



# THE TWO WORLDS.

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

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

No. 1705—VOL. XXXIII.

FRIDAY, JULY 16, 1920.

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# The Two Worlds

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No. 1705—VOL. XXXIII.

FRIDAY, JULY 16, 1920.

PRICE TWOPENCE.

## Original Poetry.

### Life's Decades.

#### YOUTH.

Industriously your days employ,  
And wisely spend the hours;  
The years to come will bring you joy,  
And strew life's path with flowers.

#### MIDDLE LIFE.

Unselfish deeds from day to day,  
Will blessings bring in showers.  
Self-sacrifice still leads the way  
To Amaranthine bowers.

#### OLD AGE.

The "call to rest" so sweetly rings,  
No longer need we roam.  
Dost hear the sound of angel wings?  
They come to guide us home.

—R. M. CRAIG.

## Phrenology and Spiritualism.

James McBlain.

SPIRITUALISM, I understand, does not formulate a creed; does not pretend to tell, for instance, what God is. Spiritualists believe Him to be an essence, or ether, or intangible influence only. Millions of people, however, have spoken of Him as the Father, a male, a personality. Whichever way we take it, whether that He is an influence, or power, or a vapourous ether, He must be of the nature of spirit, or spiritual and intelligent force, according to Spiritualistic teaching.

The word "spirit" covers three things: influence, or power, or force, ether, and a personality. So, then, the great Divine Spirit is at least a spirit whose power is felt everywhere.

This brings us to the fact that we ourselves are or have spirits. The personal spirits are ourselves and those who have preceded us to the "land of shadows," shadows to most of us now, that will become brighter than day when we emerge from the night and darkness of our material pilgrimage and enter that bourne, whence we know many have returned, and will return to this coarser sphere.

The spirits of men and women in the next plane come to us and influence us, as they in turn are doubtless influenced by higher and the highest intelligences up to the Great Divine Master Himself. It is a recognised fact of Spiritualism that a medium must be in some way sympathetic. There must be a certain affinity between the medium and the communicating or controlling or inspiring spirit. One can, in fact, almost tell by the mediums the kind of spirits they will have—with whom they are en rapport. This affinity means that a medium, a human being in the flesh, has a certain kind of mind and disposition of her or his own, and this character depends, we know, to a very great extent upon her or his physical organisation. The mind, while influenced in many ways, in turn influences the brain, and the brain manifests its powers by the body.

The brain is the organ of the mind, the latter being merely force, action, or vibration. If the mind be surrendered, as in so-called spirit control, or by hypnotism, to another spirit, that mind or spirit may act through that

brain directly, but only as far, and in such a way, as the said brain is capable of. A spirit from "the other side," I take it, may thus use our brains and bodies to manifest itself. The personality of the medium is often more or less present in communications from a higher sphere, because of the limitations of the brain and body of the medium. In rare cases a medium says and does things that are far beyond her or his ordinary manifestations, but the necessary cells must be there for that purpose, although not fully developed. And so we may reason up infinitely, all of us being media and divine.

Just how it is that the disembodied spirit acts on the brain of the embodied spirit, it would be difficult to explain; the theory of vibration gives one the best idea of it. The vibration of the universal ether, that fine substance which pervades everything in the heavens and the earth, which is the basis of wireless telegraphy, clairaudience and many other mysteries, is very likely the secret of all or nearly all communications from the spirit world. It is more or less a secret still, notwithstanding all that has been discovered about it, and will probably remain so until we ourselves become more ethereal, more divine, higher and in the spiritual scale.

The powers of the mind are very various and are also all connected with each other, and they require various organs for their uses and manifestation. Muscular power requires certain muscles which are connected with one another, and more distantly with the brain, and certain parts of the brain are used to control certain parts of the body. In the crown of the head, the brain is related, I believe, with the shoulders, the front of the brain to the face and chest principally, the lower and back portions of the brain to the lower portions of the body and limbs. But, of course, we must always bear in mind the fact that there is an infinite relationship throughout the universe, which, therefore, exists in all parts of the body, all parts of the brain, and, we may add, all faculties of the mind, all powers of the spirit, and amid the spirits of the "vasty deep" of space, time and eternity.

The brain is said to have a dual action. It is the material part of us that responds first to the intellectual and emotional vibrations, treasures them, and generally in some way reproduces them in material action. According to its derivation, an atom should be, as it was at first said to be, an indivisible particle. The brain is composed of millions, of atoms, as is everything else. It, like the body, consists of many parts, which, besides the control of the body, have action in thought and emotion of various kinds. The crown of the head, or part of the brain located there, has the power to vibrate to thought and emotion of selfish, ambitious, determined character, and phrenologists have found by the examination of thousands of heads—I might say millions—that persons with high crowns are usually proud, self-opinionated, domineering, sometimes what have been called a "stiff-necked generation." But they are generally also broad or high shouldered, workers, pushers, energetic men and women, who never truly "would be slaves." If such a man were under complete control of a spirit, it would probably be a spirit who had more or less of a similar disposition, or if under the influence somewhat of any other character, that character would colour the communications to some extent. This is because of the necessary attunement of the spiritual, mental and brain vibrations.

It would be impossible to go into many of the brain formations on this occasion to illustrate the relations that exist between phrenology and Spiritualism. It is understood, however, that while this affinity exists throughout



all nature and supernature—which is only nature—it grows higher and higher up to the purely divine Divinity existing in all in greater or lesser degree. And the highest spirits would not be so if they were not forever seeking to raise the lower, love being the dominant power in God's universe.

But there is one part of the brain, adjoining the regions that relate most closely to moral welfare, to religion and good conduct, one little mass of convolutions on both sides of the top head forward of the selfish group of organs, that phrenologists call Spirituality. This mass of convolutions of grey matter is that which first vibrates to spirit messages. At least so it appears by my and a thousand other phrenological observations. Persons who are developed largely in that portion of the brain are most on the qui vive, most alive, most ready and strongest in receiving messages. This portion of the brain is, as it were, the receiving station from the spiritual telegrapher. If your guide (or angel) would warn you of danger, inspire you with hope or joy, or rouse your conscience, he or she would, I believe, first touch with gentle hand, this part of your brain—or rather, his whispered thought, breathed softly in the other, would first be felt in this region of the brain, whence it would travel to other parts of brain and body. These admonitions have been compared to a "still small voice," for at the first they are very faint, and we must be listening well to hear their sweet chidings, instructions, cautionings. They come mostly as a feeling, a prompting, an impulse which should be acted on by submitting it instantly to the adjacent faculties of veneration, benevolence, conscientiousness, hope, etc. The reply will come quickly as a matter of inspiration, and then we know it is right or wrong to give way to this impulse or suggestion.

Again let me refer to a fact in spiritual manifestation, which phrenology, to a great extent, explains. It happens once in a while that an uneducated medium will speak in highly educated and beautiful language. We hear of a person who scarcely knows a note of music playing most sublimely under control. Persons of apparently shallow intelligence will occasionally express profound thoughts. These things happen but seldom, but probably more frequently than we are aware of. Some great authors, in order to write grandly, have used the stimulus of alcohol or opium; many work themselves up to a state of excitement in which all their powers are at their highest. Under control a medium is in a high state, and then the controlling spirit can evolve the highest of the medium's powers. But even this will not explain the extraordinary manifestations we sometimes hear of. They come, I believe, in this way: The brain of the medium is really formed for the high manifestations given, but has not been used for such, for lack of opportunity and training on the material plane. When the higher spirit takes possession, however, these powers become realised, and the ignorant woman or man speaks like a sage, the untutored pianist plays like a maestro, and in these ultra developments there is generally something of weirdness, something of a sacred sublimity, and something of a grandeur that is awe inspiring, enchanting and profoundly touching. By prayer and earnest desire any medium may develop powers that are at once natural and psychic by bringing to her aid those bright souls who are hovering ever ready to help humanity to higher life, to higher planes of thought and emotion.

The true phrenologist would only advise everyone to seek by good conduct, good thoughts, thoughts and deeds of loving kindness and tender mercy, ever to surround him or herself with good influences. Strange as it may appear to some, good conduct produces good thought, and also gives one a divine perception that will guide through life, across the vale mis-called death, to that region in the highest where dwells perfection, that mount of transfiguration whereon our poor eyes will be opened with supreme joy to the glory of the Infinite, and our hearts be thrilled with the vibrations of the great Divine Spirit Himself, our universal, abiding and ever loving Father.

GOD, the highest Truth, the highest Principle, the highest Virtue, the highest Idea of whatsoever is Central and Perfect.—DAVIS.

## Physical Seance at Treorchy.

IT is with pleasure that we hereby record in detail the evidential character of a physical phenomenon we experienced at a sitting held on the 15th May, 1920, at the residence of Mr. Evans, 12, Clarke Street, Treorchy.

The medium being Mr. E. J. Powell, Merthyr, well-known throughout the whole of the Principality, were nine sitters, and we conscientiously believe that Mr. Powell did not know any of us sufficiently well to enable him to be acquainted with our family history.

We sat under strict conditions, treating the medium in that critical manner which tended to eliminate any possibility of us being deceived. The room is kept for sitting only, with a cabinet fixed in the corner, and a small round table placed inside, and on the table we placed a vase of flowers and several small articles; the medium was allowed to take part in any of the preparations. We appointed two of the sitters to tie the medium securely in an ordinary kitchen arm-chair. For this purpose about 15 feet of rope was used. His body was tied over the chair and again lower down; his arms and legs were tied, and the ends of the ropes were then passed under the seat and secured under the seat.

The sitters by this time had formed a horse-shoe circle, and each sitter clasped the hand of the one next to him, so that there was not an unoccupied hand in the room. The light was now turned out, and the medium was soon controlled by his chief guide "Black Hawk," who spoke by referring to the tongues of fire that were seen in the upper chamber, and which should be produced at our upper chamber also. He then opened with prayer, followed by singing a hymn. By this time we could hear the bells inside the cabinet. These were carried around the room, occasionally touching a sitter here and there. We could distinctly locate the bells of different tone ringing simultaneously in different parts of the room, proving to us that this was the result of spirit friends, and also that there was more than one operating.

Upon our requesting the operators to do so, they would touch different objects in the room, which went up to the ceilings and down to the floor so rapidly that we were convinced that no material person could do so with such facility. He then produced materialised lights, they were very strong and were lighting up the features of the sitters as they passed. He also produced very good partial materialisations.

We had nineteen direct spirit voices, and this feature was most evidential and convincing, because we heard the voices of our loved ones once again, the tone of the voices being unmistakable. They conversed with us upon matters that were unknown to the medium; in fact, we are convinced that he had never heard of them. We can testify to hearing five different voices conversing with different sitters at the same time, the control speaking through the medium simultaneously. We occasionally sang a hymn, and were joined in the singing by a distinct bass voice, another spirit friend reciting in the centre of the circle, and a child's voice was heard distinctly.

Another control of the medium, "Martin Lightfoot," demonstrated his presence by lifting the table out from the cabinet, and touching each sitter on the head and knees, and touching each with the flowers which had been inside the cabinet, afterwards distributing the flowers to each sitter. By this time the power was waning, after an hour and a half of the most enjoyable time we ever spent.

Signed by the sitters: S. R. PUGH.  
E. RUNDLE.  
MRS. E. LEWIS.  
W. J. EVANS.  
MRS. M. G. EVANS.  
BEN BOWEN.  
PHIL. REES.  
W. D. JONES.  
MRS. SHORT.

DIE when I may, I want it said of me by those who know me best, that I always plucked a thistle and placed a flower where I thought a flower would grow.—ABRAHAM LINCOLN.



## The Old Language of Numbers.

Ellen Conroy, M.A., D.Cerom.

(CONTINUED FROM LAST WEEK.)

NUMBER ONE stands for the Everlasting Spirit of God—unmanifest—before the creation, after the creation, existent, in all things, beyond all things. The number is said to be a luminous mist. Its symbol is the eagle, which is the emblem of spiritual power and energy, and of the ability to understand and to know the eternal mysteries.

In the Bohemian Tarot, One is the Magician with crown on his head, showing he dominates all things. Roses are at his feet, for the One dwells on eternal sweetness. A snake forms his girdle, eternal wisdom encompasses him. In his right hand is a sceptre pointed at both ends. His rule is above and below, from everlasting to everlasting. The index finger of his left hand points down. His mind is turning towards creation. A sword of justice and of truth lies on a table beside him. Also the shield\* of David is inscribed on a flat disc lying on the table. It was the inner secret of the old religions that there was one God, that all other so-called gods and all nature were but phases of the one. The indwelling of God in all things is ably expressed in the following translation by Fanny Raymond Ritter of an Oriental lyric:—

"I am the mote in the sunbeam, and I am the burning sun ;  
Just here ! " I whisper to the atom ; I call to the orb,  
"Roll on ! "

"I am the blush of the morning, and I am the evening breeze,  
I am the leaf's low murmur, the swell of the terrible seas.  
I am the net, the fowler, the bird and its frightened cry,  
The mirror, the form reflected, the sound and its echo, I ;  
The lover's passionate pleading, the maiden's whispered fear,  
The warrior, the blade that smites him, his mother's heart-  
wringing tear.

"I am intoxication, grapes, wine-press, and must, and wine,  
I am the guest, the host, the tavern, the goblet of crystal fine ;  
I am the breath of the flute, and I am the mind of man,  
I am the glitter, the light of the diamond, the sea's pearl lustre  
wan,

"I am the rose, her poet nightingale, the songs from his throat  
that rise,

"I am the sparks, the flame, the taper, the moth that about it  
flies.

"I am both Good and Evil ; the deed and the deed's intent,  
The victim, sinner ; crime, pardon and punishment ;  
I am what was, is, and will be ; creation's ascent and fall ;  
The link, the chain of existence ; Beginning and End of All.

NUMBER TWO. When this spirit of God manifests in the world, form and material come into the world. Thus we have in Genesis, "And the Spirit of God brooded upon the face of the waters." The number Two is the symbol of this "before-creation" water. By some this water is said to be considered the substance out of which all matter comes, but in the mystics we find it is considered firstly as the wisdom aspect of God, and secondly as the material out of which the soul is made. Certainly this water is always considered as being feminine.† Solomon speaks much of the wisdom aspect of God, which existed before the world was made, and by means of which He called forth the world. The Lord possessed me in the beginning of his way ; before his works of old.

"I was set up from everlasting, from the beginning, or ever the earth was.

"When there was no depth, I was brought forth ; when there were no foundations abounding with water.

"Before the mountains were settled, before the hills, was I brought forth.

"When He prepared the heavens I was there, when He set a compass upon the face of the depth,

"When He established the clouds above, when He strengthened the fountains of the deep,

"Then was I with Him, as one brought up with Him, for I was daily His delight, rejoicing always before Him."

—Prov. viii. 22.

Michael Angelo has a picture representing this thought. It shows the Lord stretching out from a cloud, touching the finger of Adam with life. In the cloud is a beautiful woman and many little cherubs. Many people have asked who this woman could be. Some have said it was Mary, the Mother of God, but if you understand this feminine side of the Godhead, the idea of Michael Angelo is a very beautiful one. The word El Shaddai, by which the Hebrews denominated this wisdom aspect, means, as I have previously said, "The Breasted One," showing that originally this idea of God being mother as well as father was known.

Under its other symbolic aspect Two is the house which contains the spirit. It is all substance, however, fine and subtle, in which God dwells and has His being. The soul is considered to be a woman in mysticism. The moon, or second light in heaven, is also said to be feminine, when considered as the crescent moon. Thus the moon and the moon goddesses were often thought of as being the soul, which has no light of its own, but must receive its light from the Sun of Righteousness.

Two in symbolism corresponds with the letter B of the alphabet, which is Beth, or the House, cf., Bethel, the house of God. Two is sometimes called the house, or the door of the house, or door of the temple. Thus we have prayers to nearly all moon goddesses in which they are considered houses or doors. Isis is called "The opener of the ways." Ishtar is called "She who knocks at the door."

When much of this old symbolism had been appropriated by the devotees of the Virgin Mary, we have in the Breviary, "Thou art the gate of the King on high, and of bright light the portal art thou."

The soul has within it this duality, that it manifests in man but receives its light from God, and is thus a door by means of which the soul, the real individual, can pass from its environment into the great temple of the spirit.

In this world the soul is bound more or less closely to the body, and the body acts on it, but it must act on the body in its turn. Still this is not all its work. This is but the lowest of its work. Its main work is in receiving inspiration and spirit communion through its doors, and also in making itself into a fit and worthy temple of the wisdom aspect of God.

Many religions have twin deities. The Japanese and the Chinese believe in the dual aspect of the spirit. The Greeks had the Dioscuri, or the great Twin Brethren. They were said to help all persons at the verge of defeat or in the last limits of the struggle. As Macaulay says:—

"Safe comes the ship to haven,  
Through billows and through gales,  
If once the great Twin Brethren  
Sit shining on the sails."

In Egypt Osiris was the Lord of the Double Lions.

It is not that the seers of these religions believed in two gods at the back of everything, but they wanted to express the fact that our whole created world is bound by the quality of duality—that action and reaction are equal and opposite, as we say in modern days.

We have virtue and vice, day and night, summer and winter, male and female. Every great truth has been enshrined in the stars, and so we have no less than three dual signs: Gemini, Libra, and Pisces. In the Apocrypha we have: "For the Lord himself being asked by someone when his kingdom should come said, 'When the two shall be one, and the outside as the inside and the male as the female.'"

Two is also the number of mentality and intellect, for there is no thought without a subject. Hence Odin has two ravens, Hugin and Mugin, who tell him all that happens in this world. In many religions the gods dwell in a mountain with two peaks. In Tennyson's story of the building of Camelot the musician comes "from out a mountain cleft towards the sunrise."

You have seen the hand with two fingers stretched out in blessing. It is the sign of esotericism, that is, the second meaning or the meaning of the spirit, which gives life instead of the letter which kills. The two fingers were used by the Egyptians as an amulet, for it was said that by the help of his two fingers Horus helped his father, Osiris, to climb into heaven, i.e., you have to triumph over the

\* Explained in Number Six.

† cf., Maria the sea.



duality in this universe before you reach into heaven, which is exactly what was said previously in the extract from the Apocrypha. It is necessary to see that the material things which look permanent are not so, but that the spiritual ones are the enduring ones. If people really realised this—but they do not—they would build beautiful soul temples instead of soul dungeons.

In its debased meaning Two is the number of deceit or of ill-luck, and hence it is said to be the most unlucky number for kings.

Two is the number when we should build the house or walk through the door of our house into higher realms, but if we do neither of these things we allow our souls to degenerate and to sink into matter, that is, into all manner of evil and deceit.

In the Bohemian Tarot, Two is the number of the High Priestess, who sits between two pillars, one white and the other dark. She has a crown cleft in two on her head, and in the cleft is the sun. The moon is at her feet. Behind her is a veil stretching from pillar to pillar, and the veil is decorated with palms and pomegranates, which are symbols of uprightness and plenteousness respectively.

NUMBER THREE. After God had brooded on the face of the waters, God said, "Let there be light." The number Three stands for this spoken Word of God, by means of which the spirit of God makes itself known to the created world. It is in this sense that Christ is called the "Word" in St. John's gospel, where he says, "And the Word was made flesh."

According to the Church to-day Christ is the second person of the Trinity, but according to the old symbolism he would have been the third person, as being the Logos, or word, by means of which God reveals Himself to His created beings.

All religions have had a trinity, not necessarily that they copied one another, but because by this they expressed a fundamental truth that there is necessary in creation firstly the power, secondly the wisdom, and thirdly light, or the Word or the inspiration, by means of which the created beings are able to know of the two former. I give a few of these Trinities:—

RIG VEDA	Varuna	Aditia	Mitra
MANU	Brahm	Maya	Brahma
EGYPT	Amen Ra	Neith	Osiris
(Later)	Osiris	Isis	Horus
GNOSTICS	Abraxus	Sophia	Gnosis or Christos

The number Three is represented by the equilateral triangle. When the apex is at the top it represents the spirit ascending to its Maker and aspiring after God. When the apex is pointing down it represents the spirit of God descending into man or into matter.

According to some the upward pointing triangle represents fire and the other water. In this case the upper one represent the soul striving after the spirit, and in the other it represents the spirit striving to make its message known to the soul.

Three always stands for the perfection of spirit in the manifested world, but not of the world. For this reason, the city of the New Jerusalem (which is one of the grandest emblems of the soul) has been gates on every side, i.e., spiritual perfection in every aspect of the soul.

Jonah was three days in the belly of the whale before the spirit of God was able to penetrate and make him do the duty which he had refused to do.

This three days and three nights is sometimes said to be connected with the three days, December 22nd to December 25th, when the sun is at its lowest. But we must remember that the great seers of religions did not by this mean simply an astronomical fact, but a fact that could be translated into the experience of every initiate of the sun gods and every true searcher after spirituality.

We continually meet triform emblems and symbols in all the great religions. Thus we have the Shamrock of the Druids, also the three converging lines, i.e., the broad arrow, which has now become the government stores' mark, and the mystic O.I.V., which makes us call to mind the A.U.M. of the East.

Pythagoras and all the priestesses of Apollo sat on tripods in order that they might continually dwell on the thought of the Lord in manifestation. Gothic cathedrals

were built to make the greatest possible use of the equilateral triangle, for the cathedrals were to give living lessons to the true worshippers.

The Brahmins wear the threefold cord to remind them of the Trinity.

Mount Meru, the holy mountain of India, was said to have three peaks—of gold, of silver, and of iron, the residences of Brahma, Vishnu, and Shiva respectively.

There were three chief gods in Greece: Jove, whose emblem was the three-forked lightning; Neptune, whose symbol was the trident; and Pluto, whose realms were guarded by the three-headed dog, Cerberus.

The Greeks also had three fates, three furies, three graces, and three harpies. It has been said that the reason of this was simply to be found in the fact that the flood of the Nile lasted three months, and that these ideas came from Egypt, and were not altered. According as the Egyptians looked upon the flood of the Nile as a source of trouble or source of blessing, the three months are furies or graces.

Certainly in this subject of symbolism we must beware of forcing a religious meaning into all origins.

There are three Christian virtues—Faith, Hope, and Charity, but if we add the cardinal virtues we have seven great virtues. Thus again we see the number is being artificial, and is used to give the appearance of completion. A true trinity is essentially complete, and nothing can be added or taken away without destroying the idea, just as we destroy the triangle if we take away a line or add a line.

There are three kingdoms of nature—animal, vegetable and mineral, but here again we must beware of forcing a mystic idea. To be sure, there are only three dimensions of space known to man, but there is no reason why the fourth dimension may not be ultimately known; also it is extremely difficult to know at times into which division to put some objects of Nature.

There are three primary colours, but there is great dispute as to whether they are red, yellow and blue, or red, green and blue. The latter is now the more popular belief.

In the Tarot the symbol for three is the Empress, which seems to represent not so much the Word as Nature which has to be animated by the Word.

[TO BE CONTINUED.]

### The Life-Line.

A CHILD is born, innocent, pure and undefiled, with inherited attributes, or instincts, independent of environment. As the child grows into a man, environment acts on those instincts, and changes the innocence into worldliness, and he dies a veritable devil in this world's sin.

Is a man a free agent? Can he overcome his instincts? Can he possibly die as pure as he was born? Sin is bound to exist, having once been started. Fate seems to rule all life; if so, there is no justice in a God punishing a man for what he is not responsible.

Possibly each of us has a general "life-line" laid down by fate, controlled by our instincts, but each can, by environment, alter portions of his "life-line," slightly changing its curvature in places, but not altering its general trend. This variation from the normal "life-line" is all we, by ourselves, can by any chance control.

The perfect man left to himself keeps along his normal "life-line" without variation; in other words, does not allow his environment to have any influence on him. Can a "life-line" inevitably lead to murder due entirely to inherited attributes? It seems so. The only way out of the difficulty is to conceive that we are really more spirit than material, and spirit lasts for ever, and spirit plays on spirit, moulding and controlling, so that the "life-line" which dominates our purely animal nature is governed in its earthly course by discarnate spirit. Sometimes for good, more rarely for evil, like attracts like, and hungers for companionship. Is this another argument in favour of "communion of spirits."—CROM. H. WARREN.

MRS. E. M. ENSOR, Secretary of the Union of London Spiritualists, desires to state that she is in no way connected with the Union of London Mediums.



## Thoughts on "Mediumship" Learned in "the Silence."

Hints to Those Who Desire Mediumship in Its Truest, Highest Sense.

### Through "Francesca."

WHAT is a Medium? The dictionary tells us that it is an intermediate or middle state. A connecting link between two states, a channel of communication, a link in a chain.

We have come to associate the word almost entirely with people who suffer their own personality to be set aside, to be controlled by another, and who, through that other, are able to see, hear, and do things that are impossible to do in their normal state. That is one form of mediumship, certainly, but it is one fraught with grave dangers, and often unsatisfactory results, like untimely, unripe fruits, sometimes resulting in lasting harm to the one who, with little or no knowledge of the unseen inner planes of existence and without adequate defence or guardianship, suffer their personalities to be thus taken possession of, and indiscriminately used by any entity of the Borderland.

There are, then, forms of what, for lack of a better word, we must call mediums:

1. Some are born with the vestiges of clear vision which in long past ages man possessed. Tiny children and animals have it yet, but the increasing materialism of modern times has blunted and obscured man's finer spiritual perceptions, and the race has lost them for a while. They will, however, re-awaken in generations to come in renewed strength and vigour, and be common property once more.

2. Then there are those of a peculiar physical organization, in whom the physical and astral parts are loosely joined; capable of being easily temporarily displaced; those who are both able and willing to let a spirit take possession of their bodies and use them, and through them demonstrate the continuance of life beyond the grave. This is the form of mediumship liable to danger and undesirable results, unless much caution is used, and a watchful, prayerful attitude maintained. For not all dwellers in the unseen worlds are desirable "guides" or "controls," as they are called. Just think for a moment, you, who are ignorant in these matters, and go to sit in a promiscuous so-called "developing circle," where you voluntarily, all unknowing, pay yourselves in such a state of negativeness that any and every spirit hovering round can enter into, and use you; and once having effected an entrance, can at any moment, if you are weak of will, or lacking in knowledge, use you for its own purposes, and perhaps become an obsession.

True, we will say, it demonstrates the life after death, and that spirits do return, and communicate with those on earth. But to many who thus become mediums, the price is heavy, for without extreme care, proper precaution and absolute purity of purpose and intent, the "mediums" are sometimes exhausted, and broken down, the health undermined, and even worse may happen. We repeat, there is great danger in meddling with these matters until you have learned how to discern the spirits, and how to become yourself a fitting channel for spirits of a higher order of intelligence to use, and these do not wait in a developing circle of the usual type, waiting to take possession of the first one who has placed themselves in a negative attitude of mind.

Of what real lasting benefit to you or others is it to lend your bodies to be controlled by any and every spirit who may come along. Are the communications ever reliable? Are they of any real help? Do they uplift and elevate? Do they justify the grave dangers you run? We say "No," and we counsel you young beginners not to sit in a negative state in a promiscuous developing circle (the Home Circle is quite another matter, and should be a hallowed spot.) First, learn something of the nature of your own spirits, and the spirit world that surrounds you. We will yet show you a more excellent way, in following which results, if slow, will be lasting and absolutely reliable.

3. The third and only satisfactory, safe, and really reliable form of mediumship is the raising of your consciousness to a higher level, from the material to the spirit

planes, by training your emotional and mental vehicles to respond to the vibrations of purified spirits of higher intelligence, with whom your aspirations will bring you into contact, who can make of you channels of communication between themselves and humanity.

Now, you know the colour and nature of pure water is affected by the state or condition of the channel through which it flows. Look at that turbid, muddy, sullied river, or slimy sluggish stream. Trace it to its source. Behold a limpid streamlet, pure as crystal, bubbling up and trickling from the mountain side, all purity. Then because of the choked up, polluted channels through which it must flow, it becomes the dull, dirty, unwholesome thing we see and shudder at, and cannot drink, however great our thirst.

Therefore, aim to be made purified channels. We hear it said "Oh, but it does not matter about that. So and so I know is a splendid medium, and has heaps of guides and controls, and I know he or she isn't so particular, and, indeed, I've heard quite wicked people can be mediums."

Friends, do you think the higher intelligences, who alone can bless and help humanity, can or will use a channel unless properly prepared and purified, thus being fitted to respond to their higher vibrations? Make no mistake. The preparation is long and arduous. The standard is high. The gate to the path is strait and narrow. But the goal is certain. The conditions? Well, you will find them all in a certain old book it is the fashion these days to cast aside as valueless, to despise, because you vainly imagine you have got beyond its teachings. Have you?

Friends, if you would become purified channels for the true angel world to use, you must go back to that same teaching, read it again in a new light; ponder it in your hearts, and put it into practice. That is the only mediumship the world is needing, the only way in which it can be truly helped. In accordance with spiritual pressure put upon me, I have shown you three forms of what is called mediumship. I have not touched on mere phenomena, levitation, materialisation, trumpet-voices, and such-like; they belong to a different plane and are produced by means of psychoplasm obtained from certain suitable physical mediums.

Desire earnestly the best gifts, and remember

"Not lightly God imparts—

His choicest blessings, gifts, and powers

Need long prepared hearts."

Some time I may pass on to you the aids to spiritual unfoldment given me in the Silence.

### Mind.

MIND is the monarch of matter and the channel of thought. It is quite possible for us to determine, by the power of "will," either a sound mind or an infectious one. A healthy mind is absolutely necessary, for thoughts are things that need great care whilst passing through the laboratory of "mind." No man can definitely define its form or shape; he alone stands or acts as "porter" at the gate of "thought" for inspection before its transmission to the mind. May I here quote an inspirational message delivered through the mind of Mr. Geo. Watkins, Fleetwood.

Mind is the vehicle through which thought flows, being the outcome of thought created through faculties of imagination, crystallised through reason and judgment, thus expressing same through mind. Each man, to be of real service to Nature, must recognise the fact that mind is to his interior self as food is to his body. Thought, to the mind, is similar to the "kindly frost that cracks the nut and leaves the kernel room to germinate." Diseased minds lead not to life in its realness and oneness with Nature, but to bitter remorse and death. So become a new being by possessing a mind that subjects all things to itself.—MISS ADA ELKIN.

Man's idea of chivalry is to protect a woman from every man—except himself.

The trouble seems to be that "the heart of the world" has leaky valves.



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FRIDAY, JULY 16, 1920.

## The National Conference.

THE Annual General Meeting of the Spiritualists' National Union, which took place in the Town Hall, Reading, on July 3rd, 4th, and 5th, appeared to be a great success.

There were some 160 members present representing the whole country. The north and south, Scotland and Wales, were all in evidence, and, despite conflicting temperaments and controversial discussions, the most complete harmony and fraternity pervaded the whole gathering.

The business was transacted in the best of spirit, and very little of the time was wasted. The public meetings, too, whilst not large for such an event, were certainly alive and enthusiastic, and quite a number of well-known Spiritualists were present, amongst whom we noted Mr. Harry Engholm, Mr. Alfred Vout Peters and Miss Scatcherd, and Mr. Leslie Curnow, representing "Light." One cannot well overrate the value of such a gathering as this. It not only draws together many representatives of Spiritualistic thought, but places before those assembled the vital problems which characterise the growing movement.

A tremendous change is taking place in the position of Spiritualism in this country. Fresh aspects are coming into prominence. Hitherto the National Organisation has been beset with enemies on every side, and has had to struggle for its very existence. The materialist and creedalist have vied with each other to combat our position and engage in controversial "mud-slinging" of the most virulent and personal type, and Spiritualism has had to establish and defend itself against all comers. Such attacks, however, have been easy to meet. Secure in the consciousness of spirit presence and inspiration, we have been a small but united band, standing together within an unbreachable circle, and all the assaults hurled against us have but driven us closer into each other's arms, and our opponents have at last been forced into a reconsideration of our claims.

On the one hand, the scientist has been compelled to modify his attitude. He admits our phenomena even where he rejects our deductions therefrom. The growth and extension of modern psychology have widened his concept of the possibilities of the human mind, and hypnotism, psycho-analysis, psycho-therapeutics, telepathy and subconsciousness have thrown him into a half contemplative mood, which has eased his attacks and left him wondering whether we had not some good thing to offer the world, whilst the application of electricity to the splitting up and analysis of matter has brought him to the same attitude towards our physical phenomena. In consequence of new concepts his attack is not only weakening, but he is beginning to adopt towards us a semi-friendly attitude.

Side by side with the modification of scientific opposition has come the changed attitude of the theologian. Of all opponents he has been the most bitter, unscrupulous and vindictive, but five years of war has taught him that his

narrow theology could not satisfy human needs and human cravings. He is dimly conscious that Divine Love must be sufficient to supply those needs and cravings. The crude literalism of the middle ages has gone, because it no longer appeals. The old devil is dead, the old hell disestablished because plain men (large numbers of them outside the churches) had more faith in the love of God and the beneficence of the universe than the creeds represented. The old concept of exalting God by maligning His children has disappeared with the development of logical thinking, and the churches are driven to present God and immortality in newer lights if appeal is to be made to the growing spiritual instincts of the best elements of humanity.

Consequently the churches are forming their opinions, and are in the half-way stage of reconsidering their position. They realise that Spiritualism is satisfying the spiritual needs of thousands of honest doubters, and as the exponents of certain phases of spiritual truth they are realising that anything which spiritually satisfies honest men and stimulates them to declare themselves on the side of God and immortality must have within it elements of value. Careful comparison, too, is showing them a close parallel between the phenomena of to-day and the incidents of nearly 2000 years ago, and they feel that in the long overstatement of their position these elements are too valuable to be left out.

That is the reason of the procedure of the Lambeth Conference. At the moment of writing we know not what the conclusions of that Conference may be, but logically we imagine they must give countenance to the facts of modern psychical phenomena, and to the possibility of communion with discarnate humanity. We think the Conference will find in favour of our facts.

On the other hand the State Church can never allow that anyone but itself can be the instrument of Divine mission. It must maintain its position as the particular almoner of Divine benevolence, and it will be forced to discountenance the authority of any body of opinion outside its communion. Hence, whilst it accepts the facts of spiritual intercommunion, it must declare that there is room within the Church for all that is therein implied, and it must discountenance any such activity outside its ranks. The result must be a mild recognition of our facts—a trimming of the creeds—in order that they may approximate to the new concepts and sanctions, and a declaration that in practice the public are incapable of true judgment in this matter which will be expressed in such terms as will relegate the whole matter to the scientific expert, and to "him alone" denial of the ability of the "common man or woman" to rightly compute the value of the facts. That must be essentially the position of the Church. It means the modification of the Church's attacks on Spiritualism by the adoption of a different strategy.

There is no reason why Spiritualists should not be thankful for the progress they have thus made. There is no reason why they should not recognise the benevolent and changed attitude of the churches. No reason why the hand of friendliness should not be extended to those who have thus made an approach to the Spiritualistic position, but there is every reason why Spiritualists should retain their independence, and should hesitate to be subjected to an oligarchy of "experts." We believe in the scientist. He is a valuable man for exhaustive examination, for tracing cause behind effects, for making plain the "modus operandi" of the production of results, but this is a matter of congenial friendships and human companionship with the unscientific, and we do not call in the scientific expert to determine the value and advisability of our friendships. The scientist is of little value in determining spiritual values, the theologian of little value in the scientific world. Spiritualism partakes of both, in addition to the matter of forming fraternal bonds with our fellows upon another plane. It is a complex problem, and any man with a good fund of sound common sense is capable of finding his way through it.

Yes! Let us co-operate in establishing friendly relations with all who are interested in establishing truth, but let us remember that the Spiritualistic body was brought into being by the spirit world to do a work which was not being done. We are the adopted child of the spirit world. Let us maintain our position as the voice of that world.



spreading its message in fraternal fashion amongst those who are yet "sit in a great darkness."

This is the lesson of the Conference. The position needs care. Let us entertain our friends in our own house as often as they care to share our home, but let us also remember that we are responsible for its upkeep, and the spirit world is looking to us to maintain it.

## CURRENT TOPICS.

The Doyle Luncheon.

At the Holborn Restaurant. Quite a number of people had expressed a desire to honour our "knight" by giving him a suitable send-off on his visit to the Antipodes, but each was afraid to take the lead.

The Right

Mr. ENGHOLM concluded that no ONE Spiritualistic organisation should make the arrangements, but that ALL should jointly share the work, and after the candid way the Doyle-McCabe debate was organised, Mr. Engholm's ability to handle the details is not a matter for dispute. Every section of the Movement has been called upon for assistance.

A Representative Gathering.

THE matter was placed before the National Council at Reading, and the President, Vice-President, and Secretary of that body were appointed to represent the Union. The London section of the S.N.U. will pull its weight. The London Spiritualist Alliance have taken the matter up. The B.S.L.U. are to be invited, and all other sections are asked to send representatives. THE TWO WORLDS and "Light" are pulling together, and whilst it is regretted that short notice will prevent the "Banner" and "Gazette" from publicly announcing the event, since they are monthly publications, we believe that the Editors will add their waves of influence to the tide.

The Workers' Meeting.

WHILST many notabilities will be present, it is urgently desired that every shade of Spiritualistic activity shall unite to make the effort representative. It will be a shining of the WORKERS. An illuminated scroll, to be signed by everyone present, will be handed to Sir Arthur and Lady Doyle, who will carry the same to the Antipodes as the credentials of British Spiritualists to their overseas brethren.

How to Get There!

SEND YOUR NAME AND ADDRESS WITH P.O. or Cheque for 7s. 6d. to the Editor or any person whose name appears in the list, and a ticket will be posted to you per return, as long as the tickets last. Owing to restricted accommodation, the attendance is fixed at 250 persons. The date is Thursday, July 29th, and the time is 1 p.m.

The National Conference.

THE S.N.U. Conference at Reading reminded one of pre-war times. The spirit of fraternity was everywhere apparent, and the way in which the business went through was admirable. Quite a number of important matters were settled, and we believe that now that the Constitution is settled, our Societies will be able to get to work. It is quite possible to spend so much time in erecting machinery that no work is done. Organisation is established for the purpose of work, and once the structure is set up, the consideration of the machine must give place to that of production.

The New President.

MR. GEO. F. BERRY, of Worcester (late of Nottingham), is the President for the year, and we extend to him our hearty greetings, and wish him success in the arduous task which lies before him. He is not without a knowledge of public work, being one of the organisers of

the Workers' Union, whilst he sat for a time on the Nottingham City Council. Since his removal to Worcester he and his good wife have laid the foundations of a Society in the ancient city, 'neath the shadow of its fine old cathedral.

### A Qualified Exponent.

HE has contributed extensively to the press, particularly in controversial correspondence on Spiritualism, and is a valued and frequent contributor to THE TWO WORLDS. Mr. Berry is the holder of the S.N.U. Exponent's Diploma, being the only person who has passed the examination with "honours." A comparatively young man, he has many active years of service before him, whilst his enthusiasm is unbounded. He is conscious, too, of the help and direction of the spirit people, and has an abounding faith in their guiding power.

### "Thank You," Reading!

THE local arrangements for the Conference were well made. Reading is not a large town, even if it be historic. It has but one Society, and the entertainment of a Conference is no easy thing. Whilst the assembly was not the largest we have had, yet 160 was a good attendance, and everyone seemed comfortable and content. Reading has done well, and has shown that difficulties can be overcome.

### Next Year's Venue!

No invitation was extended for 1921, and the venue is left to the Council. We suggest that since last year saw the Conference in the Midlands and this year in the South, next year might produce a visit to the North. Leeds, York, or Newcastle might consider the possibility of extending an invitation.

## Schoolboy Howlers.

IN April 17th number of the "Trinidad Catholic News" we gather the following "howlers" given by pupils at 14 elementary (Catholic) Schools in Port-of-Spain. The report is signed by the Rev. Father Loughlin, O.P., who examined the schools. The reporter says that there is some marked improvement on the previous year's result, but that there is great room for improvement.

### ANSWERS.

- "Job's worst affliction was his wife."
- "Joseph and Mary were not at home when our Lord was born."
- "Moses wrote the Acts of the Apostles."
- "Moses wrote the Bible, and gave it to the Apostles to read."
- "King Herod ruled over Egypt."
- "Peter and Paul were the first two deacons."
- "Our Lord lay in his tomb forty days and forty nights."
- "Absalom cut his hair, took a cold, and then died."
- "Chrism is made from the balm of Gilead."
- "The Gospel is a place where there are no sacrament."
- "A heretic is one of the articles of faith."
- "Viaticum is the sacrament given to a blind man."
- "David was the son of Saul."
- "If you receive stolen goods, go at once to a priest, make a good confession, then take them to a pawn shop, and if you cannot pawn them try and sell them as soon as possible."
- "The Tabernacle of the Jews was divided into the ten commandments."
- "The Feast of Pentecost is kept up on Easter day"
- Good howlers!

NATURE puts every plant in its proper habitat from pole to pole; not one is misplaced until touched by the hand of man.

It is a little queer that the church God should make Himself known in Judea, when the true God is in all things, and is everywhere alike and manifest to every one.

It is mid-winter. My rose bushes stand in the snow like huge straws; in June they will be full of rich bloom. From whence do the blossoms come and how?



## S.N.U. Conference.

### Splendid Meetings at Reading.

As briefly reported last week, the Eighteenth Annual General Meeting of the National Union was held in the Town Hall, Reading, on the 3rd inst., when some 160 delegates and members assembled to transact the business of the Union. Owing to the European conflict having held up business for several years, the agenda was a lengthy one, and it says much for the restraint of those present that the whole programme was completed by an adjournment to Sunday afternoon. Punctually at 3 p.m. the President, Mr. E. W. Oaten, ascended the platform in company with the Officers and Council. The proceedings opened with the familiar strains of "The world hath felt a quickening breath," and the chairman, having petitioned the assistance as God and His angels, "our comrades of the higher life," appointed Messrs. Nuthall and Hopper tellers, Messrs. H. Everitt, G. Brown, A. E. Beety and J. Jackson scrutineers, and Mr. W. Ford as messenger. The minutes of the last A.G.M. were passed, as were the Annual and Committee Reports. The form of presentation of the Balance Sheet was criticised and suggestions made for simpler forms in future years. Resolutions were passed by which the New and Revised Memorandum and Articles of Association come into force on January 1st next, whilst the officers and councillors will continue in office until the next Conference in July, 1921.

In view of the heavy clerical work entailed in bringing the new articles into operation, it was agreed to secure extra labour for the assistance of the secretary. The council was empowered to change the location of the Registered Offices to a more suitable spot. A long discussion ensued as to the salary of the secretary in view of the time taken in the conduct of the growing business of the Union. Strong remarks were made concerning "sweated labour," but the officers showed that any arrangements made must be based on the expected income, and the Council's proposals were accepted. The Exponents Committee proposed the granting of Diplomas to Mr. J. W. Crago (Cardiff) and Mr. Wm. Atkinson (South Shields) (by examination) and Messrs. A. Lamsley and H. B. Tyrer (Honoris Causa) and these were approved, whilst certain proposals for changing the system of examination were agreed to. The Committee further recommended each Society to immediately establish a study group. Messrs. E. W. Oaten and Percy Street having withdrawn their candidature for the Presidential position, Mr. G. F. Berry (Worcester) was unanimously elected amidst cheers.

### PRESIDENTIAL ADDRESS.

Mr. Ernest W. Oaten, in the course of his presidential address, said that for five years he had had the honour of presiding at the Annual Conference. He stepped into office when Europe was plunged into war, and there was a shortage of workers. The financial position was then a parlous one. To-day, he was glad to be able to say that it was sound. They had more than doubled their strength numerically, while the influence of the Union had kept pace with the wonderful growth of the movement as a whole. The first work he had placed his hand to was the Witchcraft Act agitation. An appeal for financial aid met with an encouraging response. He interviewed the Chief Constables of many different cities and towns, and as one of a deputation to the executive of the Chief Constables' Association, he helped to lay their case before the representatives of the law. It might be that they had not carried through the whole of their scheme, but the immediate effect of their efforts was that the police prosecutions that had been going on were stopped. That was the first point in their programme, it was not the end they aimed at. They had divided their programme into three sections. The first had been accomplished, and others would follow when Parliament had time and opportunity to deal with domestic matters by the settlement of the larger international issues.

Two alleged fortune-telling prosecutions in the Northern district had been withdrawn owing to the action of the Union as represented by himself and the Secretary.

The next work was in regard to the denial of religious equality to their movement by the military authorities, which made it imperative for them to fight for religious recognition. He allowed himself to be used as the instrument to secure this recognition. His case went before the court and passed to the higher Court of Appeal. Technically, they lost their case, but the finding of Judge Darling was such that it was sufficient to win any future case of the same sort. Even now the officers were in correspondence with the Secretary for War in an endeavour to consolidate the position and secure religious equality in future.

In Leeds and Sheffield, the Union had to fight for recognition, for there they were denied the use of the large halls for their meetings. The result was victory.

Mr. Oaten spoke enthusiastically of the services rendered to their cause by Sir Arthur Conan Doyle, whose meetings in the provinces he (the speaker) had arranged. They entailed a severe call on his time, but their brilliant success had placed the movement under a deep obligation to Sir Arthur. Mr. Oaten said he had kept in touch with their movement internationally. Steps were being taken, he heard, to build a Spiritualistic church in Athens, and he had been in correspondence with a view to putting individuals

in foreign countries in touch with Spiritualistic literature in Dutch, Greek, and Norwegian, and was in contact with activity in Belgium, Spain, Portugal, America, Canada, and Australia. He referred to the fight with municipal authorities on the question of the rating of their churches, and the success which had attended their efforts. All these labours meant the expenditure of a large amount of time and he found that he had spent two hundred and forty days and nights away from home in the service of the Union. This work was increasing so rapidly that the time was approaching when they must have a full-time president and staff, with central offices in a good position. There was a great need for a statistical department, and for a Propaganda Staff to repel attacks all over the country. The new scheme of organisation was a good one, but it required much work to make it successful.

Largely as a result of our activities, in conjunction with the spirit people, we have brought the churches to the recognition of our existence. An important Conference now being held at Lambeth which will seriously consider the position of the church towards Spiritualism. At the risk of indulging in prophecy, he had not the slightest doubt that the Conference would come to a mild decision in favour and commend the matter to the study of "experts," the experts of course being those inside a church which had taken seventy years to awake to present-day facts. That was all. Up to now this Movement has been controlled from behind the scenes, and I very much fear that efforts will be made to substitute clerical control for that of the spirit people. If this is done I fear that the spirit people will withdraw. Twice at least in history the ecclesiastical authorities have cornered mediumship and endeavoured to use it merely to strengthen dogma. In each case the activities of the spirit people gradually died out. Either they were squeezed out or they withdrew. As long as mediumship is free—a gift which is free and natural—we shall be safe. But there is a grave danger of the ecclesiastics getting legislation which will keep mediumship exclusively within their own rank. (A voice: It's too late in the day for that.) I hope it is, now that we have the printing press but I have already had several serious warnings from the spirit people on the matter. I hope the church will voluntarily accept Spiritualism, but it is up to us to do what is necessary—not to prevent them getting it, but to prevent them cornering it for their exclusive use.

Let them never forget that their movement had been called into being to represent a phase of truth which was not then being given to the world. They must be true to the guiding hand which held the reins—the hand of the spirit world. They had solidly laid the foundations, and a building was in process of erection, but they must see that the materials used were sound and true. The architects had designed, the foundations had been laid, and the tenants were waiting. Theirs was the duty to erect a house which should be worthy of the dwellers both in the spirit spheres and in this. He felt confident that this would be done. (Applause.)

Mr. F. T. Blake (Bournemouth) moved the adoption of the President's address, and Mr. Percy Street supported. The latter said that only those who had worked with him knew how their President had had to labour. He would couple with him the name of Mrs. Oaten.

Mr. Oaten said he could assure them that he had been away from home for weeks together on Union work. His wife had sometimes said she might as well have married a sailor. Only a man who had a faithful and harmonious wife knew what a solid foundation that was to work from. On his wife's behalf as well as his own he thanked them.

An announcement was then made that a farewell luncheon was to be given to Sir Arthur Conan Doyle on his departure for Australia, and that the President, Vice-President and Secretary had been deputed to represent the Union thereat.

The meeting resolved to find closer union with the B.S.L.U. in the publication of literature.

The President announced that the net result of the Morse Memorial Fund was a sum of £343 7s. 5d., which he thought was poor tribute to fifty years work for the movement, as the society subscriptions were only £122. This would be allocated: For Miss Morse's benefit £187 4s. 11d. To a permanent memorial £156 2s. 6d.

It was decided to open a subscription list on behalf of Mr. Hanson G. Hey, who has served so long, and who would be retained on salary for the forthcoming year. In case the higher call should come to the late secretary, Mrs. Hey would be left, and she had served the Union in more ways than the public knew. The sum of £1000 was aimed at. The Conference unanimously approved.

No invitation being to hand for next year's Conference the matter was left to the Council.

The President outlined a scheme suggested by Mr. Blake for the pooling of building funds—the principle was approved and referred back to the Council for further consideration.

On Sunday morning the delegates listened to a magnificent paper by Stanley De Brath, Esq., M. Inst. C. E., on "Some Practical Aspects of Spiritualism," which we shall reproduce (by courtesy of the essayist and the S.N.U.) next week. At the Mass Meeting in the evening the invocation was given by Mr. Percy Street, and Mr. Oaten concluded his remarks by saying: "To-night I lay down the reins as President of this Union after five years of arduous service—service which has been made sweet by the loyal support of my colleagues on the Council, and the faithful throughout."



land. I offer my congratulations to my successor and pray that the loving presence and guidance of the spirit world, which has surely been mine, will fall upon him/now transfer to him this little badge of office which I have worn so long. May the loyalty of the whole of the members and the ministry of the angels be his to enjoy even greater measure than it has been mine. Though I leave the chair I am still his or yours to command."

Mr. Geo. F. Berry, who on rising was greeted with loud applause, said: "I feel like Joshua must have felt when an old and trusted leader, Moses, resigned his office, and a young man, Joshua, was elected to fill his place. I am not off, however, than Joshua, because our loved leader is not going away to the mountains, but will remain where we can appeal to him from time to time. We are just now in that position in our movement when we are facing an unexplored field, and the fact gives us an added responsibility. The S.N.U. has come into the possession of a new territory at the same time that Europe has come in for a new era. We have to ask ourselves what use we are going to make of the new organisation that has just been born to us. May we be guided wisely in the large responsibility that will be ours in the future."

Mr. Berry gracefully asked the late President to occupy the chair till the conclusion of the Conference.

Mr. R. A. Owen and Mrs. Jessy Greenwood then addressed the meeting, after which the hearty thanks of the Conference were tendered to Mr. Percy Street, Mrs. Edwards (Reading President), and to all those who had laboured to make the Conference a success.

Mr. Percy Street, in response to a hearty vote of thanks from the Conference for all that he had done, said: "When I was quite a young man I made up my mind about three things that I would accomplish before I gave up my pastoral work. They were, first, that I would build a church, and second, that I would bring the National Conference to London. Those two things I have accomplished, for our church is nearly completed, and I may say that we are building the Cathedral of Spiritualism in England, for we are spending on it £16,000. (Applause.) The third thing I did not mention. This Conference, I consider, has done a great work in cementing our movement, and this is well, for we are now at the great psychological point of our career. On the other side thousands of our comrades are waiting to link up with us. It is our duty to get ready to receive them."



### Presentation to Mr. & Mrs. Oaten.

At Willison's Hotel, at the close of the session on Saturday, July 4th, Mrs. Greenwood (Hebden Bridge), on behalf of the Executive of the S. N. U., presented to Mr. Oaten, the retiring president, a pocket book. She said: "Your gift breathes to you our love more than we can express it. On behalf of the Executive, I ask you to accept this pocket book." A beautiful hand-bag was also presented to Mrs. Oaten.

Mr. Oaten, in returning thanks, said: "I deeply appreciate the loyal co-operation I have always had from my Executive. I am conscious that in the heat of debate some of my rulings may have been questioned, but the members have abided by my decisions. Sometimes I have reversed my decisions, for I hold that he is a weak man who is not ready to admit that he has been mistaken. It was at the request of Emma Hardinge Britten, five years ago, that I accepted the position of president. Mrs. Britten asked me, through Mrs. Coates, and then through another medium, to accept the responsibility and that they on the other side would see me through. They have kept their word. To-day I have on my finger a cameo ring belonging to Mrs. Britten. I have followed her blindly, when I have been satisfied that it was she guiding me, because she knows the movement better than I do. I would like to say what I owe to Mrs. Britten and others of the 'Old Guard.' I know that this help will come to my successor. I have to thank you all for this little token of your respect and I hope I shall be long connected with the Union. I have been guided by guides that my health will suffer unless I relax, and I shall always be ready to do what I can. I can see that something must be done to solidify the movement on material lines as well as on spiritual lines. I thank you with all my heart." (Applause.)

Mrs. Oaten also replied, saying that she would treasure the gift with great pride. Mr. Oaten added that it was largely owing to his wife's clairvoyant gifts that he threw himself into the movement. He had no love of public life. It was his wife who had kept him there. He took the opportunity of saying what a great debt they owed to Mr. Percy Street for all that he had done for the Conference. (Hear, hear.)

Mr. Geo. F. Berry voiced the appreciation of the Conference towards Mr. Oaten and his work.

Mr. Percy R. Street, speaking in humorous vein, said the present was a memorable occasion, because the Union had never before come so far South. They in the South had had trouble in making themselves known and felt. He was sure this meeting would do good in bringing the North and South into closer touch with each other. He and his com-

mittee had done all in their power to make the visitors comfortable. (Applause.)

Mr. F. T. Blake (Bournemouth) said that long ago the South lent its best to the North. Mr. Oaten was from the South, and most of his early work was done in Portsmouth. Mr. J. J. Morse was also a Southerner. The only place which had the honour of producing two Presidents of the Union (Mr. John Adams and Mr. Tayler Gwinn) was London. He was delighted to see the greater recognition that was being given to the South. It was a happy gathering that night, and practically every district in the kingdom was represented. Speaking of the important work in the movement done by women, he thought they were not sufficiently represented on the National Council.

Mrs. Edwards, who was asked to speak, said her work was in trying to make things comfortable for the visitors. Spiritualism in Reading, she reminded them, was born in the cellar of the house in which they were.

Mr. Stanley de Brath, who was introduced to the gathering by Mr. Percy Street, thanked them for their kindly welcome. He was glad if anything he had written had been of service to the Cause.

Mr. R. A. Owen (Liverpool) and Mr. A. G. Newton (Southampton) also spoke.



### Farewell Luncheon to Sir Arthur Conan Doyle and Lady Doyle.

GREAT interest is shown amongst all Spiritualists in the proposal to give a farewell luncheon to Sir Arthur Conan Doyle and Lady Doyle on the eve of their departure to Australia. The luncheon will be held at the Holborn Restaurant, Kingsway, London, on Thursday, July 29th, at one o'clock p.m. There is no doubt that all Spiritualists will rise to the occasion, and make this gathering a representative and historic one. It is hoped that mediums in particular will be represented in force, and that all who have benefited through the wonderful work in the great cause carried out in such a masterly manner by Sir Arthur Conan Doyle will make every sacrifice to be present, and therefore show "the Knight of Spiritualism" how deep is their appreciation of his unselfish and magnificent efforts to spread this great truth. An illuminated address is now being prepared, on which will be inscribed the names of all those who are present at this function, and the scroll will be presented to Sir Arthur during the afternoon.

LUNCH COMMITTEE.—Ernest W. Oaten, David Gow, John Lewis, Miss Estelle Stead, Miss F. R. Scatcherd, Mrs. Barbara McKenzie, L. Curnow, Viscountess Molesworth, Hon. Secretary, Harry Engholm, Hon. Treasurer.

Single tickets are 7/6 each, and all applications must be made at once, for owing to limited accommodation the number who can be seated on this important occasion is confined to 250. Applications will consequently be taken in strict rotation.

HOW TO OBTAIN TICKETS.—Send your name and address, together with a cheque or postal order for the ticket or tickets required (made payable to Harry Engholm), to any of the following members of the Sub-Committee, who will then mail you the ticket and full particulars of proceedings:—Viscountess Molesworth, Shalimar, Chertsey Lane, Staines; Miss Felicia R. Scatcherd, 14, Park Square, Regent's Park, London, W.; Mrs. Philip Ch. De Crespigny, 1, Artillery Mansions, Westminster, London, S.W.; Miss Estelle Stead, 13a, Baker Street, London, W.; Mrs. Etta Wriedt, c/o Stead Bureau, 13a, Baker Street, London, W.; Colonel Roskell, Delphic Club, 22a, Regent Street, London, S.W. 1; John Lewis, 24a, Regent Street, London, S.W. 1; Ernest W. Oaten, Two WORLDS Office, 18, Corporation Street, Manchester; J. S. Goodwin, Lynwood, 3, Chesham Road, Brighton, Sussex; Miss Lind-af-Hageby, 7, St. Edmund's Terrace, Regent's Park, London, N.W.; Leigh Hunt, 20, Burnley Road, Rollis Hill, London, N.W.; Mrs. Barbara McKenzie, 59, Holland Park, London, W.; Percy Street, 13a, Blagrove Street, Reading; David Gow, Office of "Light," 6, Queen Square, Southampton Row, London, W. 1; Charles J. Williams, 115, Tanner's Hill, Deptford, London, S.E.; Frank Blake, Oakleigh, Richmond Park Road, Bournemouth; R. A. Bush, Holt, Morden, Mitcham, Surrey; Harry Engholm, 16, Castlenau Gardens, Barnes, London, S.W. 13.



### TO SECRETARIES.

Owing to our having to go to press earlier this week due to the Gas Strike, we have been unable to insert reports of meetings which arrived after Saturday, July 10th. We hope the dispute will be settled by next week, when we hope to insert all reports sent.



## Concerning Planetary Communications.

A. W. Duncan.

WE have had several accounts of life on other planets, but the conditions described are irreconcilable with all we know through astronomical research. I do not wish to question the honesty of the mediums, their guides, or other spiritual communicants. They may be doing their best, but there are enormous difficulties to be surmounted. The conditions and forms of life on other planets, presuming that there is life, must be so different from what we know of life on this earth, as to be almost incomprehensible, and they must be difficult to describe in our terms of thought and feeling. The accounts of life which we have heard are too much like the life on this earth to be probable.

The distances of the other planets from ourselves are from twenty-five to a thousand million miles, and much further if we include the two outermost planets. The sources of error are very many in communicating through such distances, through spirits living on different planes, communications having to pass through many entities, speaking different languages or acting on different planes of consciousness. Ideas, visual or mental conceptions, have to pass over enormous distances of interplanetary space.

However vivid and true the original pictures and ideas transmitted to us may be, their usefulness depends upon our capacity of receiving them, and transcribing them into the terms of our language and modes of thought. We are too apt to think of life in the spirit land as one where we can freely communicate with each other, and illusions are no more. It has been claimed that by clairvoyance we may know of events occurring at distance compared with which the circumference of the earth is trivial, but as proof is lacking, such claims need not be considered. Some accounts are so contradictory and improbable as to bring discredit and ridicule to those who offer them. We have had descriptions of life on the planet Jupiter. This is the largest and brightest planet in our solar system, at its nearest approach it is three hundred and ninety millions of miles distant from us, and is five times further from the sun than ourselves. We have even been told of life in planets still more distant. Those who describe such life would seem to know nothing of the science of astronomy.

The telescope shows Jupiter to be surrounded by dense clouds of vapor of very great depth, his solid surface has never been seen, it must be many thousands of miles below. The light and heat of the sun, which at that distance are feeble compared with what we receive, cannot penetrate through the clouds. The force of gravity is over two and a half times that on the earth, and this would make a profound difference in life forms. It is believed that the surface of Jupiter is very hot, perhaps molten, and that all water and many other bodies are in a gaseous condition. The absurdity will be seen of conceiving physical life, even of the lowest forms of life, as being possible. There is, however, just the possibility of life on some of the moons of Jupiter.

Your correspondent, Mr. A. G. Gamble (page 368), writes on life on Mars. As Mars approaches nearer to the earth than any other planet and is devoid of clouds and has little atmosphere, we are best acquainted with its surface, after that of our moon. Mars has reached the condition of old age, if not of absolute death, in relation to vegetable and animal existence. It will take this earth many millions of years to reach a like stage. Should any Marsians have ever existed and survived, it is probable that they are more developed in brain and intellect than we Earthians, for the conditions permitting of life must have started long previous to those on the earth. Mr. Gamble says that the Marsians have great mind power, and are great mathematicians, but know nothing about mechanics. This last statement seems improbable. He says that their powers of eyesight are equal to, if not exceeding that of, the telescope. Has Mr. Gamble given thought to what his implies? Our large telescopes have object glasses or mirrors of four, six, eight or more feet across, so as to have sufficient light grasp and defining power, and they are also of great length. Leaving out the length required, just imagine the Marsians with eyes the pupils of which were six or more feet in diameter.

The statement that the dark markings of hundreds of miles in length, which are sometimes to be seen on Mars, and which are too confused to have any mathematical significance, are designed by the inhabitants to convey to us important messages, is too absurd for argument.

## CORRESPONDENCE.

*It must be fully understood that the Editor does not necessarily endorse the views of correspondents whose letters are published from time to time in these columns. Correspondents must send name and address, not necessarily for publication, but as a guarantee of good faith. In order to avoid delay or the necessity for curtailment, it is requested that letters to the Editor be made as brief as possible.*

### THE BRITTEN MEMORIAL.

SIR,—On behalf of the Trustees, I beg to thank Mr. J. J. Ashworth, vice-president, and the members of the Nottingham Spiritualist Society for the sum of 11s. 6d. contributed to the Memorial Fund, and to express the hope that other Societies will give their aid in a substantial manner to the attainment of the object which is of such great importance to the Movement.

Permanent officers are urgently needed for the administrative work of the S.N.U. and the B.S.L.U. A Library, which shall contain all the leading literature relating to Modern Spiritualism, and be available for the use of enquirers and students, and facilities for the studies of the various modes of manifestation, and for the training of exponents of the facts and philosophy of our Gospel. The vast influence (that is now so clearly to be seen) of the teachings of Spiritualism in the present period of regeneration of thought should be an encouraging stimulus to us all to co-operate with the host of spiritual workers in spreading the knowledge of the truth that will give freedom from the tyranny of Materialism, and the shackles of misconception of the purpose of life. Donations will be gratefully acknowledged by Mr. E. A. KEELING, 8, Knocklaid Road, Tuebrook, Liverpool, or by A. W. ORR, Hon. Sec.

2, Wilmington Gardens, Eastbourne.

### THE REV. C. J. KEELER AND SPIRITUALISM.

SIR,—I have read with interest your "Current Topics" in your issue dated July 2nd, re the above. Referring to the report made by "The Rushden Echo," I note the gentleman in uttering his denunciation of Spiritualism made reference to articles which appeared in the above paper by an anonymous writer who styled himself "Outsider." Basing his address on these, Mr. Keeler says that "Rushden owed a debt of gratitude to the writer of those articles."

The "Rushden Echo" adds, "All our readers will remember the stand which 'Outsider' made against the defenders of Spiritualism in a controversy which resulted from his article, the truth of the statements of which, ludicrous as they, the Rushden cult, appear to be, were never denied."

Being the only defender of Spiritualism in this controversy (which took place almost twelve months ago), may I state that I, in presenting the truth of Spiritualism in my article, gave ample reason for not denying the accuracy of the account of the seance, in an article which the editor ("Rushden Echo") styled "Mr. Metcalfe's answer to the anonymous innuendo," published September 5th, 1919, the simple reason being I was not present at the seance. This answer to fair critics the editor gave full justice to by giving a whole page to it. In quoting these anonymous articles the Rev. C. J. Keeler shows a great weakness in his somewhat ludicrous denunciation of Spiritualism.

HARVEY METCALFE.

Although the way of life be long,  
And hard and rough the sledding,  
It isn't where you are that counts,  
But whither are you heading.

ALL truth is consistent and harmonious.—ORIGINAL.

EVERY man is capable of eternal improvement.—CHANNING.



## REPORTS OF SOCIETARY WORK.

1.—Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 10 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-meetings are excluded.

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

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

4.—Important: No special or Ordinary Reports two Sundays old will be inserted.

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

### Special Reports.

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

### GHOSTS IN SOLID FORM.

On Thursday, July 1st, Mr. Horace Leaf delivered his famous lantern lecture on "Materialisations," under the title of "Ghosts in solid form," in the Birmingham and District Institute, before a large and appreciative audience. The chairman, Councillor J. Venables, who was warmly applauded on rising, introduced the lecturer with appropriate remarks, emphasising the great scientific and religious value of the subject, and recounting a remarkable instance of materialisations which happened under test conditions in his own home.

The lecturer then dealt with the photographs thrown upon the screen in a very able manner, giving a brief and effective account of the nature of materialisations. The last and most important part of the lecture exhibited the remarkable photographs taken by the late Sir William Crookes, O.M., F.R.S., in his own laboratory of the materialised form known as "Katie King." This earnest and beautiful spirit fully deserved the eulogious remarks about her beauty and her impressive personality made by the eminent scientist in his report. The climax was reached when the photographs showing Sir William standing arm-in-arm with "Katie" were shown. Mr. Leaf emphasised the importance of these pictures by asserting them to be the most wonderful in the world. It is truly wonderful that one of the leading scientists should be depicted thus with an acknowledged denizen of the "Great Beyond."

Upon concluding, the lecturer received long and continued applause, which clearly showed how deeply his lecture had been appreciated. Councillor Venables concluded a most successful meeting which cannot fail to do much good for Spiritualism in Birmingham and district.

### SOUTH LONDON.

On Sunday, July 4th, Mr. Sutton, of Sheffield, took both our services, his wonderful powers of clairvoyance attracting a large gathering. In the afternoon he attended the Lyceum Session to witness the naming of the grandchild of Mr. and Mrs. Woodrow. The ceremony was performed by Miss E. W. Stead. In the evening, although our hall will accommodate about 200

persons, many had to be turned away owing to the place being crowded well before the advertised time. It was good to see the surprise exhibited by the "Stranger within our gates" when apart from an accurate description, the full name of a departed one was given them. Mr. Sutton undoubtedly will be the means of bringing many converts to our Cause, and we wish him God speed in his efforts. A duet was rendered by Mrs. Bell and Miss Andrews, and was greatly appreciated.

### MONKWEARMOUTH.

THE flower services on Sunday, July 4th, were, in spite of unpropitious weather, an unprecedented success, large audiences assembling both in the afternoon and evening. The floral decorations, thanks to the efforts of generous friends, were exceedingly fine, and at the close were handed to the lady members and friends for distribution among the local hospitals. The speaker was the Rev. G. Coles, Congregational minister, and his discourse in the afternoon on "What happens after death?" was full of hopeful and inspiring thoughts. With John Henry Newman he could say:

"In death's unrobing room we strip off from round us  
The garments of mortality and earth,  
And breaking from the impure state which bound us,  
Our day of dying is our day of birth."

The evening discourse, "Can a Christian be a Spiritualist?" was a masterly effort. A Churchman was one who put in practice the principles taught by Christ. These principles were found in the sacred books of all nations and peoples. Inspiration was thus not confined to the Jews, but was universal. "God," it had been well said, "never left himself without a witness." He was glad to say that sectarian prejudices were breaking down, and an immense liberalising influence was now at work. Spiritualism was in the vanguard of these liberalising powers. It robbed death of its terrors. Said the inspired Tagore, the Indian poet and seer, "There must come a full pause to weave perfection into music. Life drops towards its sunset to be drowned in golden shadows." Mr. J. D. Billett occupied the chair.

### NEW SECRETARIES.

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

DERBY, CHARNWOOD STREET.—MR. JAS. C. WOOD, 61, Roe-street, Pear Tree-road, Derby.

MRS. JENNIE WALKER's next engagements are as under.—Address, 12, Oakley-square, London, N.W.1. July 12th, Woolwich; 13th, 14th and 15th, London; 16th, London, Central; 17th, 18th and 19th, Eastbourne; 20th and 21st, London; 22nd, Battersea; 25th and 26th, Hounslow; 27th and 28th, London; 31st to Aug. 6th, Merthyr; 7th to 13th, Bournemouth; 14th to 20th, Portsmouth; 21st to 27th, Brighton; 28th, North London; 29th, Kingston; 30th, Lewisham.

LONDON, CROYDON, HAREWOOD HALL, 96 HIGH-STREET.—Sunday next at 11, Mr. Gysin. At 6-30, Mr. Bodington.

THANKS.—To those Societies, Tradespeople and others who have shown the bond of fellowship by placing repeat or first-time orders with me since my demobilisation, I tender my sincere thanks.—GEO. P. SHARPLIN, Printer, Ironville, Nottingham.

## Society Advertisements.

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

SUNDAY, JULY 18TH, at 6-30 and 8-15,  
MR. C. OWEN & MRS. HOPE.  
MONDAY, at 8-15, Members' Developing  
Class, MRS. EASTWOOD.  
TUESDAY, at 8, Public Developing  
Circle, MRS. FORREST.  
THURSDAY, at 3 & 8-15, MRS. CROPPER.

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

JULY 18.—Circle for Members only.  
„ 25.—MR. W. ROOKE.  
AUG. 1.—Circle for Members only.  
„ 8.—MRS. M. E. ADCOCK.

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

#### OPEN CIRCLES

will be held in the Rooms of the above  
Society every Sunday Afternoon at 3  
o'clock prompt.  
Doors closed at ten past. All invited.

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

SUNDAY, JULY 18TH, at 6-45 and 8-15,  
MR. GILLING.  
TUESDAY, at 8-15, MRS. WILLMOTT.  
THURSDAY, at 8-15, MR. R. DAVIES

### Milton Spiritualist Church, BOOTH STREET, ECCLES CROSS.

SATURDAY, JULY 17TH, at 7-30,  
OPEN CIRCLE.  
SUNDAY, JULY 18TH, at 3 and 6-30,  
MRS. ROBERTS.  
MONDAY, at 3 and 7-45, MRS. GRAYSON.  
WEDNESDAY, at 7-45, OPEN CIRCLE.

### Bristol Spiritualist Temple, 16, BERKELEY SQUARE, CLIFTON.

SUNDAY, JULY 18TH, at 6-30,  
MR. EDDY,  
Address and Clairvoyance.

### W.T.S. Progressive Thought Centre, 114, SOUTH ST. (ROOM 2), EASTBOURNE.

SATURDAY, JULY 17TH, at 7-30,  
Seance with MRS. WALKER.  
SUNDAY, JULY 18TH, at 11-15 and 6-30,  
MR. JENNIE WALKER (Canada),  
Lecturer and Clairvoyant.  
MONDAY, MRS. WALKER.  
WEDNESDAY, PUBLIC CIRCLE.

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

SUNDAY, JULY 18TH, at 11-15 and 7,  
MRS. CANNOCK.  
Lyceum at 3.  
WEDNESDAY, at 8, MR. S. W. ROE.

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

#### SERVICES:

Sundays at 11-30 and 7. Lyceum at 3.  
Mondays and Thursdays at 7-15.  
Tuesdays at 3.  
Healing meeting, First Wednesday in  
every month at 3.

SUNDAY, MONDAY, and TUESDAY,  
JULY 18TH, 19TH, and 20TH,  
MRS. MARY GORDON,  
Speaker and Clairvoyant.



**Society Advertisements.**

**Battersea Spiritualist Society,**  
TEMPERANCE HALL, 640, WANDSWORTH  
ROAD, LAVENDER HILL.

SUNDAY, JULY 18TH, at 11-15,  
CIRCLE SERVICE.

At 6-30, Miss E. CONROY, M.A.

THURSDAY, JULY 22ND, at 8-15,  
Mrs. JENNIE WALKER will give  
Floral Spirit Messages. Silver collection  
Doors close 15 minutes after Service  
Commences.

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

SUNDAY, JULY 18TH, at 3, LYCEUM.  
At 7, Mrs. MAUNDER, Address, Floral  
Readings, and Naming of a Baby.  
SUNDAY, JULY 25TH, Mr. T. W. ELLA.  
Circles: Monday, 7-30, Ladies';  
Tuesday, at 8, Members'; Thursday,  
at 8-15, Public.

**Church of the Spirit, Camberwell,**  
THE PEOPLE'S CHURCH, WINDSOR RD.,  
DENMARK HILL STATION.

SUNDAY, JULY 18TH, at 11,  
MR. T. W. ELLA.

At 6-30, MR. PORTEOUS.

SUNDAY, JULY 25TH, at 11, Mrs. E.  
M. BALL. At 6-30, Mrs. WORTHINGTON.  
Public Service every Wednesday at 7-30

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

SUNDAY, JULY 18TH, at 11,  
PUBLIC CIRCLE. At 3, LYCEUM.

At 7, Mr. PULHAM, Address. Mrs.  
PULHAM, Clairvoyance.

FRIDAY, at 8, Meeting for Enquirers.

SUNDAY, JULY 25TH, MR. NICKELS.

**East London Spiritualist Association,**  
NO. 13 ROOM, EARLHAM HALL, EARL  
HAM GROVE, FOREST GATE (pass thro  
Main Building to Last Room on Right).

SUNDAY, JULY 18TH, at 7,  
MR. MEAD.

SUNDAY, JULY 25TH, Mrs. MAUNDER.

**Hampton Hill Spiritualist Society,**  
3 HIGH ST. (close to Uxbridge Road  
Tram Stop).

SUNDAY, JULY 18TH, at 7,  
Mrs. BROWN and Mr. KIRBY.  
At 3, LYCEUM.

**Lewisham & District Spiritualist  
Church,**  
THE PRIORY, HIGH ST., LEWISHAM.  
(Car stop at George Lane.)

SUNDAY, JULY 18TH,  
Mrs. A. BODDINGTON.

SUNDAY, JULY 25TH,  
MR. PERCY STREET.

**Little Ilford Christian Spiritualist  
Society,**  
CHURCH ROAD, CORNER OF THIRD AV.  
MANOR PARK, E.

SUNDAY, JULY 18TH, at 6-30,  
ALD. D. J. DAVIS.

MONDAY, at 3, Mrs. MARRIOTT.  
WEDNESDAY, at 7-30, Mrs. JAMRACH.  
Lyceum every Sunday at 3.

**Manor Park Spiritualist Church,**  
SHREWSBURY ROAD.

SUNDAY, JULY 18TH, at 11,  
Service for Healing and Spiritual  
Development conducted by Mr. MEAD.  
At 3, LYCEUM.

At 6-30, Mr. THIERAUF, Address  
THURSDAY, at 8, Mrs. PODMORE.

**Society Advertisements.**

**Richmond Spiritualist Society,**  
THE FREE CHURCH, ORMOND ROAD,  
Opposite Richmond Bridge.

SUNDAY, JULY 18TH, at 7-45,  
Mrs. NEVILLE.

WEDNESDAY, JULY 21ST, at 7-30,  
Mrs. A. BRITTEN.

**Woolwich & Plumstead Spiritualist  
Church,**  
INVICTA HALL, CRESCENT ROAD.

SUNDAY, JULY 18TH, at 7, Mrs.  
ORLOWSKI.

THURSDAY, at 8, Mrs. MARRIOTT.  
After Service, Public Circle.  
Lyceum at 3.

**London Central Spiritualist Society**

(SPIRITUALISTS' RENDEZVOUS),

3, FURNIVAL STREET, HOLBORN.

Every Friday, 7 to 9.

JULY 16TH, Anniversary, Mr. R. BUSH  
and Mrs. J. WALKER.

JULY 23RD, Rev. SUSANNA HARRIS,  
Clairvoyance.

**Ilford Psychical Research Society,**  
ASSEMBLY ROOM, BROADWAY CHAMBERS.

Hon. President:

SIR ARTHUR CONAN DOYLE, M.D., L.D.

SUNDAY, JULY 18TH, at 7,  
MAULVI SADR UD DIN.

THURSDAY, JULY 2ND, at 3,  
LADIES' MEETING, Mrs. RAINBOW.

FRIDAY, JULY 23RD, at 8,  
MR. & MRS. CONNOR.

SUNDAY, JULY 25TH,  
MESSRS. HALL & THIERAUF.

Lyceum every Sunday at 3.

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

SUNDAY, JULY 18TH, at 6-30,  
Mrs. GOODE.

WEDNESDAY, JULY 21ST, at 3,  
LADIES' MEETING, Mrs. SCOLDING.

THURSDAY, JULY 22ND, at 8,  
PUBLIC MEETING.

SUNDAY, JULY 25TH, at 6-30,  
Mrs. L. HARVEY.

Forward Movement at 11.  
Lyceum every Sunday at 3.

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**Miscellaneous Advertisements**

To Let, Wanted, For Sale, Prospective An-  
nouncements, Speakers' Dates, Mediums Wanted: 20 words  
1s.; 30 words, 1s. 3d. per insertion. For  
additional 10 words or less, 3d.

**SPEAKERS' OPEN DATES, Etc.**

A. E. LEIGH-CAUNT, Speaker and  
Clairvoyant, open for engagements  
for 1921. A few open dates for 1921.  
Address, 31, Kingsway, Altrincham.

G. A. MORLEY WRIGHT, Speaker and  
Psychometrist. Platform work and  
open air propaganda efficiently carried  
out. All inquiries and letters promptly  
attended to.—Astrological Institute,  
Church-street, Pontypidd.

HOLLINWOOD SPIRITUALIST CHURCH,  
BYRON-STREET. — Will all Mediums  
who are booked for 1921 kindly consider  
their dates cancelled, and please be  
same in afresh to the New Secretary,  
Mrs. PARKER, 574, Oldham-road, Fish-  
worth, Manchester.

LEEDS National Spiritualist Church,  
Cookridge-st.—Speakers and Mediums  
requiring 1921 dates, Sundays, and  
Sundays and Mondays, are requested  
to immediately communicate (a) plat-  
form gifts, (b) open dates, (c) fees and  
expenses, to Mr. J. SMITH, hon. sec.,  
28, Ashton Terrace, Harehill, Leeds.

Mr. W. SLACK, the Blind Medium,  
18 years platform experience, is now  
booking for 1921. Weekends, extended  
missions or tours in any district. For  
further particulars on application.—  
SLACK, 55, Cambridge-st., Moorthorpe,  
Nr. Pontefract.

MR. WM. F. BAILEY, Inspirational  
Speaker and Clairvoyant is open to book  
dates for 1920-21. Sundays only. For  
terms apply to 24, North-road, Per-  
rarr, Birmingham.

Mrs. BLANCHE PETZ, Inspirational  
Speaker and Painting Medium, during  
week's mission with seaside Society,  
July 25th, Aug. 1st, 15th, 22nd, or Sep-  
5th.—St. Ronan's Hotel, Wellesley,  
Shelton, Stoke-on-Trent.

REV. GEORGE WARD, Hon. Sec.  
International Home Circle Federation  
and London Central Spiritualist Society  
is open to lecture week nights, Sunday  
only, week-end, or full week (Sunday  
free). Kindly send p.c. for photo syn-  
opsis of Popular Lectures. Terms  
moderate.—Stapleford Abbots, Rom-  
ford, Essex.

SECRETARIES PLEASE NOTE.—Mrs.  
MAUNDER, Accredited Speaker and  
Demonstrator, is now able to resume  
platform work, and is booking dates  
for 1921-22. Flower readings a speciality.  
42, Flaxman-rd., Loughboro' Junction,  
London, S.E.

**WANTED.**

WANTED in S. or S.W. districts of  
London, small house, flat, or unfur-  
nished rooms. 3 adults, no children.  
VICKERS, West Lodge, The Croft  
Swindon.

WANTED from beginning of August  
by Nurse Midwife, Apartments fur-  
nished or unfurnished, with or without  
board, neighbourhood of Moston Lane,  
Hall-street, or Lightbowne-road, Mos-  
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Hull.

WANTED, Brittany, Domesticated  
lady-help. Healthy, active, needle-  
woman. Preferably mediumistic. Op-  
portunity for development. Pleasant  
quiet home. 2 Ladies, 4 children  
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salary. Enclose photo. J. Jousselet,  
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