never can, mean isolation from one's kind. The

higher the advancement of any spirit, the greater his measure of service to the lowly and weak. Indeed, is it not a fact that the only qualification of a progressed soul is the expansion of his spiritual nature in order to render him capable of such extended service? There is no real goodness outside service. When we allude to God as the Father of all, the ever-present love, we mean not only that He reigns in heaven, but that His power penetrates to the hells; not only that He hears the prayers of humanity, but that He provides sustenance for the birds of the air, the beasts of the field, and the fishes of the sea. It is this very all-pervading quality of service which constitutes His Godhead.

It is head time we got rid of the ancient theological and monstrous idea that an individual can immure himself in a monastery, and by spending his time in prayer and self-abasement, develop spiritual qualities; when there were thousands of soul-starved souls outside the monastery walls who needed succour, support and encouragement, and, despite the ministry to the needy which often characterises the life of the monasteries, yet monastic life, as such, we consider the acme of selfishness. It savours of the idea that "as long as I can approach near to God, the whole of my fellows can be ignored." It also embodies the idea that the activities of earthly life were coarse in themselves, rather than a part of the orderly processes of God's purpose.

No man can live to himself alone. No great soul can ever attain to greatness without the love and esteem of his fellows, and such love and esteem is the very life of those who are spiritually progressed. It is sheer intellectual robbery to imagine that one can wrap himself in a white sheet, immure himself from the common round of the life of his fellows, and pose as a saint. There is no such standpoint: there never was; there never will be. Wherever links of true affection bind souls in the spheres to souls of earth, the path of communion is made clear by the spiritual light of love, which is the reflex of God's own nature. In our experience we have found that the spirit people can be used not to do for us those things which we are capable of doing for ourselves. They will help us where they can, encourage us where they are able, stimulate us by their power, but there is one thing they will not do, and that is, save our lives for us, and absolve us from the responsibilities which are legitimately ours. A mother who has passed beyond the veil can be helped in her progression and happiness by the knowledge that her children on earth still love and revere her, and it is a source of strength to her to be able to approach them in order to spiritually stimulate them, and in return to be assured of their regard.

There is one truth we need to lay hold of very tightly, and that is that this planetary life is not something different from the spiritual life of the universe, but a part of it. This is just as much God's world as are any of the spheres of spirit life, for it is an essential part of the universal whole. Otherwise, life has no meaning, and we are sure that the progress of those who have passed into the beyond is helped rather than hindered by the knowledge that as the messengers of God they can minister to us, and that as their fellow-men we can love and commune with them.

HOWEVER much we may boast of our intellectual freedom, very few of us are anything like fully emancipated from the shackles of servitude to accepted custom and belief.—W. J. COLVILLE.

THE *Coalville Times*, Leicestershire, devotes a column and a half to a report of a Spiritualist meeting held in the village. Mr. R. B. Grant occupied the chair, and the speaker was Mrs. Ford, of Leicester. A résumé of a very factual address is given, followed by a fairly full rendering of a number of clairvoyant descriptions given, the particulars of which are very evidential. It is pleasing to see that there are some newspapers which are prepared to give the same serious consideration to a Spiritualist meeting as they would to the gatherings of other denominations. The world does move, if only slowly, and the *Coalville Times* is to be congratulated upon its fairness. Mrs. Ford appears to have done good work, and the meeting was certainly a success.

CURRENT TOPICS.

SPEAKING in the Kingsway Hall, London, recently, Dean Welldon declared that the state of society in Great Britain was a convincing sign of moral decadence.

Confessions made in the Courts were uttered in a shameful manner, as though a life of sinful luxury might be regarded as a glorious career. The Bishop said, "It was not Spiritualism that was the enemy of the Christian faith; the enemy was materialism." He added, "That Spiritualism had been associated with frauds, devised as a means of eliciting pecuniary gain, was only too true, and that the passionate desire for communion with the dead had persuaded men and women of high intellectual character to accept ill-accredited stories of messages from the world of spirits, was no less true. But this experience, while it was a reason for the utmost caution, was no reason for pronouncing all Spiritualism to be a chimera, or all the phenomena of Spiritualism to be absurdities." We are glad to recognise a statement which, if slightly exaggerated, shows an attempt to be fair. Whether men and women of high intellectual character accept stories which are weak in evidence is a matter which the intellectual people themselves must decide. We venture to suggest that when evidences of identity are given by mediums, the only individual who can assess the value of that evidence is the individual to whom it is given. There are a thousand little tricks and habits of personality with every individual, which are more evidential than half the information given, and unless the observer knew the individuals whose evidence is being given to the same degree as does the investigator himself, it is impossible for the observer to assess its value.

WE were listening the other day to SECRET SIGNS clairvoyance from a public platform IN CLAIRVOYANCE given by a lady. An individual was described as being clothed in certain regalia, containing symbols which were clearly indicated. That regalia pertained to a certain secret society open only to men. In the giving of the description, however, the lady clairvoyant automatically made the signs pertaining to three degrees of that Order. The clairvoyant herself was quite unaware of her actions, and the audience saw nothing and noticed nothing. To them it contained no evidence, but to half-a-dozen members of the Order who were present the evidence was overwhelming. Such things are continuously occurring, and we do not think that men and women of intellectual capacity are placing undue value on ill-accredited stories.

IT is probably true that there have always been charges of fraud against UNPOPULARITY mediums, but it is not true by any means OF A SUBJECT. that these charges have always been well founded, or well substantiated. The

cases of wilful fraud amongst mediums are no greater in proportion than the number of scandals associated with the clergy and ministers. There are no more black sheep in the Spiritualist fold than in the Churches, but it is true that the public Press make the most of them. In the case of a brutal murder in Manchester, for which a man was sentenced to death last week, Counsel went out of his way to suggest that because the victim had been a Spiritualist medium her Spiritualism had incited the crime, though the criminal was not a Spiritualist. Not a fragment of evidence was produced to this effect, but the innuendo was very clearly made by the Defending Solicitor. In the Thorne case at Crowborough no attempt was ever made to show that the Wesleyanism of either Thorne or his victim was responsible for a cruel and dastardly crime. But if he had happened to be a Spiritualist we tremble to think what a terrible case would have been made of the bearing of his religious opinions upon the crime. Is it not time this campaign of calumny ceased? It is merely a case of exploiting the unpopularity of a subject in order to victimise its adherents.

THE BISHOPS AND HEALING.

WRITING in *Psychic Science*, the quarterly transactions of the British College of that name, the Editor calls attention to the remark of a northern Bishop concerning spiritual healing, who is reported to have said: "Those who bear office such as that with which I am charged can hardly keep silence. The healing of diseases is the physician's task. It cannot be the duty of the Church to return to beliefs and methods of a primitive and superstitious past, but rather to follow the evident leading of the spirit of truth to support the labour of scientific men. . . . The healing ministry of Christ . . . was to be traced not in sporadic prodigies of faith healing, but in the majestic and unflinching movement of medical science." The Editor adds, "It is bad enough that a Bishop should deny the plain narratives of the Gospel and throw a slur upon the beliefs and methods of the times of Christ, and incidentally upon his own methods; it is worse still to make Christ responsible for the Movement of modern medical science, which, outside the domain of surgery, is neither majestic nor unflinching, and has not succeeded in ridding suffering humanity of its worst scourges." With all due deference to the self-sacrificing efforts of the physician and surgeon, the sincerity of whose motives and value of whose work we are the first to admit, it is still true that there are scores of thousands of people who are suffering, and whom medical science is quite unable to touch.

EVERY medical man admits that the body of man has within itself the positive power of curing its own diseases. The medical man can simply prepare the body in order that nature may repair the physical shortcomings and remove physical obstructions. But since the mind of the patient has as much to do with his cure as the cleanliness of his body, it appears to us that even if the doctor has his physical work to do, the spiritual teacher has a tremendous responsibility in the mental preparation of the patient. It is nothing short of laggard laziness and the abrogation of responsibility which causes a so-called spiritual leader to say, "This is anybody's job but mine." We could tell of scores of cases in which the medical faculty have totally failed, but which have been completely cured by men with no degrees, with little education, and no claims to training, but who possess a natural healing gift. It is easy to talk of quackery, but there is plenty of folly in the medical faculty. The duty of the healer is to heal, and where the physician fails, the public and the parson should be grateful to anyone who succeeds.

IN reference to the case of Ady (alias THE ADY CASE. Taylor), against whom Colonel Roskell was awarded £200 damages and an injunction to restrain him from uttering libels, and to which we referred last week, our contemporary *Light* makes some very pointed remarks, as follows: "We hope this will terminate the activity of a most malevolent scoundrel, a social pest. He spent money lavishly in circulating his libels, and it was admitted on his own part that he had been paid for the work. It would be interesting to know the identity of the person or persons who employed him as a hired bravo. Such a character must have been a fitting instrument for the work. Very dirty work. We saw some of it going on at the time, and wondered not only at its dastardly character and heartless malignity, but the seeming impossibility at the time of putting a summary end to it." The question arises as to who were the procurers who hired this man to do its dirty work.

SECTARIAN PROPAGANDA.

WE seriously doubt whether it is an individual, and in view of incidents at Brighton and elsewhere, in which we definitely stated at the time that a certain autocratic Church was behind the proceedings, there will be many who will have suspicions as to the origin of this campaign of calumny. Though, perhaps, this particular man may cease his activities, we shall expect the opposition of the secret orders of that Church to break out in other directions.

We are quite satisfied, too, that many of the prosecutions under the Vagrancy Act are prompted by the common informer of Romish tendencies, and Spiritualists will be wise in any such cases to make every endeavour to probe them to the very bottom. The majority of the Churches are gradually adopting the open mind towards Spiritualism, and many of their leading men are recognising the value of Spiritualism as a genuine revelation of the truth of spirit life. But Rome has definitely and authoritatively set its face against Spiritualism in every phase. It can brook no interference with its autocracy, and in accordance with its traditions and out of a sincere, if ill-founded, belief in its own spiritual authority, will leave no stone unturned to counter our propaganda. We have no objection whatever to frank and open opposition, but we do not like secret machinations and the wire-pulling of those who take the trouble to hide themselves. It is against all the traditions of the British spirit.

THE Vaccination QUESTION.

THE *Daily Mail* of May 11th calls attention to a meeting of the Chesterfield Guardians, at which Councillor Hatton alleged that, following a mild case of small-pox at the Workhouse, 420 inmates had been vaccinated. Mr. Hatton alleged that four imbeciles and one woman aged 83 had died in consequence, and claimed that it was a standing disgrace that inmates between 80 and 90 years of age should be practically compelled to be vaccinated. We agree with the Councillor. The Guardians decided to hold an enquiry. We venture to suggest that when these scare outbreaks of vaccination occur there are more people killed in consequence of vaccination than would be killed by a small-pox outbreak. It is the negation of commonsense to imagine that one can secure the health of the people by injecting into the blood stream a mass of diseased animal filth. One might as well expect humanity to preserve its health when living in a sewer. That small-pox and such like diseases have to be countered and overcome is true, and this is being done by improved sanitation and increased cleanliness of living. There are no reliable statistics which show that small-pox has ever been obliterated where sanitation had not been improved, and it is questionable whether the fact that 1917 proved us to be a C3 nation is not due to the fact that our children are impregnated with filth almost from the moment of their birth.

ANIMALISTIC TENDENCIES.

THE terrific outburst of crimes of violence which characterises the present day is the evidence that there is too much of the lower animal in humanity. We believe that healing can be raised to a plane where something of the intellect can be incorporated into its make-up. But it seems to us commonsense that you cannot advance humanity towards angelhood by bringing it back to the level of the beast by impregnating it, not with the best and healthiest parts of an animal's body, but with its filth and corruption. As long as medicine is materialistic in its outlook and its methods, so long will it be restricted in its expansion. But we are not without hope, for even the medical man is beginning to realise that humanity is made up of more than flesh and blood.

THE "Occult Review" for May contains a very fine sketch and summary of the work of Rudolph Steiner, who passed away on March 30th. Mr. Steiner was a very fine type of man, and it is seldom one finds the intensely occult student who has such a practical outlook on life as he. The editorial notes deal with such subjects as "Sir Oliver Lodge's Talks on the Ether and Life," "The Psychology of Delusions and Lunacy," as dealt with by the Wickland Spirit Circle, and "The Practical Side of Psychical Research." There are interesting articles by George Austin on "The Druids," William Loftus Hare on "The Early Christian Scriptures," and Theodore Besterman on "Folk Lore Among the Arabs." The number is, in fact, packed with interest.

REPORTS OF SOCIETY 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 insure 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 3d. 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 3d. per line is made. Send stamps with your report.

BELFAST ASSOCIATION.

Mr. J. B. McINDOE, President of the Scottish District Council of the S.N.U., has just completed a series of three lectures under the auspices of the above-named Association. The extent and scope of Mr. McIndoe's knowledge and experience of matters Spiritualistic, whether phenomenal or philosophical, made his lectures outstanding in their scientific foundation, their unanswerable logic and their spiritual appeal.

Mr. McIndoe's great historical knowledge was displayed to advantage in the opening lecture of the series in his concise sequential summary of the concepts of Deity formulated and held at various periods of the world's history by the evolving races of mankind. His wide knowledge and appreciation of the philosophical implications of Modern Spiritualism were abundantly in evidence in his second

lecture on the subject, "Our concepts of man," while his keen analytical reasoning power, his merciless logic, and his wide personal experience of the phenomenal aspect of Spiritualistic activities were unmistakably demonstrated in his closing lecture to inquirers and investigators on "The commonsense of Spiritualism."

The movement in Belfast has undoubtedly received a great impetus from these thoughtful, intellectual and closely-reasoned lectures.

BIRMINGHAM: SALTLEY.

ON Thursday, April 30th, a large number of members gathered together for a social evening, and to witness the presentation of a handsome clock to Mr. W. P. Robinson. Mr. Albert Taylor, in making the presentation, expressed thanks to Mr. and Mrs. Robinson for their work on behalf of the church. He said that a secretary's work calls for great patience and unremitting labour. He knew, from personal experience, that their secretary was a man who had always done his best for Spiritualism in Saltley. Mr. Arthur Thompson, in seconding, said that as one of the veterans of Saltley he could speak from experience of the work which the secretary had done. The church had had many vicissitudes, but when Mr. Robinson took over the Secretary's position a new chapter was opened, and the church had progressed ever since. The church also owed a debt of gratitude to Mrs. Robinson for the work done by her. Mr. Thompson was supported by Mr. J. H. Robinson and Mr. W. Page. Mr. W. P. Robinson, in reply, said that his duties often gave him more trouble than all his other work. He thanked them all

very much on behalf of his wife and himself, and would continue to do his best in the interests of the church. The presentation was followed by songs and games, and a memorable evening came to a close.

BARROW-IN-FURNESS: DALKEITH STREET.

Mrs. B. PETZ, D.N.U., conducted a very successful mission at the above church from April 25th to May 1st, inclusive. The mission commenced with a conversazione on April 25th. Mrs. Petz addressed and gave clairvoyance at eight services, and good congregations were maintained throughout the mission. Each clairvoyant description was accompanied by a pastel sketch of the spirit friend described, and every description was recognised. At two services Mrs. Petz answered questions instead of giving an address, and capably handled a variety of queries relating to the philosophy of our religion. The mission has aroused considerable interest and many inquiries, and seems to have done good propaganda work.

BARRY: BUTTRILLS ROAD.

ON Saturday, May 2nd, we had the pleasure of another visit from Mr. Maurice Barbanell, of London, who held an open-air meeting in King's-square, Barry Dock. In his opening remarks the Chairman (Mr. E. J. Taylor) stated that as there was so much misconception regarding Spiritualism in the district, they had determined to come outside and make their position clear. After Mr. Stark (President) had given the opening address, the Chairman called upon

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Mr. B. Clark, of 93, Gloucester-road, Malmesbury, says: "I was in the Metropolitan Police Force when I experienced a dizzy feeling which was soon followed by fainting fits and a feeling of nausea, accompanied by cold sweats. I was discharged from the force as suffering from pernicious anæmia. In 1916 I joined up as a C3 man, only to be discharged again, this time a physical wreck with neurasthenia. I trembled at a sound, and was afraid to be alone. I could not sleep, had no appetite, and was gloomy and morose. However, I began to take Dr. Cassell's Tablets; they soon made me feel better, and very quickly I was at work."

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Mr. Barbanell, who spoke for nearly two hours, giving the truths of Spiritualism to an audience of several hundred people, and answering all their questions satisfactorily.

Special services were held on Sunday, the subject in the evening being "The place of Jesus in Spiritualism." The hall was packed to its utmost capacity. Mr. G. Corp presided.

★ IDLE.

THE annual tea and entertainment in connection with the above church, was held on Saturday, April 25th, in the Co-operative Hall, Idle, when a fair number did ample justice to the good things provided. After tea a grand miscellaneous entertainment was given by a party of juvenile dancers from Rotherham, under the direction of Miss W. Cartwright. The programme, which was a lengthy one, was varied at intervals by songs, duets, etc., by Messrs. Dennison, Bull and Allen. A round of applause greeted the duet, "Christian Names," by Messrs. Bull and Allen. The song, "Noses," by Mr. A. E. Allen, and the two selected by Mr. Dennison, were well received by the large audience present.

On Sunday, April 26th, the day specially set apart for the memorial service for our late member, Mrs. J. Keighley, a very large congregation assembled to listen to a touching address by Mrs. Parkinson, of Barnoldswick. Whilst the mourners, who were well represented, were assembling, the organist, Mr. E. Bottomley, rendered "Abide With Me" on the organ. The service was fully choral, special hymns being selected for the occasion.

On Thursday, April 30th, the church was again shocked when it became known that our treasurer, Miss Greenwood, had had the misfortune to lose her only surviving brother, Alfred. Her loss will be greatly felt. Although not a Spiritualist, he was a willing helper and a good giver for the Cause. Our heartfelt sympathy goes out towards her in her sad bereavement.

★ LETCHEWORTH.

ON Saturday evening, April 25th, we held our first social, when over ninety members and friends thoroughly enjoyed a very pleasant evening. The ladies of the committee had supplied a generous repast of home-made dainties and a capital programme of vocal and instrumental music. Games and dancing kept us happily employed till a late hour. It was a most enjoyable evening, and will, no doubt, be followed by many more.

On Sunday evening, April 26th, Mr. C. Glover Botham gave a very fine address to a large audience, which was highly appreciated. His clairvoyance was also very good, and made several converts.

★ NOTTINGHAM : HAWARDEN.

ON April 26th special services were conducted by Mr. A. Cooper, of Wolverhampton. During the afternoon service the infant son of one of our members, Mrs. Nelson, was named Dennis Allen, spirit name "Power." At the evening service prayers were offered for our vice-president, who is lying seriously ill. A presentation was made to the hon. secretary, Mr. Bates, who has served faithfully for ten years, the gift being subscribed for by members and friends. Mrs. Bates, in the absence of her sick husband, expressed heartfelt thanks on his behalf.

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★ WARRINGTON.

MR. HARVEY METCALFE paid a visit to conduct propaganda meetings on Tuesday, Wednesday and Thursday, April 28th, 29th and 30th. His subjects were "Why I teach Spiritualism," "Charity," and "Light on the path." All meetings were well attended, and the philosophy of Spiritualism was delivered in such a manner as to hold the congregations interested. On the subject of "Charity" Mr. Metcalfe referred to the extreme penalty for crime, showing that the knowledge of Spiritualism is a strong remedy to lessen crime, and offered a larger life and hope for humanity to live by. Clairvoyance and psychometry were also given very successfully.

★ LONDON : BATTERSEA.

THE Battersea United Christian Spiritualist Church held their first social and dance on May 4th, when about 130 friends enjoyed a most pleasant evening. A good band was in attendance, and several artistes took part. A very pleasing event took place when Mr. G. W. Colman, stepping on to the platform to make a few remarks, said he wished to call upon Mrs. Vowles, hon. members' secretary, to present Mrs. James Christie, the President of the Church, with a handsome handbag as a token of the officers' and members' love and appreciation of her work in the church. Mrs. Christie suitably thanked the members and officers of the church for their great kindness, and also thanked all the artistes who had come to help.

★ LONDON : EALING.

A LARGE number of members and friends congregated at the Ealing Church on Monday, April 27th, the occasion being a social organised by the Ladies' Working Party. Mr. Whitmarsh acted as M.C., whilst Mrs. Whitmarsh was responsible for the catering arrangements, which were admirably managed. The entertainment provided by various artistes was much appreciated. Mrs. Golden, on behalf of the Working Party, thanked Mrs. Barton and others who had contributed to making the effort a success, and expressed the hope that some of the ladies would find time to come along and do some sewing during the next few months. The social resulted in £6 being added to the fund for purchasing articles to be disposed of at the autumn sale of work in aid of the Building Fund, when it is hoped last year's record of £70 will be beaten.

★ COVENTRY : BROADGATE.

MRS. BOLTON, of Bradford, paid her first visit to Coventry for a special week-end mission. A series of meetings were held, commencing with a seance on Saturday evening, followed by well-attended meetings on Sunday and Monday, and a happy and uplifting time was experienced. Many were entranced with the inspiring addresses delivered, and the clairvoyance was of a very high standard.

★ SOUTHAMPTON.

GREAT interest has been aroused here by the dinner-hour lectures in front of Thornycrofts' Works, by "Niblo," the Portsmouth open-air speaker. Being challenged by Mr. Wilkins, of the Independent Christian Fellowship, two very interesting debates were held on Thursday, April 23rd, and Monday, April 27th. The subject was, "Is orthodox Christianity or Spiritualism best for the masses?" and quite a large crowd listened intently to the merits of the latter. Whatever the results may be, the fact remains that the speaker has been requested to come again and address the workers, whose interest in Spiritualism has been greatly aroused.

★ WESTON-SUPER-MARE.

SUCCESSFUL week-end services, conducted by Mr. R. Roscoe, of Stockport, came to an end on Tuesday, May 5th. The church has been crowded at every service, and many, unfortunately, had to be turned away. On Sunday evening his address, "How I

became a Spiritualist," touched many, and during the after-meeting many were in tears through the accurate descriptions given, every one being recognised. Tuesday being his concluding night, we were again overcrowded, and many were in the street trying to listen through the open windows. This brought a most successful time to a close.

MEETINGS HELD ON SUNDAY, MAY 10th, 1925.

ABERCYNON, Carnetown. — Mrs. Bowden, of Pontypridd, gave an address, which was taken from the audience, on "Peace that passeth all understanding," followed by clairvoyance. Mr. Jones (President) occupied the chair. There was a good audience.

BARROW-IN-FURNESS, Orange Hall. — Mrs. Lomas, of Southport, gave an address on "Truth, light and love"; also clairvoyance. Mrs. Butterworth presided.

BARRY, Buttrills-road. — Mr. F. W. Northam, of Cardiff, gave an address, followed by clairvoyance. Mr. A. E. Taylor presided.

BIRKENHEAD, Hamilton. — Mr. C. W. Bentley, of Blackpool, gave an address on "Is the Bible true," followed by clairvoyance. The President, Mr. R. G. Roberts, occupied the chair.

BIRMINGHAM, Aston. — Twelfth Anniversary. Mr. J. G. Wood was the speaker, who gave an address on "Things that matter." Miss Stevenson gave two solos entitled "The Heavens Are Telling" and "There Are No Dead."

BRISTOL, United. — Mr. G. Botham, of London, was the speaker and demonstrator both morning and evening. Mr. Allen presided.

Universal: Anniversary services were conducted by Mr. A. G. Newton, of Southampton. Mr. E. J. Taylor presided.

DEVONPORT, Ker-st. — Mrs. Short gave addresses and clairvoyance.

LONDON. — Battersea, Bennerley Hall: Mrs. Fillmore gave an address, followed by clairvoyance.

Chiswick: Mrs. Stockwell gave an address on "The risen Christ," followed by clairaudient messages.

Kentish Town: Mrs. M. Golden gave a fine address on "The inner consciousness," with touching personal experiences, followed by spirit descriptions and messages. Crowded audience.

Lewisham: Morning, public circle. Evening, Mrs. Edith Clements gave an address on "What good does Spiritualism do?" followed by clairvoyance.

London Spiritual Mission: Morning, Dr. E. Meads spoke on "The vision of Peter." Evening, Miss Violet Burton spoke on "The greatness and splendour of spirit life."

Manor Park: Morning, the Healing Brotherhood conducted the service. Afternoon, the Lyceum held their usual session. Evening, Mr. G. T. Twinn gave an address and answered questions. Miss Broadbent gave a vocal solo.

S.L.S.M.: Morning, circle conducted by Mrs. J. Baker. Evening, Mrs. M. Bowdler gave an address, followed by clairvoyance.

LOUGHBOROUGH. — Mr. W. Flatt gave an address and clairvoyance. **NEWPORT, Mon.** — Albany Hall: Mr. Daniels, of Newport, gave an address, and Mrs. Smedley gave clairvoyance.

PETERBOROUGH. — At the Co-op. Hall, Plough-road, Mr. R. Symonds, of Sheffield, occupied the platform. **PLYMOUTH, Morley.** — Mr. Adams, of Newton Abbot, gave an address on "Religion." He also gave clair-

voyance. Mrs. Farley presided.

Stonehouse: Meeting conducted by Mr. Loomer. Soloist, Miss Saunders. The choir rendered "Behold, I Stand at the Door and Knock!" Address and clairvoyance by Mr. Palmer.

PORTSMOUTH, Temple. — Both services taken by Alderman D. J. Davis, J.P., of London, who gave addresses to good audiences.

RYDE, I.O.W., Anglesea Hall. — Mr. Butler, of the Royal Engineers, gave an address and answered questions, much appreciated by a good congregation.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church
PRINCESS HALL, PRINCESS ROAD,
MOSS SIDE.

SUNDAY, MAY 17TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mrs. CROMPTON.

MONDAY, at 3, Mrs. Smith.
At 8, MEMBERS' CLASS, Mr. Hamer.

TUESDAY, at 8, OPEN CIRCLE,
Mrs. Forrest.

THURSDAY, at 3 and 8-15, Mrs.
Worthington.

SUNDAY, MAY 24TH, Mr. L. Gee.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, MAY 17TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.

At 6-30, Mrs. M. ANDERTON.
MONDAY, at 8, Mrs. FORREST.

WEDNESDAY, at 3 and 8, Miss SMITH.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, MAY 17TH, at 10-30, LYCEUM.
At 3, 6-30 and 8-15, Mr. J. IRVING.

MONDAY, at 3 and 8, Mrs. GIBSON.
WEDNESDAY, at 3 and 8, Mrs. ROBERTS.

SUNDAY, MAY 24TH, Mr. J. J. MASSEY.

Milton Spiritualist Church,
BOOTH STREET, ECCLES.

SUNDAY, MAY 17TH, at 11, LYCEUM.
At 3, OPEN CIRCLE.

At 6-30 and 7-15, Miss SANDIFORD.
MONDAY, at 3 and 8, Mrs. GARSIDE.

TUESDAY, at 8, Mrs. STOKES.
WEDNESDAY, at 3 and 8, Mrs. BULL.

SATURDAY, at 7-15, OPEN CIRCLE.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, MAY 17TH, at 6-30,
Mr. F. HEPWORTH.

WEDNESDAY, at 3, Mrs. SHAKESHAFT.
THURSDAY, at 6-30, Miss P. GOODWIN.

Lyceum every Sunday, 10-30 and 2-30.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, MAY 17TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.

At 6-30, Mrs. INGLES.
MEMBERS' MEETING at the close.

MONDAY, at 3, Mrs. BURTONWOOD.
At 8, SPECIAL LECTURE on "Colours,"

in aid of the Building Fund.
Silver Collection.

British Magnetic Healers' Association.

HOSPITAL SUNDAY CELEBRATIONS
will be held

under the auspices of the above
Association

in the UPPERMILL SPIRITUAL CHURCH,
On Sunday, May 17th, at 3 and 6-30.

Speaker and Demonstrator:
MR. S. WHITING, B.M.H.A.

All are welcome.

FOR SALE.—Three-roomed Cottage,
Youlgreave, £135. Vacant possession.
Apply ALLAN B. BANNISTER, Brad-
ford, Youlgreave, Bakewell.

SOCIETY ADVERTISEMENTS.

Longsight National Spiritualist Society
SHEPLEY STREET (opp. Pit Entrance
King's Theatre).

SUNDAY, MAY 17TH, at 2-30, LYCEUM.
At 6-45 and 8-15, Mrs. SHEARSMITH

TUESDAY, at 8-15, Mrs. PEAKE.
THURSDAY, at 8-15, Mrs. BOOTH.

SATURDAY, at 8, OPEN CIRCLE.
SATURDAY, MAY 16TH, at 7,

LADIES' SOCIAL EFFORT.
Admission 1/- including refreshments.

Salford Spiritualist Society,
WEST HIGH STREET.

SUNDAY, MAY 17TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE, Mr. BOLD.

At 6-30 and 8, Mr. J. BELL, S.N.U.
MONDAY, at 3, Mrs. M. A. STAFFORD.

WEDNESDAY, at 8, Mrs. A. BENSON.
TUESDAY and SATURDAY, at 8,

OPEN CIRCLE, Mr. CRAVEN.

NEW SHAW STREET.

SUNDAY, MAY 17TH, at 3,
OPEN CIRCLE.

At 6-30 and 8, Mrs. WORMALL.
MONDAY, at 3 and 8, Mr. A. F. CRAVEN.

TUESDAY, OPEN CIRCLE.
Mr. MANSFIELD.

WEDNESDAY, at 3 and 8, Miss MILES.
THURSDAY, at 8, MEMBERS' CIRCLE.

SATURDAY, at 8, OPEN CIRCLE.
Mr. MORRISSEY.

Liverpool Spiritual Church,
BOALER STREET (Corner of STERNE ST.)

SUNDAY, MAY 17TH, at 11,
OPEN CIRCLE. At 2-45, LYCEUM.

At 6-30 and 8, Mrs. DODD.
TUESDAY, Mrs. WILLIAMS.

THURSDAY, Mr. RIMMER.
WHIST DRIVE every WEDNESDAY.

Southend Spiritualists' Church,
Corner of HILDVALE DRIVE and
WESTBOROUGH ROAD, WESTCLIFF
(near Chalkwell Park).

SUNDAY, MAY 17TH, at 11 and 6-30,
SERVICE AS USUAL. At 3, LYCEUM.

THURSDAY, at 8, SERVICE AS USUAL.
SUNDAY, MAY 24TH, SERVICE AS USUAL

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, MAY 17TH, at 11-15 and 7,
MR. HARVEY METCALFE.

At 3, LYCEUM.
MONDAY, at 6-45, PUBLIC HEALING

CIRCLE.
WEDNESDAY, at 8, To be arranged.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, MAY 17TH, at 6-45,
MR. C. R. HARPER,

Address and Clairvoyance.
At 3-30, PUBLIC CIRCLE.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, MAY 17TH, at 7,
MR. E. ABETHELL.

SUNDAY, MAY 24TH,
SUNDAY, MAY 31ST, Mr. CLARKE.

Harringay Christian Spiritualists' Mission,
1, SALISBURY PARADE, ST. ANN'S RD.,
HARRINGAY (Side Door, Boot Shop)

SUNDAY, MAY 17TH, at 7,
Mrs. C. INGRAM.

TUESDAY, at 8, FREE HEALING CIRCLE.

BOOK BARGAINS.—See cover.

SOCIETY ADVERTISEMENTS.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL ST.

SUNDAY, MAY 17TH, at 6-30,
MR. R. BODDINGTON. Address.

Worthing Spiritualist Mission,
MANSFIELD HALL, LIVERPOOL RD.

SUNDAY, MAY 17TH, at 11 and 6-30,
REV. GEO. WARD.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, Mr. HARVEY METCALFE.

Battersea United Christian Spiritualist Church,
PLOUGH RD. INSTITUTE, PLOUGH RD.
(Opposite St. Peter's Church).

SUNDAY, MAY 17TH, at 6-30,
DR. DAMOGLOU. Address.
MR. W. T. NORTH. Clairvoyance.
TUESDAY, at 8, PSYCHIC SPIRIT PHOTOGRAPHY, Mr. G. W. COLMAN.
WEDNESDAY, at 8, PUBLIC HEALING CIRCLE, Mr. G. W. COLMAN. Free.
THURSDAY, at 8, DEVELOPING CIRCLE.
SATURDAY, at 7-30, PHYSICAL CIRCLE.
SUNDAY, MAY 24TH, Mr. G. W. COLMAN Address and Clairvoyance.
All Circles are held at 164, Battersea Park Road.

Battersea Christian Spiritualist Church
TEMPERANCE HALL, WANDSWORTH RD.
(Nr. Queen's Rd.), LAVENDER HILL.

SUNDAY, MAY 17TH, at 6-45,
MR. W. A. MELTON.
Address and Clairvoyance.
SUNDAY, MAY 24TH, Mrs. KENT.
Address and Clairvoyance.
SATURDAY, MAY 23RD, at 7-45,
A DANCE will be held at the
BATTERSEA TOWN HALL (Lower Hall),
LAVENDER HILL.
Tickets: Single, 1/6; Double, 2/6.

Battersea Spiritualist Church,
BENNERLEY HALL, BENNERLEY RD.,
NORTHCOTE ROAD, BATTERSEA.
(Affiliated to S.N.U.)

SUNDAY, MAY 17TH, at 11-15,
PUBLIC CIRCLE. At 3, LYCEUM.
At 6-30, MR. AUSTIN.
Address and Clairvoyance.
THURSDAY, HALL CLOSED for Annual
May Convention.
SATURDAY, GRAND SOCIAL & DANCE.
SUNDAY, MAY 24TH, Mrs. C. O. HADLEY

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

SUNDAY, MAY 17TH, at 11,
MR. F. H. RICHARDS AND MR.
BRETT MARTIN.
At 3, LYCEUM.
At 7, MR. RONALD BRAILEY.
WEDNESDAY, at 8, Mrs. MAUNDER.
SUNDAY, MAY 24TH, Mrs. REDFERN
and Mr. ALLEN WELLS.

Borough of Hornsey Spiritualist Fellowship,
FELIX HALL, 29, FELIX AVENUE,
CROUCH END (close to Clock Tower).

SUNDAY, MAY 17TH, at 6-30,
MR. H. J. OSBORN AND Mrs.
DORRINGTON.
At 8-15, OPEN-AIR SERVICE.
THURSDAY, Miss VENNING.
SUNDAY, MAY 24TH, Mr. BUTCHER
THURSDAY, MAY 28TH, SPIRIT PICTURE
LANTERN LECTURE.

To LET, Furnished Cottage, Youl-
greave, for twelve months, £60.—
Apply ALLAN B. BANNISTER, Bradford,
Youlgreave, Bakewell.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAY 17TH, at 11-15,
PUBLIC CIRCLE. At 3, LYCEUM.
At 7, Mrs. G. ELLIOTT.
Address and Clairvoyance.
MONDAY, at 7-30, LADIES' PUBLIC
CIRCLE.
TUESDAY, at 8-15, MEMBERS' CIRCLE.
THURSDAY, at 8-15, PUBLIC CIRCLE.
SUNDAY, MAY 24TH, Mrs. MELLO.

Chiswick Spiritualist Mission,
"FLANDERS HALL," 67, FLANDERS
RD. (Entrance Last Door on Right,
beyond Mansions).

SUNDAY, MAY 17TH, at 11.
At 6-45, REV. MILLS AND Mrs.
HAMMERTON.
MONDAY, at 7-45, SERVICE.
WEDNESDAY, at 7-45, PRIVATE CIRCLE
for Members and Friends.
SUNDAY, MAY 24TH, Mrs. BOYCE.

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

SUNDAY, MAY 17TH, at 11,
MR. PERCY SCHOLEY.
At 3, LYCEUM.
At 6-30, MR. H. CARPENTER.

Church of the Spirit, Camberwell, S.E.,
THE CENTRAL HALL, HIGH STREET,
PECKHAM.

SUNDAY, MAY 17TH, at 11 and 6-30,
Mrs. H. BUTTERWORTH, of
Barrow-in-Furness.
At 55, STATION ROAD:—
MONDAY, at 2-45, LADIES' MEETING.
WEDNESDAY, at 7-30, Mrs. H.
BUTTERWORTH.

Clapham Spiritualists' Church,
ST. LUKE'S RD. (Adjoining Reform
Club), HIGH ST., CLAPHAM, S.W.4.

SUNDAY, MAY 17TH, at 11, CIRCLE.
At 3, LYCEUM.
At 7, MR. GEO. PRIOR. Address.
FRIDAY, at 8, CLAIRVOYANCE.
SUNDAY, MAY 24TH, Mr. KIRBY.

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

SUNDAY, MAY 17TH, at 7,
Mrs. E. HESTER LINES.
SUNDAY, MAY 24TH, Rev. GEO. WARD.

Forest Hill Christian Spiritualist Church
BEADNELL RD., FOREST HILL, S.E.23

SUNDAY, MAY 17TH, at 11-15,
PUBLIC CIRCLE. At 3, LYCEUM.
At 7, Mrs. FILLMORE.
TUESDAY, at 3, Mrs. STEVENS.
At 7-30, HEALING CIRCLE.
WEDNESDAY, at 8, Mrs. MELLO.
THURSDAY, at 8, PUBLIC CIRCLE.
FRIDAY, at 8, MEMBERS' CIRCLE.
SUNDAY, MAY 24TH, Mrs. BAXTER.

Fulham Spiritualist Church,
12, LETTICE ST., PARSON'S GREEN.

SUNDAY, MAY 17TH, at 11-15,
PUBLIC CIRCLE. At 3, LYCEUM.
At 7, Mr. T. W. ELLA.
THURSDAY, at 8, Rev. NASH.
SUNDAY, MAY 24TH, Mrs. CLEMENTS.

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

SUNDAY, MAY 17TH, at 11, SERVICE.
At 3, LYCEUM.
At 6-30, Mrs. PODMORE.
WEDNESDAY, at 7-30, Mrs. T. BROWN

SOCIETY ADVERTISEMENTS.

Hackney Spiritualist Church,
240A, AMHURST ROAD, N.

SUNDAY, MAY 17TH, at 3, LYCEUM.
At 7, Mrs. MAUNDER.
MONDAY, at 3, Mrs. M. CROWDER.
At 8, PUBLIC CIRCLE.
TUESDAY, at 8, Mr. DOUGALL,
Members only.
FRIDAY, at 8, Mrs. E. CLEMENTS.
Auric Readings.

Harrow Spiritualist Society,
GREENHILL HALL, STATION ROAD,
HARROW-ON-THE-HILL

SUNDAY, MAY 17TH, at 6-30,
DR. VANSTONE.
THURSDAY, MAY 21ST, at 8,
MR. HORACE LEAF.
SUNDAY, MAY 24TH, Mr. G. TAYLER
GWINN.
THURSDAY, MAY 28TH, Mrs. NEVILLE.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, MAY 17TH, at 7,
MR. AND Mrs. HUMPHRIES.
THURSDAY, at 3, Mrs. GOOD.
FRIDAY, at 8, NURSE GILES.
SATURDAY, at 7-30, SOCIAL.
SUNDAY, MAY 24TH, Mr. and Mrs.
HOLLOWAY.

Kentish Town Spiritualist Society,
17, PRINCE OF WALES CRESCENT,
PRINCE OF WALES RD., N.W.

SATURDAY, MAY 16TH, at 8,
MR. J. T. DILLSEN.
Humorous Lecture on "English as
She's Spoken,"
followed by Songs, Recitations, Dance,
etc.

Admission 3d. Refreshments at
moderate charges.
SUNDAY, MAY 17TH, at 3-30.
FREE HEALING.
All interested are welcome.
TEAS provided for those staying to
the Evening Service.
At 7, Mr. A. PUNTER, of Luton.
THURSDAY, MAY 21ST, NO MEETING.
United Effort with London D.C. at
SOUTH PLACE INSTITUTE, Moorgate St.

Kensington Spiritualist Guild,
"HYDESVILLE," 73, EARLS' COURT RD.,
KENSINGTON, W.8.

SUNDAY, MAY 17TH, at 7,
REV. G. NASH,
Address and Clairvoyance.
Silver Collection to defray expenses.
MONDAY, MAY 18TH, at 8,
Mrs. S. D. KENT. Clairvoyance.
Visitors 1s.
TUESDAY, MAY 19TH, at 8,
Mrs. E. A. CANNOCK,
Clairvoyance and Psychometry.
Admission 1s.
THURSDAY, MAY 21ST, at 3,
"AT HOME" Admission 2s.
At 7-30, DEVELOPING CIRCLE.
Admission 1s.
Mrs. E. A. CANNOCK at both
Meetings.
FRIDAY, MAY 22ND, at 8,
HEALING GUILD
for Instruction of Healers and Treat-
ment of the Sick. Particulars on
application.

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

SUNDAY, MAY 17TH, at 11,
HEALING CIRCLE. At 3, LYCEUM.
At 6-30, Mr. G. R. SYMONS.
THURSDAY, at 8, Mr. H. WRIGHT.
SUNDAY, MAY 24TH, Mr. R. MEADS

SOCIETY ADVERTISEMENTS.

London Central Spiritualist Society,
MINERVA ROOMS, 144, HIGH HOLBORN,
W.C.1. (Corner of Bury-st.)

FRIDAY, MAY 15TH, at 7 for 7-30,
MR. A. CLAYTON, The Blind Seer.
SUNDAY, MAY 17TH, at 6-30 for 7.
MRS. A. BODDINGTON.

FRIDAY, MAY 22ND, MRS. A. PATTERSON
SUNDAY, MAY 24TH, Miss L. GEORGE.

Lewisham Spiritualist Church,

LIMES HALL, LIMES GROVE, LEWISHAM
(opp. Prince of Wales Playhouse).

SUNDAY, MAY 17TH, at 11-15,
OPEN CIRCLE. At 2-45, LYCEUM.
At 6-30, MRS. F. KINGSTONE.
Address and Clairvoyance.

MONDAY, at 2-45, "LADIES' OWN,"
MRS. BLANCHE PETZ, Artist, Medium,
Address and Clairvoyance.

WEDNESDAY, at 8, MR. A. CLAYTON,
The Blind Seer.
Address and Clairvoyance.

Little Ilford Christian Spiritualist Church,

CHURCH RD., Corner of THIRD AV.,
MANOR PARK.

SUNDAY, MAY 17TH, at 7,
MRS. MARRIOTT,
Address and Clairvoyance.
MONDAY, at 3, Ladies, Mrs. STUBBS,
Address and Clairvoyance.

MONDAY, at 8, Special Visit of Mr. A.
CLAYTON, the Blind Medium.
TUESDAY, at 8, HEALING SERVICE.

WEDNESDAY, at 8, Mr. E. MEADS.
SUNDAY, MAY 24TH, Mrs. BEAUMONT-
SIGALL.

Lyceum every Sunday at 3.

Stoke Newington Spiritualist Society
51, EVERING ROAD, HIGH STREET.

WEDNESDAY, MAY 30TH,
at 8,
EVENING OF CLAIRVOYANCE.

The Spiritual Progression Society
(Spiritualist Church),

WEST BRANCH PUBLIC LIBRARY,
THORNHILL SQUARE, CALEDONIAN
ROAD, N.

SUNDAY, MAY 17TH, at 6-15,
MR. J. T. DILLSEN.
Clairvoyance by Mrs. MOSS.
SUNDAY, MAY 24TH, Mr. J. OAKES.

Wood Green Christian Spiritualist Church,

BOURNE HALL, TRINITY ROAD.

SUNDAY, MAY 17TH, at 7.
MME. BISHOP ANDERSON.
SUNDAY, MAY 24TH, To be arranged.

Stratford Spiritualist Church,

IDMISTON ROAD (Sixth Turning down
Forest Lane going from Maryland
Point Station).

SUNDAY, MAY 17TH, at 6-30,
ALD. D. J. DAVIS, J.P.

WEDNESDAY, MAY 20TH, at 3,
MRS. RICHARDS.

THURSDAY, MAY 21ST, at 8,
PUBLIC CIRCLE.

SATURDAY, MAY 23RD, at 7-30,
FANCY DRESS CARNIVAL.

SUNDAY, MAY 24TH, at 6-30,
Mr. and Mrs. PULHAM.
Forward Movement at 11.
Lyceum at 3.

SOUTHPORT.

THISTLETHWAITE'S, Confectioners
etc., St. LUKE'S RD., close to
station and trams. Apartments. Ly-
ceum and other parties catered for.
Write for terms.

Miscellaneous Advertisements.
NOT DISPLAYED.

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

DRAWING ROOM SERVICE, 15, Sand-
mere-road, near Clapham-road Tube
Station. Mrs. CLARA IRWIN, the well-
known Medium, will give Clairvoyance
and Psychometry every Sunday at 7.

MR. HORACE LEAF conducts an
"At Home" every Wednesday at 3,
fee 2/-. A Public Developing Circle
every Friday at 8, fee 1/-.—11, West-
bourne Gardens, Bayswater, London,
W.2. Tel.: Park 6099.

MRS. COMLEY MAYES holds, on
Tuesdays, at 7-30, a Class for develop-
ment and practice.—33, Louisville-
road, Balham High-road, S.W.

SPEAKERS' OPEN DATES.

G. A. MORLEY WRIGHT, M.P.S.,
the Veteran Speaker and Psychometrist
(48 years' public work in the Move-
ment), respectfully announces that he
is arranging a Propaganda Tour in
Yorkshire and Lancashire. Due at
Bradford (Bankfoot), Sept. 5th, 6th
and 7th; Scarborough, May 16th to
24th. Any Societies who can arrange
a visit, week-nights or Sundays, kindly
write at once. Glad to meet old
friends once more.—Mr. MORLEY
WRIGHT, 15, Stamford-street, Ilkeston,
Derbyshire.

SECRETARIES please note change of
address.—Mrs. EVA BOLTON, D.N.U.,
has removed to 30, Whetley-street,
Bradford, and is booking for 1926;
also vacant dates for this year.

WILL all Mediums who are booked
with Elton Spiritual Church, Bury,
Lancashire, please send in their names
and addresses; also Mediums who
wish to book please send in their
names to the new secretary, Mr. W.
HOWARTH, 47, Clarendon-st., Bury,
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WILL Mediums visiting Weston-
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TRANSITION.

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on May 12th, Mrs. R. H. Leeming, of
10, Merton-road, Cheadle Heath, Stock-
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AFTERNOON, at 3, CLAIRVOYANCE by **Mrs. A. JAMRACH** and Miss FLORENCE KINGSTONE.

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EVENING, at 7, SPEAKERS: **Mrs. A. BODDINGTON**, **Mr. E. W. OATEN** and **Mr. M. BARBANELL.**

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