



# 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. 1706—Vol. XXXIII.

FRIDAY, JULY 23, 1920.

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1706—VOL. XXXIII.

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PRICE TWOPENCE.

## Original Poetry.

### A Request.

GREAT Spirit !

Lift me to the light,  
Love's pure white light—a glory yet unseen.  
Bathe me in radiance of Thy perfect face  
Without a veil between.

Great Spirit !

Lift me to the light  
Of Thy consuming love—a cleansing fire,  
That my soul purified, may live in Thee,  
Free from all base desire.

From "trivial round and common task"  
My waiting soul release,  
For the full splendour of Thy marvellous light  
And love that cannot cease.

—E. P. PRENTICE.

## Some Practical Aspects of Spiritualism.

AN ESSAY READ BEFORE THE CONFERENCE OF THE  
SPIRITUALISTS' NATIONAL UNION AT READING,  
JULY 4TH, 1920, BY

Stanley De Brath, M. Inst. C.E.

(Late Captain, Staff for Royal Engineer Services).

OUR greatest practical need at the present moment is *Peace*—not the peace of exhausted combatants, but the harmony which reigns between men of goodwill. It was the aim of orthodoxy that all men should think alike, but if it could have been realised, would have been unison, not harmony. In an orchestra every instrument plays different notes, has a different tone and a different quality—yet the key is the same. The result is harmony, and harmony is much more beautiful than unison. So it should be among men. The musical key is a common principle. This a true Spiritualism can give, and this is its greatest claim on the world. I shall endeavour to show some of its aspects in relation to peace—this greatest of all our needs.

Any civilisation is the exact representation of the minds which have made it; and, broadly speaking, our present civilisation reflects accurately the materialism and the dogmatism of the average man—*l'homme sensuel moyen*—whether his occupation be commercial, or scientific, or political, or sacerdotal. That civilisation has just come through a tremendous struggle which was avowedly based on the doctrines of conflict as a fundamental biological law, i.e., on the mis-application of Darwinism to social and mental life. The summit of human bodily evolution was probably reached very early in the history of mankind, perhaps in the prehistoric period represented by the Cro-Magnon skull. Thenceforward his evolution should have been on intellectual and moral (i.e., spiritual) lines. It has actually been more or less along those lines, though much limited and overshadowed by his lower material desires. Empire after empire has passed away under the results of materialism as evidenced by slavery, greed, sensuality and injustice.

These are the things which rot character through and through, and cause the degeneracy which is the working out of the law of moral consequence by which God governs the world. Greece fell by slavery and civil war. The slaves were more numerous than their masters, who inevitably abandoned all real work and became a nation of talkers, only caring "to see or to hear some new thing."

The sexual corruption which ever accompanies idleness played a great part in this degeneracy, a fact which is glossed over by the false modesty of popular historians. Rome fell by similar causes, and by the greed which made vast fortunes out of the plunder of the unfortunate provincials; idle, luxurious and vicious classes spent in Rome the wealth wrung from the whole empire; the work of cultivating the land was done by slaves; and the Roman proletariat looked to doles for their maintenance, and to the brutal sports of the Coliseum for their amusements. Spain lost her colonial empire in much the same way, with religious intolerance superadded, and a system of taxation which would seem expressly devised to strangle industry. Fixed prices were placed on everything, and by the end of the 16th century it had reduced Spain to a state of Byzantine regulation, in which every kind of work had to be done under the eye and subject to the interference of a vast swarm of government officials, all ill-paid, and often not paid, all therefore necessitous and corrupt. (Ency. Britt.) The Moslem empire won by the Arab warriors of Islam was the most bitterly intolerant and persecuting ever known; its last exploit has been the massacre of the Armenian nation in our own day.

Nation after nation has gone through the cycle of hardihood, conquest, dominion, luxury, decline, and fall: Greece, Rome, Arabia and Spain are all parallel episodes in the same tale. Humanity at large has not, however, yet evolved sufficiently to perceive that the causes of decline and fall are invariably moral wrong-doing—violation of spiritual laws. That all truly human evolution is moral is still but very partially recognised; material aims and ambitions have dominated us, till of late years the very existence of spirit has been denied by men who call themselves men of science, yet shut their eyes to a whole mass of most important facts, both normal and supernormal.

The war and the supernormal facts have now forced upon us a more spiritual interpretation of life; and, if we believe in a spirit world, we may reasonably think that the supernormal facts have been brought into prominence simply and solely to awake a generation which was forgetting the spirit altogether in material pursuits on the one side and in distinctions of creed on the other.

This is the real point of departure for the New Era. Men have to recognise not by creeds and words, but in truth and in act that spirit is the great reality. That they should do so is the only hope for harmony. If this is not done, there are even now gathering dark clouds of artificially stimulated hatred in the East and in the West which will burst in a storm which may engulf western civilisation altogether. This is no imaginary danger—the crisis may probably come in two or three years. Spiritualism may be, I hope will be, the lightning conductor to dissipate the electric charge, for Spiritualism and enmity are incompatible.

Nothing struck me more forcibly than the atmosphere of goodwill to all, which pervades this gathering of Spiritualists from all parts of England and Scotland. Such general goodwill to many varieties of opinion would make Spiritualism invincible.

Political events proceed from mental causes, and not from any decree of Fate. If the mentality can be changed, the event will be changed likewise. It is for Spiritualists to change it, and if any think that too vast a task, they may take comfort from the reflection that it is not the first time in human history that the weak things have been set to confound the wise, and have prevailed.

### THE SCIENTIFIC ASPECT.

This is very practical indeed. For although to many of us the strength of Spiritualism will always be its ministry



of consolation to the bereaved and the proof that the links of love are unbroken, the scientific view is essential if Spiritualism is to make its way and teach its lessons to the world at large. The first condition of peace is that men should know and feel that spirit is real. Most men reach this positive conviction by scientific evidence alone, and we must remember that true science is but systematised common sense.

Taking the inorganic world first, the three known realities are Matter, Energy and Mind. The latter may be conscious or subconscious, human or Divine, but under all its aspects it is known to us in the same way—by its *orderly* products. Matter is atomic, and though the atoms may be, and probably are, essentially, centres of electric forces. Matter is sharply marked off from the great natural force, which are known to us as Heat, Light, Electricity, Chemical Energy, and some six or seven other forms. In that inorganic world the three fundamental realities are represented (A) by the atoms of which all matter is composed, (B) by the chemical and other energies which give their properties to elements and compounds, and (C) by the mathematical laws which these follow rigidly and without any exception soever. The fact that mathematically exact laws exist in every atom and in every form of energy, is the evidence for inherent and all-pervading mind. Mathematical law without originating mind is a contradiction in terms. In the plant-world this mind shows a fresh manifestation. The unit is not the atom but the cell. This of course is formed of atoms which retain all their inorganic properties, but they are moulded into living cells.

Consider any flower—a lily for instance: Chemically it is about 92 per cent. water, absorbed through its roots; about 7 per cent. carbon derived from the air through its leaves; and about 1 per cent. mineral matter dissolved in the water. Organically it consists entirely of cells of different forms and functions, making woody fibre, connective tissue, veins, protoplasm and germ plasm. But what is the cause of that perfect form which is built of those cells? One of the chief exponents of Spiritualism has said that every effect has a cause; that every orderly effect has an intelligent cause; and that the power of the intelligent cause is directly proportional to the magnitude of the effect; we know too that all motion whether of cells or masses is due to acting energy; and we may see in the lily (1) the primitive matter, (2) the organising energy, and (3) the directive idea. The lily is, in fact, a materialisation, and the remarkable thing is that 99 per cent of it is water and carbon, lately floating invisible in the air. Further, it is the materialisation of an idea, not merely of a form, but of the whole nature of the flower, by means of chemical and physical laws inherent in matter, and the biologic laws inherent in living energy.

Passing to the animal, another evolutionary step is taken: In addition to the vegetative and functional life of the cells of which the animal, like the plant, is composed, there is a central consciousness. The animal also is an embodiment of a directive idea, but it has consciousness—sensation. The three factors are still the same, but mind has taken on a new development, and is manifest as subconscious but unerring instinct. For instance: When mature, one impulse moves the adult eels which inhabit our ditches and rivers, to migrate to the sea. They make no halt till they reach the 100-fathom line, where they find the requisite pressure. There they spawn and die. Not one returns. In the following year thousands of little "glass fishes" find their way to the rivers, ascend them, and develop into eels, to go through the same cycle during the next seven years.

This is one out of hundreds of impulses with which the subconscious mind directs all animals, and especially insects, in the way of life which fits them to their environment—the usual machinery being the adaptation and natural selection which Lamarck and Darwin showed to be instruments of animal evolution. These, however, are the *means* of evolution, but not its cause. The extension of Darwinism made by De Vries, who showed that new species rise into existence by "mutations" of existing species, has proved to the satisfaction of biologists that the chief factor is subconscious mind. We may well be proud that this advance is being developed from the Spiritualist standpoint. Darwin laid down at the outset of his "Origin of Species" that variation is governed by *unknown* laws. We now know that these unknown laws are psychic—they proceed from

creative mind, subconscious in the animal indeed, but not necessarily subconscious in itself. The mind that forms the eye, shall it not see?

Human life is marked by a fresh accession of consciousness. The body is a complex of cells, strictly like that of the brute, though more highly organised. From the moment of conception it is developed by the subconscious mind, but it has a special organ of consciousness—the brain—much more highly organised than that of the brute, in the human being the reasoning, emotional, and ethical consciousness is proportionately developed. He has thought, feeling and conscience. The psychism which forms the body has also faculties which are supernatural to our present stage of corporeal existence—they are manifested as genius, which resembles a higher form of instinctive knowledge, and by a memory which seems to be independent of the brain, and is certainly below the threshold of normal consciousness. In that memory are stored all the events and feelings of a whole lifetime, without error or omission. That terrible memory can be evoked in hypnotic state when the subconscious self comes to the surface. This self has also powers which are manifest in certain forms of mediumship—in materialisations, in telepathy, in action at a distance, in automatisms, and the like. As Spiritualists we have plenty of proofs that this self, subconscious in the life, is the real self, and survives the body. This memory, the reality of which the "books of judgment" are the symbol. We then enter upon a new phase of our spiritual evolution. Evolution is a process of developing consciousness, and the truly human evolution is the development of spiritual consciousness.

I have been asked how Spiritualism proves the existence of mind apart from protoplasm. Every psychic portrait on the photographic plate shows it; every case of spiritual inspiration shows it; every message whose contents cannot be referred to subconscious knowledge shows it; for all these are actions of discarnate mind.

This is a very rough outline of the scientific aspect of our subject, and leads to the wider Spiritualism which is the antithesis of materialism. It rests on scientifically proved supernatural facts, and that this view may prevail two things are required—(1) to have the proofs of the fundamental physical phenomena collated in a simple form so as to be accessible to men who have no time for much reading; (2) the formation of Home Circles where the leading motive is religious rather than scientific; and (3) Study Groups.

Few are qualified for scientific research, and the churches would like to limit Spiritualism to that, because they know that this would limit it to the few. But in the things of the spirit it is a curious fact that the highest qualities of reverence and love are much more common than mere logical acuteness, though they still require to be kept in check by normal reason if they are not to wander into superstition and error; and reverence and good sense always secure the co-operation of those on the other side who are ever ready to help and guide honest souls on this side. This last is the keystone of the arch. We are helped by the messengers of love. The movement is theirs, not ours.

#### THE RELIGIOUS ASPECT.

On the theoretical and intimate sides of religion every one will have his own particular forms of expression and welcome—we have no desire to invent new creedal shackles for the free mind, but on the practical side there flow from the facts certain principles on which we may perhaps all agree. From the facts that every cell in the living body has both its form and function determined by the Creative Mind acting through the dynamic power of soul, and that the form and functions of the whole organism are similarly determined, we get a vastly enlarged concept of the Creative Power. That Power is infinitely great because it extends to the farthest star. It is also infinitely small because there is no atom that it does not determine, like the blade of grass that it does not form. It transcends the universe as wisdom, and is also immanent in it as power and love. This power is that which the instinct of humanity has always called GOD. Unfortunately that word has often been used, and still is used, to express the narrow notion of some who use it. But psychic science shows, to all who will hearken, the Omni-Presence of eternal Creative Mind in the smallest as in the greatest things. The universe is the image and representation of that mind in and by matter.



as man is its image and representation in spirit in so far as he is healthy and wise and loving.

This concept fully grasped would set at rest forever all theological disputes over human definitions, for theological definitions really presuppose that human words can express the Absolute. Surely those who realise the stupendous variety of even the little that is known of the physical universe must smile at the petty notions about God that men still quarrel over. Stars so distant that their light, travelling at 185,000 miles *per second*, takes centuries to reach the earth; systems of double suns, violet and orange, revolving round each other, nebulae which are the cradle of new worlds, suns, like Sirius, 4,860 times as large as ours, systems of balanced forces which harmonise the whole, and vast relative movements at terrific speeds, of which no man knows the purpose nor the end; these are actual physical manifestations of Eternal Mind. How can we presume to dogmatise and define in reference to the Mind inherent in all this immensity, which is but its representation? Why can we not lay our hand on our mouth, like Job? How could any human body be the incarnation of the Absolute? Why cannot we agree with St. Paul, that JESUS was the express image of God under the limitations of a human life, without attempting to define what we have not the faculties to understand? Why can we not accept his own words, "I can of myself do nothing," and that his "unity" with the Father of All was, and is, expressed by his prayer, that all men might be one, "even as we are one"—a unity of will, and not of arithmetic? Why dispute about the necessarily figurative terms of a relationship which we are expressly told we may emulate, but obviously cannot possibly understand? We can come into real relations with the Power which makes each one of us as surely as it makes the solar systems, because that Power is Infinite in both directions—the vast and the atomic. Why dispute over theological statements made in an age which knew nothing of the immensity or complexity of the universe, and conceived of God in the likeness of man? Why not leave all disputes aside, and cease to darken counsel by words without knowledge? Why not make practical use in daily life of the guidance which directs the willing heart to wisdom and kindness as surely as it holds the stars in their courses, and leave dogmatising altogether? This is true Spiritualism.

It has often been said that men are mere specks on one of the smallest of the planets. As regards mere size, so they are; but mere size has no meaning in spiritual things—we do not love a child less than a mountain, or an elephant more than our dog, and atoms are just as important as the planets, which could not exist without them. Some systems of religions have thought to exalt God by vilifying man as "worms of earth." To do this ignores two crucial aspects of the Divine—Infinity and Love. It ignores also a spiritual characteristic of Man. He is potentially the image of God on the plane of Time and Matter by his power of Love and Understanding.

Now, as Spiritualists, we accept the notion of man as infinitely small in comparison with the Creative Mind; but just as the atom is a centre of force, and all the forces of nature are atomic, so each man should be a centre of wisdom and love in his field of action.

This is strictly analogous to natural facts; there is no one great force of gravity, it is an aggregate of "attractions" between atoms; there is no one self-existent force of heat, it is the sum of certain atomic vibrations. So with all the forces of nature, the realities are aggregates and integrates; our names for these integrates are mere abstract nouns. So it is with the spiritual idea of mankind—we are the potential atomic powers of a spiritual world; we are the cells of societies on earth which ought to be the image and representation of that spiritual world. God—the Creative Power and the Eternal Father—is Spirit. The ethereal soul links the spiritual order of wisdom and love to its material representation in time and space. The basal facts are God and the soul. Spiritualism proves the persistence of the matter, and carries the irresistible inference that it is real and literal truth that God is not far from every one of us, for by that power we live and move and have our being. Christ said "God is Spirit"; not A Spirit as our version mis-translates the original Greek; S. John said "God is Love"—the Divine Love which is always creative and keeps

touch with its creation. Human love is the well-spring of Justice and the fulfilling of all law. We need go no further, even if it were possible. This conviction, acted upon, would give the peace which the world so much desires. This also explains the fact that again and again those who speak to us from the Beyond, insist that prayer is one of the great forces of the world, not to bring about results for us, but to give us strength and wisdom to effect them ourselves.

[TO BE CONCLUDED.]

## The Old Language of Numbers.

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

(CONTINUED FROM LAST WEEK.)

NUMBER SIX. As the number Six is usually represented under the form of two equilateral triangles, or David's shield, it will be better to take this number next.

In its highest aspect it stands for God in the height and in the depth, in the fire and in the water, in spirit and in creation. In relation to man it represents the man who now knows precisely what is good and what is evil, and thus it is used in the Bible, for the person who has this knowledge, but who has not yet decidedly chosen his path. What is done at the sixth hour definitely shows the trend of the soul.

The woman of Samaria met Jesus at the sixth hour, and thus, though we are not told that she became a good woman, we believe that she did become one. Certainly she was deeply stirred, and that is usually the first step.

At the sixth hour Peter went to pray. We do know that Peter later attained to the conquering seven, the self-sacrificing seven.

It was at the sixth hour that Christ was crucified, that is, the material body, the lower triangle, definitely perished. The upper triangle was ready for freedom to do far greater work than what it could possibly do when confined in the flesh. He was part of the Trinity again.

On the sixth day Man was created in the image of God. He was created with this dual aspect.

Six is the number of the work or struggle which leads to the seven. Your six days' labour have always to be completed before you attain rest.

In Revelation xiii. 28, the number of the Beast is given as 666, that is a trinity of sixes, i.e., the person who never reaches the seven but who knowing definitely what is good and what is evil stays for ever in the knowledge of evil. This is the stagnation and sloth which is the sin against the Holy Ghost—the refusal to become part of the Trinity.

In the Tarot the symbol is the lovers standing in front of the Tree of Life and of the Tree of Knowledge. Above them is an angel blessing them, and above the angel is the sun. If the lovers receive the blessing and are lifted by their love, they will have "right to the Tree of Life," and so obtain eternal life. If they turn away from the blessing there is only death left for their souls.

The Druids seem to have paid great reverence to the number Six. At the winter festival of the mistletoe they went in companies of six to cut the sacred mistletoe on the sixth day of the new moon. We must remember that in the East men thought of the world as having six parts—north, south, east, west, above and below. Thus the mystic six is used as the number containing God. It was no doubt used in this sense by the Druids.

In the "Light of Asia," by Sir Edwin Arnold, we have these six "quarters" mentioned:—

Then the World-Honoured spake: "Scatter not rice,  
But offer loving thoughts and acts to all:  
To parents as the East, where rises light;  
To teachers as the South, whence rich gifts come;  
To wife and children as the West, where gleam  
Colours of love and calm, and all days end;  
To friends and kinsmen and all men as North;  
To humblest living things beneath, to Saints  
And Angels and the blessed Dead above:  
So shall all evil be shut off, and so  
The six main quarters will be safely kept."



NUMBER FOUR. According to Mackay's "Lexicon of Freemasonry," the oath of the Pythagoreans is said to have been :—

By that pure quadrilateral name on high,  
Nature's eternal fountain and supply,  
The parent of all souls that living be,  
By it, with faithful oath, I swear to thee.

As two is the "house," Four is sometimes said to be the "door."\* Sometimes it is said to be the "base." It is the number of man in his fourfold nature of spirit, soul, mind, and body. Perfection is necessary on each of these planes. For this reason the breastplate of the high priest had four rows of precious stones on it, with three jewels in each row. A trinity of perfection should radiate from every part of his nature if the wearer is the true mouthpiece of the Lord.

For this same reason there were said to be four rivers in Eden, all springing from one source. For this reason Ezekiel has the vision of the Cherubim with the four faces of the man, the eagle, the lion and the bull, which are ancient emblems of spirit, soul, mind and body.

The city of Jerusalem lieth four square. The court of Ezekiel's temple was four square. Man has to build himself into this four-square shape. In ordinary language the word square has the meaning of all that is just and honourable and straightforward. One cannot put spiritual virtues upon a person who has not learnt to make the moral nature worthy of the building. For this reason the Pyramid is the great symbol of the building of a good man. The foundation is able to support the highest stones without toppling over. It is essentially a stable figure.

In its highest ideal Four is, as Pythagoras implies, one of the numbers of God. It is the number of God who is in every part of the world—north, south, east and west. It is the number of God as the supreme architect of the world. It is the number of God who rides the Cherubim. It is the number of God from whose river of life the four streams of Eden flow. Brahma, who must not be confused with Brahm, has four heads and four arms to represent this idea. In every part of Nature, even in dense matter, is God. We have got as far in science, as I have said before, in knowing that the electron is not composed of matter, but is electricity. Thus we reach a more living idea of matter than has been possible for many, many years. Where there is force we feel a nearer proximity of God than when we postulate dead matter.

Osiris of Egypt has the tet for a symbol at times. This is a small pillar with four cross bars to represent his fourfold pervading essence. He is God in the world and of the world. There is nothing in the world which is not Osiris.

The name of God was sometimes put into four letters, thus we have J H V H (Jod He Vau He) for Jehovah. The name in four letters is called the Tetragrammaton. It would appear that it is connected with the Tetramorph or the Cherubim with their four faces.

Many gods were anciently worshipped in the form of a cube—Jupiter, Neptune, Mercury, Bacchus, and Odin, etc.

Perhaps the representations of the four sons of Horus have something to do with this idea of God in four. They are the lords of the north, south, east and west. We find remnants everywhere of a vast symbolism connected with the four quarters of the world. (Here, however, we must remember that the Hindoos thought of six parts of the world, for to the four quarters they added the heights and depths.)

In Fiona Macleod's little book of the "Great Enchantment," we have the following passage :—

"There are four cities that no mortal eye has seen, but that the soul knows ; these are Gorias, that is in the east ; and Finias, that is in the south ; and Murias, that is in the west ; and Falias, that is in the north. And the symbol of Falias is the stone of death, which is crowned with pale fire. And the symbol of Gorias is the dividing sword. And the symbol of Finias is a spear. And the symbol of Murias is a hollow that is filled with water and fading light."

Also in his book, "The Divine Adventure," we have :—  
"Wind comes from the spring star that is in the east ; fire from the summer star that is in the south ; water from the

\* Number Two, as the "door," has reference to an opening. Number Four as the "door" has reference to the quadrilateral shape of the door or opening.

autumn star in the west ; silence and death from the star in the north."

Four is also the number of the cross with its four arms, for four is the number when the person is realising that he has many sides of himself to develop, and there is no development without war and crucifixion.

In the Tarot Four is the number of the Emperor who sits on a cubical throne which is ornamented with four ram heads. He carries a crux ansata in his right hand. (The ram stands for mentality and new life) Thus it seems to mean that life, energy and mentality are given out in four ways.

[TO BE CONTINUED.]

## The Mysterious Necklace.

### Some Further Experiences.

#### Bewildering Story.

THE mysterious Egyptian necklace is adding to its reputation, and lately has been extending its disturbing influences beyond the confines of the Edinburgh family to whom it belongs.

Its story has excited a very considerable amount of interest over a wide area, and letters have been received from all parts of Scotland and England expressing the desire to experiment with it. It is understood that the secretary of the Psychical Research Society is amongst those who desire to make use of it.

Meanwhile the necklace has been on loan to a number of the possessor's friends, all of whom were avowedly sceptical of its reputed influences. Out of about ten people, both ladies and gentlemen, who have experimented with it, three have had no results, while the others have had experiences which, to put it mildly, have taken the edge off their scepticism or else have made them complete converts.

The majority of those so affected are people of professional standing, who, it must be admitted, would not be expected to fall an easy prey to hallucinations, and at the same time there has been a striking sameness about their various experiences.

"I got the necklace on June 1st," says one gentleman. "I had heard the stories about it, but I was quite sceptical, and wanted really to disprove them. The night I retired to bed about 11-45, and to give the necklace a fair trial and to provide, if possible, against any auto-suggestion, I took my Pekingese dog with me into the room. The necklace I put beneath my pillow.

"I had been in bed about half an hour, and had fallen asleep when I was awakened by a loud noise, something like a heavy piece of wood falling from the ceiling to the floor. I rose and switched on the light, but nothing was to be seen.

#### A CANINE SPIRITUALIST.

"The dog, however, had apparently been disturbed in some way, for it crept from the room with its tail between its legs, and lay down on the landing. It is usually a very playful animal, but there was nothing playful about it that night ; it was very dejected and unhappy. I tried to coax it back into the room, but it would not return.

"Retiring to bed once more, I must have again fallen asleep, for I suddenly awoke to hear a noise as if a number of wooden balls were being thrown about the corner of the room. Again I switched on the light—again nothing was to be seen.

"My next disturbance was with a scraping noise, which appeared to be coming from a chest of drawers. By the time I got to the drawers, however, it ceased.

"My doubts were now fast disappearing. I left the room for a few moments, and on returning brought the dog with me, placing it on my bed. I fell asleep again, and was shortly awakened by a mysterious current passing through me, and at the same time I felt the swishing of a big bird that seemed to pass me in the darkness. The wave passed from my shoulders down my body, and immediately afterwards the dog commenced to whine piteously, jumped off the bed, and returned to the landing.



"I decided to give the necklace one more chance, and very shortly another current passed through my body, proceeding upwards. All this had occupied about one and a half hours, and I had had enough. I removed the necklace, put it into its box, and laid it on a chair beside my bed.

"For the remainder of the night nothing further happened."

#### "SCRAPINGS AND TAPPINGS."

Another professional gentleman, who had had no previous visitations of a Spiritualistic kind, was entrusted with the necklace, and had an almost similar experience. Taking it home with the intention of placing it beneath his wife's pillow unknown to that lady, he laid the necklace on a receptacle ready to take into the bedroom when all was quiet, and meantime sat down to read and smoke a cigar.

His intention soon afterwards was drawn to what seemed the sound of a mouse in a mahogany side-board. So far as was known no mouse had ever been in that sideboard, which had tight-fitting doors, but in a few moments the sound passed beyond the sideboard, and became louder, suggesting a rat more than a mouse.

He rose to investigate, when his attention was taken up by a new sound, as if someone were crossing the hall. He opened the door, and found all in darkness and no one stirring about.

At this point he began to wonder whether these were one of the reputed manifestations of the necklace, which had practically forgotten, but not being of a nervous disposition, he resumed his book. Five minutes elapsed, and the sounds returned to the sideboard, louder than ever, and seemed to pass rapidly in various directions. There was also a metallic tap on a tray which lay on the sideboard.

With the idea of securing a witness to any further occurrences, he took the necklace into the bedroom. For a considerable time he was unable to sleep, and experienced curious sensations, as if some electrical current flowed through the body—the sensations being similar to, but not identical with, an electric shock. These remained for about five minutes, and gradually faded away.

About two in the morning, a loud double tap on the dressing table (where the necklace lay) awakened his wife, and an hour later similar taps were heard, as if on the glass of the dressing table, followed shortly by the sound of scraping on the table itself. With the dawn the disturbances ceased.

The necklace next passed to a lady clairvoyant, who did not know to whom it belonged, and who is said to have had remarkable psychic experiences during the whole of the war. Her story of the necklace is a thrilling one.

She put it beneath her pillow in a bedroom occupied by her daughter and herself. "About two o'clock" she proceeds, "my daughter was awakened, and drew my attention to the action of the bed, which was swinging gently from side to side. Round about where we were lying I heard a sound as of a sigh. At the same time I heard little taps all over the room."

Having the power of visualising spiritual bodies, the clairvoyant states that eventually she saw a lady whom she took to be associated with the necklace in the room. She describes the lady as having "a very fine face, strikingly black eyes, black hair which fell on either side of her face, a small nose and beautifully coloured beads arranged on her breast."

The appearance advanced into the room and remained for a sufficient time to be fixed firmly in her memory, she states that she still has a clear recollection of what the face was like.

The visitor was carrying in her hands in front of her a small casket, and she assumed that for some reason or other the owner was anxious to have the necklace replaced there. The clairvoyant also saw spirit lights at the same time, which for her apparently have some definite meaning, and with the appearance of which kind she is familiar in her psychic seances.

It is all a strange and bewildering story about a very ordinary looking necklace. It is of a pale green colour, with here and there a trace of pale blue. The beads are of a long, slender narrow type, known as "bugle" beads, each perhaps a quarter of an inch long and one-tenth of an inch in diameter, and the necklace has an entire length of about

five feet. When arranged in its case, it has a somewhat snake effect. It is light and flexible in the hand.

#### 3,000 YEARS OLD.

A well known Edinburgh Egyptologist, to whom the necklace was submitted for examination, states that it is of a familiar type, commonly found in Egyptian tombs, and of no great intrinsic value. He places it in point of time somewhere after the Eighteenth Dynasty, or from 800 to 1000 B.C.

The necklace, therefore, may have been worn by an Egyptian soon after the period of Moses and the Israelite captivity. There are similar examples in the Royal Scottish Museum.

Commonly, such necklaces are recovered from tombs in a fragmentary state, the threading, of course, being decayed. Beads are sifted from the sand, and accumulated in bulk, and afterwards they are strung together.

The Edinburgh necklace, on the other hand, from the uniformity and similarity of the beads, appears to have been an individual necklace, and not compiled in the way indicated.

### The Anthropomorphic God.

I WOULD like to give my reasons for thinking that the idea of an anthropomorphic God is a delusion.

When we consider that the whole solar system is a speck of dust compared with the stellar universe as we know it, and, therefore, must be an almost infinitesimal speck of dust compared with the real infinite universe; and that the earth is a very small fraction indeed of the solar system, and that the whole human race is no more than a thin skinning of mobile fungus on this microscopic earth, one begins to glimpse the relative spatial value of man as an animal, compared to the universe.

Form and beauty are purely relative terms. In the world of mankind the human form is taken as the standard of excellence. It is conceivable that other forms far transcending man's form would be the real standard to an infinite God.

Conceive a colony of ants endowed with the supposed intelligence of the human race. They would have a history and a philosophy, a standard of life, and a conception of God all their own. Their real world would be bounded by a field, and living forms beyond their mammoth—that is a field mouse—would be inconceivable to their practical minds. A man being simply immensity in motion, and their wildest imaginings would never endow it with intelligence, their ideal of beauty of form would be a queen-ant, the field mouse a malignant ogre, and naturally they would conceive God as ant in shape.

I imagine that each branch of the animal world would, if it reasoned on a God, consider Him after their own shape.

God being a spirit, infinite in all His attributes, could, by virtue of these attributes, assume simultaneously or consecutively any desired form, even that of man. Man is only made in God's likeness, in his incipient comprehension of God's attributes.

The phrase, in its literal rendering "Man made in God's image," seems to be the most blasphemous utterance ever leaving the human lips, and the meaning now attached to it is only a modern evasion to bridge over the difficulty created by the increase of knowledge.

It is reasonable to suppose that other cosmic specks like our world are teeming with life, and it is highly improbable that evolution took the same line as with us—a slight deviation from our temperature and absence of, say, carbon, would fundamentally alter the forms of life. The chances of the human form being the dominant one in the hereafter are very remote. I can imagine that mind or thought divorced from matter is uniform, requiring no arbitrary cloaking, taking any desired external covering at will, and being the Universal Matrix. Form is entirely arbitrary, a product of environment. Human conceit has no bounds or restrictions, not even when insulting an infinite ever-present, living God.—CROM. H. WARREN.

THE love of God is impartial.—MURRAY.



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FRIDAY, JULY 23, 1920.

## The Real Basis of Spiritualism.

THE consideration of new concepts often has the effect of driving men to the contortion of a subject. Their attention becomes absorbed in petty details and a true perspective is lost. We find this tendency amongst new investigators into the subject of Spiritualism. There are those who come to us from the materialistic school, and who view the matter as an inquiry into new and impersonal forces. They would extend their materialism to include "psychic force" as an extension of physics and mechanics. Their position is a hopeless one from the start, and close study of varied psychic phenomena only makes their confusion worse confounded. Others come to us laden with the accretion of creeds and dogmas—the result of ecclesiastical training, and these imagine that by the addition of the doctrine (or concept, or fact) of spirit communion to their Christian traditions, they fulfil all that the facts require. These folk also become confused in their thinking, and in an endeavour to explain to others their view of Spiritualism find themselves in the presence of a mass of facts which are neither systematised nor correlated. In consequence, we are getting many brands of Spiritualism, the result of the dilution of spirit activity and teaching with the imported preconceptions of those who conduct investigations.

Spiritualism has much in common with other systems of thought, and it may with truth be said to be the link which binds opposing systems together. It rests on laws immutable and constant, and these may be capable of being discovered and determined by the investigation, observation and analysis of phenomena. It has no mass of facts sufficiently large to convince us of supernatural interference, even whilst it does provide sufficient variation to impute human idiosyncrasies. Hence, it favours the METHODS of the materialist in its inquiry, even whilst it rejects his basis.

It finds some confirmation in history—the birth of all great religions being accompanied by phenomenal happenings which are largely duplicates of those observed to-day. The glamour of Oriental language and the passing of records and legends from lip to lip has most likely exaggerated historical and scriptural psychic phenomena far beyond the actual happenings which formed their cradle. The experienced investigator knows even to-day how prone are human beings to view exceptional happenings with a vivid imagination. A large majority of people witness more than what actually happens, whilst a certain minority, by their preconceptions, witness far less than actually occurs. The exceptional events of to-day when related to-morrow take on fresh features, and if continually repeated become revolutionised in six months. For this reason we always advise the investigator to take exact notes at all seances, and to preserve the same.

Under the circumstances we hold the opinion that the phenomena of the last 70 years are better phenomena, and

are more reliably recorded than any in past history. The past may give light on the present, but since ancient records are written by no one knows who, and no one knows when, no amount of confirmation to-day can establish the actual reliability of them.

Having thus cleared the ground, we claim that the New Revelation of Modern Spiritualism is THE revelation which counts, and any confirmation which may be necessary is a matter for future research conducted in the of modern scientific methods, and not for the past, when records were made to support theories and schools of thought. Whilst Spiritualism can express its gratitude for the general support as the past gives, it nevertheless stands complete in itself, and is sufficient in itself for humanity present and future needs; for it is an increasing quantity and quality. It is not an attachment to a creed or system of thought. It is a scientifically demonstrated series of facts based upon an eternal spiritual verity.

Some time ago the question was put to us—in a material court—"What is the very foundation of Spiritualism?" We replied, "The foundation of Spiritualism is that man is a spiritual being, and as such has certain spiritual relativities!"

QUESTION: "Isn't it based entirely on experiment?"

ANSWER: "No! It can be proved by experiment!"

And that is just the point. Psychic phenomena are of two classes—physical and mental (even though the two sometimes overlap and are interblended). The physical phenomena depend upon a psychic force, and the mental phenomena upon psychic faculty, and both these are inherent in humanity. For both, a human medium is necessary. Efforts have been made to find a metallic medium, but far without the slightest success. Phenomena, then, are the resultant of the intelligent manipulation of forces and faculties inhering in humanity, and since these forces and faculties are capable of bringing together the inhabitants of after-death states and those of this plane of being, inference is obvious that such forces and faculties are common to both planes, and, therefore, are not a part of the mortal or physical composition. It is the superphysical man who lives beyond death. It is by his superphysical powers that the river of death is bridged. The basis of spiritual life is inherent within the mortal man, and it is because of this fact, and by reason of man's inherent spiritual forces and faculties, that psychic phenomena are producible. Here, then, we get to the real basis of Spiritualism. Phenomena are merely a result—spiritual philosophy and religion a product. Both are drawn from the indwelling spiritual powers of the man who, though a sojourner in the fields of time, transcends in his nature being all the limitations of both time and space.

Because man is a spiritual being, evolving to unfoldment through the conditionings of time and space, he, therefore, has spiritual relativities. They urge him to closer communion with his fellows behind the veil, and to closer harmony with that great spiritual all-pervading power to which he is and has been eternally related. The true understanding of such relationship will be attained, not merely by applying to and questioning our brethren of the larger household, but by investigation into man's hidden powers and the unfolding of his deeper spiritual qualities. Here is the crux of the moral question. Psychic powers, valuable in themselves, are but the crust which, when unfolded and understood, will reveal the child of God—the spiritual man beneath and behind all.

\* "On the Side of the Angels. The Law v. Spiritualism." Post free, 7½d. Two WORLDS Office.

GOD is both Father and Mother.—ANN LEE.

"The Vision of John Adams," by Jean Delaine, about to be published by Mr. Arthur Stockwell at 3s. 6d. net, is a work dealing with Psychical Research in its broadest aspect. It is the story of a young man who, while severely wounded on the battlefield, passes out of the body and for a brief moment attains to a higher plane of consciousness, beholding a wonderful vision of life and death. The book is a story of his effort to translate this experience in terms of everyday consciousness.



## CURRENT TOPICS.

THE DOYLE  
LUNCHEON.

WE regret that no further tickets are available for this function. It is regrettable that a larger dining-room is not available, for the tickets were in great demand; but the organisers have done their best. The success of the event is certain, and Sir Arthur and Lady Doyle are assured of a hearty send-off on their Antipodean tour.

A CERTAIN  
WELCOME!

OUR letters from Australia show that our overseas friends are eagerly expecting the distinguished visitors, and each local centre will vie with the others to make the visit both successful and long to be remembered. We trust, too, that Sir Arthur's health may be maintained to enable him to present his plain, unvarnished testimony with the fascinating bluntness which has characterised his excellent work at home.

THE LATE

W. H. TERRY. OUR Melbourne friends are endeavouring to perpetuate the memory of Mr. W. H. Terry, founder of the Victorian Association of Spiritualists and of the "Harbinger of Light," by erecting a "Terry Temple" in that city. Some £200 has already been raised, and with a little assistance commencement can be made. Mr. Terry did splendid work in Australia, and made every endeavour to keep a high-toned and philosophical Spiritualism foremost. If any of our friends can assist, donations may be sent to Mr. Charles Chatfield, 14, Lennox-street, Richmond, Melbourne, Australia.

DR. ELLIS T.  
POWELL.

DR. POWELL is about to leave our shores to represent British journalism at the forthcoming Conference at Ottawa, and we think no choice could have been happier. Incidentally, his health has given him a good deal of anxiety of late, and we trust that the voyage and change of scene may enable him to recover his wonted vigour. Mrs. Powell will share his trip, and doubtless amongst his many duties he will find some opportunity to testify for Spiritualism, and thus help our Canadian friends to raise the status of Spiritualism in the great Dominion.

THE  
CONFERENCE  
AT  
TOWNMATH.

THE "Reading Standard," a copy of which has just come to hand, contains a well-written and dignified report of the Annual Conference at the Town Hall. It pays a striking tribute both to the conduct of the several meetings and to the work of Mr. Percy Street at the local church. A good deal of space is given to a summary of the excellent paper by Stanley De Brath, Esq.

CONTINENTAL  
ACTIVITY.

ACCORDING to the papers, Spiritualism is very much alive in Rumania. Quite a number of circles are being held in Bucharest and the surrounding towns. As may be expected, the sensational element is introduced, but Spiritualists are so accustomed to this that they will be enabled to discount the reports in this respect. 'Tis good to know that our Continental friends are resuming their Spiritualistic activities.

MRS. ETTA  
WRIEDT.

WE regret to hear that this excellent trumpet medium is indisposed, but we trust not seriously. When we recently met her we inclined to the opinion that she was working too assiduously. Mediums of her class, however, are so rare, and the searchers after evidence so many, that we can quite understand the anxiety of a good psychic to give comfort and assistance to as many people as possible. The greatest danger which mediumship possesses is the one of oversitting. It is the rock on which many a good psychic has split, and, of course, investigators know nothing of the strain imposed. We trust Mrs. Wriedt may speedily recuperate, and be enabled to continue her valuable work.

BE  
PREPARED.

THE Summer is upon us, though the weather clerk seems an expert at "camouflage." You will shortly be preparing for that harvest festival. You will want some special hymn sheets, of course. Let us send you samples.

THE LIFE  
BEYOND THE  
GRAVE.

THE first volume of Rev. G. Vale Owen's famous automatic script is now in print, and there seems a great demand therefor. This book will be historical, and should be on everyone's table and in every Society's library. We can supply it at 6s. 9d., post free. Societies may have special terms for quantities of 12 or more, and are advised to order before the book runs out of print.

DO WE DO  
OUR DUTY?

SIR A. CONAN DOYLE, in sending us a donation to the fund which is being raised as a testimonial to Mr. Hanson G. Hey, says: "I think the scandal of Spiritualism is the number of wealthy folk who take advantage of it, but have no thought for those who have given their lives to its development. I have no doubt that when we reach the other side some of these curmudgeons will find that their selfishness has had some results which may cause them to regret it. The whole great movement is starved in its propaganda for want of money." This certainly seems to touch the spot. We wonder whether it would be possible to get some of our spirit friends to start a new hell over there? The disestablishment of that place seems to have sent some folk to sleep.

## In Memory of W. T. Stead.

MUCH to our regret, we were prevented by duties at Reading from being present at the unveiling of a memorial bronze to the memory of the late W. T. Stead on the Victoria Embankment, London, W., on Monday, the 5th inst. This did not prevent us from subsequently inspecting the scene, and raising our hat in silent and reverent regard to a great soul and faithful witness for the spirit world.

The memorial takes the form of a bronze portrait by Sir George Frampton, R.A., showing the bust of Mr. Stead in bas-relief. The face is shown in profile, revealing its wonderful strength and balance, in a flat square panel, surrounded by an artistic design embodying an intertwining ribbon and laurel leaf.

Beneath the bust, and supporting it on either side, are two exquisite statuettes—male and female—the former clad in the ancient armour of the Crusader, with visor raised, and showing signs of pensive weariness from long strife; his right hand resting on his grounded lance represents "Fortitude": whilst the female figure, draped in flowing robes, with rapt intensity evident upon the face, holds in her left hand a globe surmounted by a ship, whilst her right hand grasps a laurel wreath bedecked with the drooping ribbons of mourning. This figure is named "Sympathy." The artist is happy in his choice of subjects, since these two figures undoubtedly characterised the great man.

A plain panel, between the two figures, and beneath the name and date, "W. T. Stead, 1849-1912," bears the following inscription: "This memorial, to a journalist of wide renown, was erected near the spot where he worked for more than thirty years, by journalists of many lands in recognition of his brilliant gifts, fervent spirit, and untiring devotion to his fellow-men."

The site upon which the memorial is erected is between Waterloo and Blackfriars Bridges, flanked on one side by the Temple Gardens, reminiscent of the law which he fought, and the Thames, a reminder of the watery element which gave him release, whilst his serene face looks down upon the seats of the embankment (too often the resting-place of the abandoned humanity for whom he struggled) and upon the passing multitude which he loved, and for which his life was spent.

'Tis good to know that such men win the esteem of their fellows, and that men desire to remind future generations of the work which great souls do, but we believe that an even more enduring memorial is the effect which such men as Wm. Stead leave upon the world through which they pass. We take the liberty of culling from our contemporary, "Light," the following account of the unveiling ceremony:—

"In recognition of the memory and work of W. T. Stead, the greatest journalist of his time, a handsome por-



trait bronze, the work of Sir George Frampton, was unveiled on Monday afternoon, July 5th.

"Owing to the pouring rain, the outdoor ceremony was brief, the portrait being unveiled by Mr. J. A. Spender, editor of the 'Westminster Gazette,' in the absence of Mr. H. Wickham Steed, the editor of 'The Times,' who was to have performed the ceremony, but was unable to be present.

"The remainder of the proceedings was carried out in a room in the Education Offices of the L.C.C. opposite, when Mr. Robert Donald gave an account of the motives which prompted the erection of the memorial by British and American journalists to one whom they acknowledged to be a master of their craft. He also read letters, paying tribute to the fine qualities of Mr. W. T. Stead as a man and a writer, from Mr. Wickham Steed, Viscount Morley, Lord Fisher, Lord Northcliffe, and the United States Ambassador, Mr. J. W. Davis.

"Mr. Steed's letter referred to Mr. Stead's burning sincerity and passion for justice. Lord Morley wrote that Stead was surpassed by none in his sense of the commanding duties and responsibilities of the mission of the newspaper Press. Lord Fisher declared that he was not only a consummate journalist, but an honest man who possessed the 'insanity of genius,' and patiently endured for the truth's sake. Lord Northcliffe described his 'wonderful general knowledge,' and the United States Ambassador warmly praised the great work 'in which he did so much to better the relations between our two countries.'

"In his speech, Mr. J. A. Spender paid, in telling phrases, a splendid tribute to the life and work of the famous journalist, his overflowing vitality, his unbounded curiosity, 'which in later years extended even beyond the bounds of space and time.' To Stead, journalism was an avocation abounding with principles and weighted with responsibilities. He was a Knight Crusader, obeying the apostolic injunction, 'Be fervent in spirit, serving the Lord.'

"A similar memorial has been unveiled in America, the cost of each being defrayed by the Pressmen of both countries. We, of 'Light,' humble members of the same craft, join in the tribute to one who was not only a great journalist but a prophet and seer of modern days. His wisdom and foresight in connection with the advance of the Spiritual Movement will yet be greatly vindicated in time to come. The signs are evident already. We feel that in honouring Stead the Press honours itself, and that to the laurels bestowed upon him there will yet be added another, when the truth is known. He was one of the pioneers of the Movement which is to end in the linking of two worlds, the Seen and the Unseen."

Thank God we have the consciousness that he still lives, and his work for humanity is by no means finished.

### Phantom Playmate Is Story of Wonder.

YOUR letters in regard to spirit return have finally induced me to relate something that has never crossed my lips for 40 years. Being a Roman Catholic, I have never consulted a medium, nor have I ever attended a seance.

I lived in Canada in a French colony, and am of French parentage. I was sent to a convent following my father's death, which left my mother a widow at 24. I was a healthy normal child, as mischievous as other children of that age for the first week after entering school.

Then came a change, I became silent, and gradually in the play hours I found myself leaving the orchard where we romped, and retracing my steps to the school. Then, without seeming volition on my part, I would ascend to the second floor, proceed to the end of the corridor, and stand before a closed door which was always locked, bolted on the inside.

I would put my forehead against that door and stand perfectly motionless until the gong summoned me to resume my studies. Whilst standing there something told me I must enter, how, I did not know, yet I never for an instant doubted that I should be admitted.

This continued for days. I could scarce wait until the hour arrived that I could leave my studies and rush to that door. There were three sisters in charge of us during the play-time, and as I was not missed I presumed

each sister supposed me to be with one of the other groups. One day, after a few minutes waiting I suddenly found myself INSIDE the room. Yes, I was actually on the other side of the closed door. I never knew how, I do not know to-day, but it is a fact.

Also, a fact that a beautiful child stood in the centre of the room. She was exceedingly fair, with golden curls, dressed in a quaint brocaded silk of rose and canary colour, made with a very wide gathered skirt, short puffed sleeves and a round neck.

My mother had several similar ones, as a mode, in the attic chests, and I had delighted to dress up in them on rainy days.

The child was about my own age, and she smiled at me. "I am so glad you came. Now we shall play. I am Cecile, and I also know the name by which you are called," she said.

I curtsied and extended my hand, for we little French girls had been trained in the art of etiquette from babyhood. Not to do and say the right thing at the right time would be awkwardness, and would cause our mothers exquisite agony. So I made my best curtsy and Cecile returned it, but did not accept my extended hand. This surprised me, and I wondered guiltily if it were not quite clean. But she said, "Please get my tea set out on the little table, and my wax dolls. You will find them in the boxes in the chest."

I obeyed. The beauty of the dolls—there were six in all—entranced me. Each had a complete wardrobe. We played delightedly. At least I did, for it did not seem strange to me that I was always the one to handle the dolls and toys. She never touched them. Or rather she never moved them about. But she directed me, and I did just as she told me.

After a time I said, "I am much in your debt, and am honoured at being your playmate, but you see the door is so very thick, perhaps I shall not hear the gong, and I am not be late at my music, however much I regret losing you."

She smiled again. "I shall tell you when to return, and you shall never be late." And when the time arrived she informed me of the fact, and asked me to return the next day.

Now I played with Cecile for weeks. I would go as usual, put my forehead on the door and then find myself inside the room with Cecile waiting to begin to play. I must have been under some unseen guidance, for it never occurred to me to ask her how she passed the time in my absence, nor did it occur to me to mention the fact to the other little girls. But one day, in an exuberance of joy, I attempted to throw my arms about her and she drew back laughing with her hand raised. She said, "Not now, sweet day you shall touch me, but not yet."

One day we were playing as usual, and I dropped the largest doll. When I picked it up, there was a hideous crack in the face, and I turned in dismay. Cecile was gone, and I was outside the door in the hall. I ran tearfully to the mother superior, and threw myself on my knees before her. She looked up calmly, for emotion annoyed her. She said, "There, this is uncalled for. Collect yourself, and tell me the trouble."

"It is that I have broken Cecile's handsome doll. There is a dreadful crack in her head."

"Cecile Duchene has no doll," the mother superior said severely.

"Oh, it is not Cecile Duchene, but Cecile upstairs that I am speaking of," I told her.

Her face slowly grew even whiter than its accustomed pallor. "Come," I said, pulling her skirts, "I will show you the poor doll." She took my hand in hers very tightly.

"There, she said sternly, "look up in my face and tell me just what you mean."

I told her the whole story. I wondered at her perturbation. She called another sister to come with us, and told me to run ahead. I did so. The door, of course was locked.

The sister, obeying her directions, entered an adjoining room; after difficulty, unlocked the communicating door, then easily unbolted the one leading into the hall before which we were standing.

The doll lay on the floor, the dishes were on the tea table, but Cecile was not there. I called her but she did not come.



The mother superior said, "It is true, the child has been here and she has seen Cecile." Her eyes were full of tears which she tried to suppress in vain.

I repeated the story to the good priest on the crucifix. He said very gently, "My child, it may be that you have not permitted to see with other eyes than ours. Keep patience in regard to this."

Then turning to the mother superior, he said, "It may be true that what we behold is only the surface of things. Perhaps the unseen is the only real."

Cecile, I was told afterwards, was the orphan child of the mother superior's only sister, who had been brought here on the death of both her parents, and had died just before my mother had gone there for training.

Her room had been locked ever since, until I was in an unexplainable way admitted.

I am on the shady side of fifty, but Cecile is a precious memory. I grieved for her, but I never saw her again, as she was kept outside in play-time.

But I know that after death, in some other and better place, I shall meet dear little Cecile, and caress and play with her, perhaps.—THERESE DUMOUNT in "THE LOS ANGELES RECORD."

### The British College of Psychic Science.

On Thursday evening, July 1st, the College held an "At Home" for its members, and this was made the occasion of a deeply interesting address by Mr. Henry Engholm, who dealt with some of the inside facts concerning the now well-known scripts of the Rev. G. Vale Owen.

The speaker of the evening, who was suitably introduced by the Principal, Mr. Hewat McKenzie, held the audience—a cultured and thoughtful one—for over an hour, and told the story of how these scripts were brought to light, and the way in which Lord Northcliffe had read them himself and decided on their publication. When Lord Northcliffe makes a decision everything is carried out in a thorough fashion. A large amount of money was spent in publicising the fact by the most up-to-date journalistic methods that these wonderful scripts would appear in the "Daily Dispatch." The first instalment appeared in the paper for February 1st, and the message truly given to the world. The attitude of those in the know that the Rev. G. Vale Owen had declined to accept a penny for the scripts was one of distinct incredulity.

The part which Mr. Engholm played in the matter was modestly stated, of how he had heard of these scripts and some lying in the office of "Light," where he had read them. Then making enquiry he succeeded in making a thorough study of them. He told of how his own life was guided, and indeed the fact that the greatest journalist of the age, Lord Northcliffe, should decide on the publication, all appeared to be carried out with set purpose by those in the Unseen.

The Rev. G. Vale Owen was described as one of the best, finest and most simple of men, who as a true clergyman of the Church had made the duties of his parish his chief charge. The parish of Orford lies outside Warrington, and with its 8,000 inhabitants was practically unknown till the scripts had indeed made it famous, a Mecca for many seeking enlightenment. The mere announcement in the press of the intended publication brought sackfuls of letters of virulent abuse to the Vicarage, and all these letters, mostly from clergymen, are now in the possession of Mr. Engholm. When, however, the messages appeared in due course, the tone of the letters received teemed with gratitude, surprise and blessing.

The outstanding fact revealed is that the greatest medium of to-day is a clergyman of the Church of England. Mr. Engholm spoke in clear-cut sentences, and in the simplest language, of his love and admiration for his saintly friend, Mr. Vale Owen. At the close of his address, Mr. Engholm gave his audience the privilege of hearing extracts from an original script—as yet unpublished—received by the Rev. G. Vale Owen from one of his highest guides, the "Plays," the message being that she must guide the medium rather than rule it.

The "At Home" function lasted for two hours. Mr. Meulen and Miss Arley Tamm were the vocalists, lending harmony to the harmonious proceedings which followed. The proceedings closed with a cordial vote of thanks proposed by the Principal to Mr. Engholm for his skill as a journalist in editing the scripts for the Press, and for his deep interest in the matter. Several opportunities were given to the members at the close to inspect some of the scripts.

### The Ancient Egyptians' Psychism.

On Sunday evening, July 4th, at the Brighton Spiritualists' Church, Mr. A. J. Howard Hulme, a museum and art-gallery curator, lecturer and writer, gave a lecture entitled "The Doctrine of Immortality as held by the Egyptians 7,000 years ago."

Mr. Hulme emphasised the absolute certainty with which the Egyptians looked to immortality; that to them it was not a mere theological speculation. He showed many instances in which the ideas of the Egyptians had been mis-interpreted by Egyptologists who, being ignorant of psychic science, had only seen the quaint exterior of their symbolism, had discredited their psychic revelations, and derided their clairvoyance, psychometry, materialisations, etc. The lecturer gave a verbal picture of the happenings to an Egyptian deceased: the embalming and the elaborate funeral; and the "inner" happenings, the Judgement before Osiris and his jury of twenty-four archangels, and the subsequent bliss of the Egyptians' Heaven—his beloved Ymentet. After describing famous papirii, he showed how, by the accounts of the Sykhu and its functions, it was found to be identical with the etheric body recently discovered by our most eminent scientists, and with the "spiritual body" mentioned by Paul. He urged moderns not to merit shame by comparison with a nation who, seven to nine thousand years ago, had so thoroughly gained a strong conviction of the continuity of life after death, with its comprehensive philosophy, which had such an effect in giving valour to the individual and the nation, perpetuating the race, its arts and religion, within its own borders, longer than any other known to history.

### The Chink's Logic.

THE CHINK'S LOGIC: Near Shanghai, an English sailor on his way to the foreigners' burial ground to lay a wreath on the grave of a comrade met a native with a pot of rice.

"Hello, John!" he hailed, "Where are you going with that?"

"I takee put on glave—glave of my flien," said the Chinaman.

"Ho, ho!" laughed the sailor, "And when do you expect your friend to come up and eat it?"

"All time samee your flien come up and smellee your flowers" replied John.

LIKE a beautiful flower full of colour without scent, the fine words of him who does not act accordingly are fruitless.—THE "DHAMMAPADA."

WE are pleased to hear that Mr. Arthur Hill's excellent book, "Psychical Investigations," has been reprinted, and is now on sale. It is a useful compilation of experiences and argument. We can supply from this office.

WE are in receipt of a well-produced 12 pp. pamphlet from the Attercliffe Spiritualists' Church, Sheffield, giving their accounts and statements from 1913 to 1919 inclusive, during which time they have cleared their Church completely from debt. We congratulate the workers on the attainment of their desire, and urge them to remember that the advantage of a building of their own involves the responsibility of labouring to build a church of human hearts and spiritual ideals.



## REPORTS OF SOCIETARY WORK.

1.—*Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.*

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

3.—*Special Reports, to ensure insertion 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.

#### THE HAUNTED HOUSE, HASTINGS.

THE truth of the assertion made by a well-known resident that the people of Hastings, St. Leonards, and Bexhill were "hungry" for Spiritualism was fully borne out on Sunday evening, July 4th, when crowds of people came from all parts to the opening services held at the famous Haunted House on Castle Hill. Madame Irwin was the speaker, and gave a most earnest, eloquent and instructive address on the little known (here at Hastings) subject of Spiritualism. She afterwards described many spirit friends, most of whom were readily recognised.

During the past week one private and two public circles have been held and well attended. A rather remarkable feature of the public circle held on Friday, July 2nd, was the fact that the whole of the large number of spirit friends described were easily identified.

The originator and organiser of this present movement (and which is considered by most people in this benighted place to be a somewhat bold step to make) desires to put on record the deep debt of gratitude and of obligation due to Madame Irwin for services so generously and splendidly rendered. In the short space of ten days this gifted lady has caused many to consider the claims of Spiritualism, and, it is safe to say, has won many hearts that will in the future prove staunch and true for our glorious Cause—soldiers strong in the faith and ready at all times to uphold the standard of liberty, love and progress now raised and bravely floating in the freshening breeze on this historic hill.

A perfect stranger to the writer and to all concerned, Madame Irwin came down from London at her own cost, paid her boarding house and hotel bills, and without fee or reward freely gave for a good and deserving Cause. God be thanked for such as these who can and will give of their abundance either in money or in the mental powers graciously bestowed upon them by the Great Giver.

Our hope in this big effort to introduce Spiritualism into this part of the South Coast is to make appreciable progress from week to week and month to month. Our great need in the immediate future is for such help as can be given by mediums who may have the time, talent and means to support the effort. We look also to

to those splendid leaders of the Movement who, at the present time, are so active and so willing to come forward, and by their bodily presence push on to ultimate victory those humble but valuable soldiers in the rear.

#### MANCHESTER AND SALFORD LYCEUM COUNCIL.

THE above council held their annual demonstration on Saturday, July 3rd, at Openshaw. There was a splendid gathering totalling about 600, the inclemency of the weather preventing a larger audience. The procession was headed by the Ardwick Brass Band, followed by the Openshaw Lyceumists, and according to ballot the remaining Lyceums followed with Middleton Brass Band in the centre. It was really a splendid sight, and, from the general comments, the best demonstration ever held. The public comments on our beautiful silk banners (five in all) and floral decorations were exceedingly gratifying. After wending our way along the main thoroughfares we returned to George-street recreation ground, where marching and massed calisthenics were gone through, ably led by our district visitor, Mrs. A. E. Bentley. On returning to Whitworth Hall tea had been provided under very difficult circumstances, the hall not being fitted for tea gatherings, only for lectures, therefore all things, including the piano, had to be brought there. These difficulties were overcome by a staff of willing hands, and it was not long before the good things provided to eat were seen to depart.

The hall being cleared, we held a social evening, when games, dancing, and singing were indulged in. We must not forget to mention the willing little troupe who came from Stockport and delighted all present with their dances and songs, under the guidance of Mr. J. Bell. Special praise being due to the two little brothers Marsden for their duet, "The Blind Boy." Our one regret in the day's proceedings was the sudden indisposition of our secretary, Mr. A. Garton, who had worked so willingly up to a week prior to the date. In spite of doctor's orders to the contrary, he watched the proceedings from a taxi, and went home re-invigorated by the fine sight. We wish him a speedy recovery. The day was brought to a close by votes of thanks to the pianist and troupe, to Mrs. A. E. Bentley and Mrs. Hunt for catering, and to all who had helped in any way. These were moved by Mr. Kay (President) and seconded by Mr. Knight, and Mr. Bell (Stockport) seconded by Mrs. Harrison (South Manchester), and carried unanimously. Thus ended another happy day.

#### NORTHERN COUNTIES UNION.

THE annual conference of the above was held at the Central Hall, Rutherford-street, Newcastle, on Sunday, July 11th. The weather was splendid, and the hall being conveniently situated enabled a large representation to be present. In the opinion of most it was easily one of the best held under the auspices of this Union from every point of view, and it would have been an eye-opener if some of our critics had been there. For a feeling of fellowship and enthusiasm it would, I think, be difficult to beat. Business in the morning of a routine nature was promptly over, leaving the afternoon session free to hear our delegate to the A.G.M. at Reading give his report, and practically the whole of the time was taken up in the discussion of it point by point. If anyone in our area fails to understand what the new duty is, it is not for the want of instruction, for the subject has

been well ventilated. The President, the Union (Mr. S. Robson) although in the best of health, at much inconvenience to himself, occupied the chair during the morning and afternoon sessions. At 6-30 p.m. the hall, seating about 250, without any means of publicity was packed to the door. Mr. T. Bay (past President) was in the chair. The speakers were Mr. W. McBain and J. C. Scollar, the clairvoyant being Campbell (Gateshead). Each succeeded exceedingly well. The Chairman, with an earnest exhortation to the Spiritualist to be up and doing, to pay what they owe in labour to the other side. Mrs. Morris and Mrs. W. Kinson were the soloists. A splendid and really sympathetic response characterised the service, and it was difficult to draw it to a close. The thanks of the conference were gladly given to Rutherford-street friends for their hospitality and attention.

#### NORTH MIDLAND DISTRICT UNION.

THE above Union held its quadrennial meeting in the Rechabites' Hall, Leicester, on Saturday, July 12th, representatives and associates being present. The minutes and balance sheet were passed as read, and correspondence accepted. Mrs. Wathem and F. Marshall, both of Leicester, were accepted as associates. The question of the re-publication of the Diary, a circular letter from the S.N.U., was discussed, the Secretary being instructed to ascertain from Societies the terms of the district tour to be undertaken by Mr. and Mrs. Taylor, of the U.S.A., were discussed, and agreed with a slight addition. The Executive wards mapped out the tour. It was agreed to accept the proposal of the Propaganda Committee of the Union for a two weeks' tour with Mrs. Davies, of South Africa, during September. Mr. Hutchison, as Secretary of the annual outing, gave a report on arrangements made, and read a list of Societies who had signified their intention of going to Nanpanze. The Secretary, as delegate to the S.N.U. Conference at Reading, gave a report of the proceedings, which was accepted with thanks. The matter relating to the resignation of the Burton (Hollow) Society, and their reinstatement was referred to the E.C., who were given full power to settle the matter. It was decided to convene a meeting in Leicester on Saturday, July 11th, for the purpose of discussing a new constitution and bye-laws, which date the Mayor of Leicester (Ald. J. Chaplin), who was present, invited the Union representatives and associates to be his guests. A pleasant incident occurred during the evening. The President (Mr. W. A. Chambers), on behalf of all the Societies and many friends in the area, a number of cabinet writing bureau, the occasion being his recent marriage to F. Smith, of Leicester. Words of appreciation were spoken of Mr. Cowell's years' service for the Union, and he requested to accept the present as a token of esteem from the many in the district, along with all their wishes for his and his wife's future happiness. Mr. Cowell suitably replied words of thanks to all, his desire for continued strength to carry on the work assigned him by the arisen ones.

On the Sunday the services were conducted at the Rupert-street Synagogue by Mr. Chambers, Mr. Walker, Warren, Mrs. Butlin, and Mrs. Bay. The short addresses and clairvoyant being appreciated by a fair congregation.

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## SHEFFIELD DISTRICT COMMITTEE.

The monthly meeting of the above committee was held on July 11th at Rotherham, when all Societies were represented except Scunthorpe, and a fine gathering of associates being present. The usual opening features were gone through, the President remarking on the fifteen minutes communion, and congratulating the originator of the idea. The minutes of the meeting were lengthy. Correspondence was also very large. The annual balance sheet was given showing a balance of £8 13s. 6½d. to the good. The usual monthly balance was also given showing an increase of £12 17s. 6d. We are making a presentation to Mr. Webster in the Attercliffe Church on Bank Holiday. There will be tea and a social. Society reports generally showed a very healthy tone. The Societies and Lyceums of the district had been a failure generally. It was also realised that Societies gained nothing by keeping difficulties to themselves, especially in regard to their building and raising funds, and especially when resources are open to them as the S.N.U. and above them the S.N.U. One day was spent, a good tea provided and good addresses given at the meeting.

## LEEDS DISTRICT COMMITTEE.

The monthly conference at Armley was very well attended, and the very cordial welcome extended by the local president, Mr. Barraclough, was much appreciated. Mr. Apedaile, President, occupied the chair at all meetings. Mr. Davies offered the invocation, which was followed by a short time in communion with our arisen friends. Minutes and other routine business were dealt with satisfactorily. A further commendation to Societies "to engage only such mediums who are limited to their local unions" was suggested. Mr. Smithson (Leeds) was elected as our representative to the District Council. Society reports were all of a progressive character. Reports were also presented of the meeting at Manchester, Reading, and the Field day and Council meeting, which were duly accepted. Societies had responded to the appeal re Propaganda meetings in conjunction with S.N.U. and others were impressed to deal with this matter at an early date. Mr. Smithson was re-elected in associate membership. The Slack Fund, it was resolved "That further appeal be made through the pages of THE TWO WORLDS in an endeavour to make a total of £50"; it stands a little over £42, and that the fund be closed on August 6th and presentation made at our monthly meeting at South Elmsall on August 6th. Owing to excessive wet it was considered not advisable to hold meetings in the park as previously arranged, and the delegates and friends joined in an open Lyceum session which was much appreciated by all. The evening service was conducted by Mesdames Mary, Davies, Hurly and Calvert, and Mr. Beety. An enjoyable and profitable evening was spent.

## THE SLACK FUND.

Will all friends who are anxious to assist in establishing our blind comrades, Mr. Slack (South Elmsall), in business please forward their contributions not later than August 6th to Mr. A. E. BEETY, 17, Thomas-street, Rotherham, who will gratefully acknowledge same. Amount previously acknowledged, £42 13s. 8½d.

## BURTON-ON-TRENT.

MRS. E. M. RADAGE, of East Kirley, paid us her first visit on Saturday, Sunday and Monday, July 10th, 11th and 12th, taking "Spiritualism" as her subject and dealing with the same in an exact and convincing manner. Her clairvoyance contained real spiritual evidence. At the Monday meeting much real food was given for thought. Convincing clairvoyance was also given

## ECCLES : MILTON.

ON Tuesday, July 6th, we were entertained by the Dixie Kids. The troupe, about 10 in number, were very clever under the direction of Mr. Crossley, that comedian causing roars of laughter. The entertainment consisted of songs, duets, and various kinds of dances. Mr. Crossley's clog dancing being excellent. We find it a good means of keeping our people together, giving them something to amuse them, and saving them from going anywhere else. We closed the week with a social on July 10th, several of the Dixie Kids entertaining us with songs, the sisters Chadwick also rendering a very fine duet. It has been a good effort, and successful from all points. Our Churches would find it beneficial to get in touch with the troupe for the coming winter.

## LIVERPOOL.

AT Daulby Hall on Sunday, July 11th, Miss F. Scatcherd, of London, gave a fine address, her subject being "Spiritualism and Science." The address was an intellectual feast as well as a spiritual one, and was received with rapt attention by a large congregation. Questions were invited on the address, which were quickly responded to, Miss F. Scatcherd replying to them in a very deliberate and enlightening manner. Mr. Nuttall gave a solo entitled "The Lost Chord." Mr. E. A. Keeling presided.

## LONDON : CENTRAL.

THE first anniversary, held on July 16th, could not have been more satisfactory. It was, throughout, a triumph of success and congratulation. Mr. H. J. Osborn, who presided, announced the choice of the members of the officers for the year 1920-21: Chairman, Mr. H. J. Osborn; vice-chairman, Rev. G. Ward; secretary, Miss E. A. Thomas; treasurer, Mr. W. C. Munday; librarian Mr. A. Blainstein; pianist, Mrs. Olive Warde. The retiring Secretary (Rev. G. Ward) read a comprehensive report of the first year's progress, and the Treasurer reported a revenue of over £124, but a deficit of about £10, due to extra expenses of eight special Sunday services. This sum was, in large part, made up by the meeting. Brief speeches were called for by the Chairman from two visitors, Prof. James Coates and the Rev. Susanna Harris. Both responded with the greatest cordiality, and both gave high testimony to the worth of the Society's work, Mrs. Harris volunteering to become a member, an example followed by others present. The principal address was given by Mrs. Jennie Walker, introduced as "a most faithful friend of the Society." She spoke in terms of lofty appreciation of the Society and the Cause, likening both to a ship, which should weather all storms, ride proudly all waters, make a good voyage, and bring many to the safe harbour of the spirit world. This she followed by some striking clairvoyance, thus giving a fine finish to a fine meeting. The large audience included several distinguished

visitors (one from Norway) and among others the Rev. Dr. Standfast, a Catholic Spiritualist, who both offered the invocation and pronounced the benediction, and who also, at the close, registered as a member. The Chairman, remarking on the unique work of the Society, in the heart of London, mentioned the attendance, from time to time, of visitors not only from the provinces, but from numerous other countries.

## MORECAMBE.

CROWDED congregations assembled on Saturday, Sunday, and Monday, last to hear Mr. J. Dickinson, of Halifax, whose remarkable clairvoyance created a very deep impression. At the Sunday evening service Mr. H. J. Barrows presided. Mr. J. Ball, of Lancaster, and Mr. T. Baxter, of Morecambe, rose to verify many of the delineations given by Mr. Dickinson of people whose personal acquaintance they had enjoyed in previous years. Silver collections were taken, and in all a memorable week-end was spent.

## NOTTINGHAM.

BEACONSFIELD St. Spiritualist Hall had the pleasure of a return visit of Mr. W. R. Sutton, of Sheffield, on July 14th and 15th. A packed congregation welcomed him at all the meetings. His clairvoyance was excellent, and his clairaudience astounded many who were present, personal incidents of the past and present being recognised. Mr. Sutton, in thanking all friends, hoped the time would not be long before he was with us again, which we know will be eagerly looked forward to by many.

## SOUTHEND.

ON Sunday, July 11th, the Faithist Scientists Church of Kosmon was opened, services being held at 11 and 6-30 at the temporary premises, 76, Queen's road, Southend. Rabbah Davies conducted the services and gave addresses both morning and evening, referring to the communion between angels and mortals, and the everlasting progression of every human soul. Clairvoyance was given morning and evening, and the congregation much interested and impressed.

There is no doubt that such an advanced Movement, when fully known, will greatly assist in carrying forth the wonderful truths that are now agitating the whole world. We, a small party of workers, go forth to do Jehovah's work with the full assurance that the blessing of the All Father will rest upon it, and that the truths sent forth in this, the Kosmon era, will, in its own time, become world embracing.

## TREDEGAR.

AFTER much suffering, patiently and heroically borne, Brother William Penny, whose patriarchal figure and sympathetic, attentive listening were so well known to visiting workers of the Society, entered into spirit life on Sunday, July 11th, at 7 p.m. His physical presence will be missed, but we know his spirit presence will still linger where the twain spent so many happy hours.

The worn-out casket was returned to Mother Earth on Thursday, amid sympathetic expressions of the public who knew him so well. The funeral service was impressively conducted by Mr. and Mrs. W. G. Halestrap, joint resident speakers, commencing with a crowded attendance in the house, overflowing into the garden.



At the grave-side our effective committal service was read, and stirring appeals made to a vast crowd, many of whom were listening to our glorious gospel for the first time.

The widow, who is in delicate health, is being wonderfully sustained, and the kindest thought of the Society goes out to her and her family, many of whom know that William Penny, though called dead by many, still lives.

### BRISTOL.

THE first anniversary of the Bristol United Spiritual Society was celebrated on Sunday, July 18th, by a splendid floral festival. All services were well attended and signs of evident progress for a young church were very pronounced. The hall was tastefully decorated with an abundant supply of flowers, and the services were much appreciated by all. In the morning the members gave testimony of their personal development and experiences. In the afternoon the Lyceumists held a floral service, and open session. At night representatives from all local Societies gave fraternal greetings: Mr. Powell and Mrs. Blake from Dighton Hall; Mr. R. L. Heywood, President of Clifton Spiritual Temple; Mr. Lewis, of Bishop-street, all expressing good wishes from their respective Societies. Miss Gill ably rendered "Abide With Me," and Miss Hall (a very promising young violinist) delighted the congregation with two beautiful solos.

### WALTHAMSTOW.

ON Thursday evening, July 15th, a large audience assembled at the new church of this Society on the occasion of its opening. The hall was beautifully decorated with floral offerings. Mr. Wm. Murch presided, and in a brief speech welcomed all to the new quarters of their Spiritual Society. After a hymn, Mr. Pulham prayed for spiritual blessing upon the church and upon the advancing Cause of Spiritualism.

After another appropriate hymn Mrs. Graddon Kent was called upon to perform the dedication, and was accorded a hearty reception. The speaker pronounced the house as the spiritual home of the people. There they could together meet the Father God and pour out their joys and sorrows, so producing that faith and love which was necessary for their success. Mr. Pulham then spoke earnestly on co-operation as a guiding principle. He was succeeded by Mr. Drinkwater, the well-known reciter, who made some very appropriate and encouraging remarks.

Mr. J. H. Kent, after a few introductory sentences, recited an original poem applicable to the occasion, but too lengthy for publication in this report. After some more music with Mr. H. Moorcroft, the energetic hon. secretary, at the organ, the audience beheld the unusual spectacle of three popular lady mediums giving clairvoyant descriptions, each following the other's manifestations with evident interest and appreciation—a veritable trinity. The three ladies were Mrs. Pulham, Mrs. Graddon Kent, and Mrs. Mary Crowder, the latter of whom also gave some interesting experiences of 20 years as a Methodist and 20 years as a Spiritualist. A more thrilling climax than this triumvirate of demonstrations, and the instant recognition of their descriptions, could not have been imagined. After the applause had subsided the President, Mr. Murch, proposed a vote of thanks for the hearty support received from the workers. The hon. treasurer, Mr. A. Jesty, Mr. and Miss Murch, and other

officers and members went home delighted with a happy remembrance of another red-letter day.

### HUDDERSFIELD.

ON Tuesday evening, July 13th, the Ramsden-street Hall was filled to its utmost to greet Mr. Joe Dickenson, of Halifax, the occasion being his first visit to Barrow. Mr. J. Owen presiding, expressed a welcome greeting to Mr. Dickenson. Mr. Blenion presided at the organ. Mr. Dickenson gave a few exceptional delineations, which had left a deep and lasting impression on his mind, with convincing effect.

In a few brief remarks he stated how he became interested in platform work. He proceeded to give descriptions, most of which were recognised. His delivery and directness command attention.

### WHITBY.

A START has been made to establish the Movement of Spiritualism in Whitby. On Sunday, July 18th, the Town Hall, which is only small, was engaged, and Mr. A. E. Beety lectured and Mr. Steele (Barnsley) gave clairvoyant delineations. The hall was nicely filled, and the audience appeared to be keenly interested as "The purposes of Spiritualism" were pointed out to them. It was very evident that there was a sufficient number of keen enquirers for the establishment of a Society immediately.

### MEETINGS HELD ON SUNDAY, JULY 18, 1920.

**BARRY.**—Mr. A. E. Taylor gave an address on "Spiritualism and service," followed by clairvoyant descriptions.

**BEDWORTH.**—Miss Bartlam gave addresses on "Quench not the spirit" and "Progression here and hereafter," also giving clairvoyance. Mr. Rowe presided.

**BIRKENHEAD.**—Mrs. Stafford addressed crowded congregations on "Life is continuous," also giving clairvoyance.

**BIRMINGHAM.**—Mr. G. L. Passant gave a very interesting address on "The voice of Jesus," also giving clairvoyance and messages. Good attendance.

**Saltley.**—Mr. Russell spoke on "Freedom," also giving clairvoyance. Mr. J. H. Robinson presided.

**Small Heath.**—Mr. Atkinson gave an address and clairvoyance to good audience. Mr. J. H. Sharpe presided.

**BRISTOL, Dighton.**—Mr. C. Tarr, of Exeter, delivered addresses which were greatly appreciated. Good attendance. Miss Yates presided.

**Chesterfield-rd.**—Mr. Eddy gave an address on "The natural and psychic body." Mrs. Wheatley, of Derby, gave clairvoyance.

**CHESTER, Brook-st.**—Mr. W. J. Powell gave addresses and clairvoyance to good audiences.

**EARLESTOWN.**—Mr. Lord spoke on "Prayer," and Mr. Atherton spoke on "Friendship." Miss Rhodes gave clairvoyance.

**EASINGTON LANE.**—Mr. West, of West Stanley, gave an address and clairvoyance.

**EASTBOURNE.**—Mrs. J. Walker gave addresses, followed by clairvoyance which were all recognised. Good congregation.

**LONDON.**—Battersea: Miss Conroy gave address and Mrs. Bloodworth gave clairvoyance. The members' quarterly meeting and tea was attended.

**Brixton.**—Mrs. Maunder gave an address on "A potential man," and

gave the spirit name to a child. This was followed by flower readings, which were all recognised.

**Croydon.**—Address by Mr. Boddington. —Pros.: Sunday next, at Mr. Ella. At 6-30, Mrs. A. Boddington.

**Hounslow.**—Mrs. Mary Crowder gave an address, also clairvoyance.

**Manor Park.**—In the morning Mr. A. Mead conducted the healing service. Afternoon, Lyceum. In the evening F. Thierau gave address and clairvoyance.

**N.L.S.A.**—In the morning Mr. Lamsley delivered an address on "Mysticism in everyday life." Mr. Pulham occupied the chair. In the evening Mr. T. W. Ella gave an address on "The power of thought," and answered questions.

**S.L.S.M.**—Morning circle conducted by Mr. C. J. Williams. In the evening Mrs. Marriott gave an address, followed by clairvoyance.

**Tottenham.**—Rev. S. Harris gave address and clairvoyance to a crowded congregation.

**LIVERPOOL, Daulby Hall.**—Mr. J. J. Anderson, of Preston, gave an address on "The religion of Spiritualism," to a large congregation. Mr. J. J. Anderson presided.

**MEXBOROUGH.**—Mr. J. Keen and Mr. H. Corey gave short addresses to an attentive audience. Mr. Heywood presided.

**NEW TREDEGAR.**—Address by Mr. G. Allen, of Mountain Ash, on "The touch of me."

**NORTHAMPTON.**—Mr. H. Tyler gave addresses and clairvoyance which were well appreciated.

**PETERBOROUGH.**—Address by Mr. H. Timson, of Wisbech, also clairvoyance to good audiences. Mr. Mrs. Last sang a duet. Mr. J. Rickett presided.

**PARGATE.**—Mr. and Mrs. Heywood of Mexborough, gave an address on "Spiritualism." Mrs. Heywood followed with clairvoyance.

**PLYMOUTH, Morley-st.**—Mr. T. Leaf gave addresses on "The world religion," and "The man Christ Jesus," also clairvoyance. Crowded hall in the evening, many turned away. Mrs. Pearce sang a solo "Light in Darkness."

**Stonehouse.**—Meeting conducted by Mr. C. Arnold. Soloists, Misses Cox and West. Recital by Miss Whitmore. Addresses by Mr. Slee on "Goodness." Clairvoyance by Mr. Boyce. Hall full.

**PORTSMOUTH, Temple.**—Mr. T. Blake gave addresses and clairvoyant descriptions to good audience. The collections for the day were given to the local hospitals.

**SUNDERLAND, Monkwearmouth.**—Mr. W. Walker, of North Shields, lectured on "The invisible man," which was illustrated by coloured drawings of the human aura. Mr. J. D. B. presided.

**SWADLINCOTE.**—Services were conducted by Mr. Stenson, of Burton Trent. Evening subject "Christ who he was in Gethsemane." He also gave some good clairvoyance which were recognised.

**WOLVERHAMPTON.**—Mr. Jones, a local speaker, addressed us on "Spiritualism, the need of the hour," with embodied idea yet unthought of. He also gave clairvoyance.

**YORK, St. Saviourgate.**—Mr. Harvey conducted the week-end meetings whose subject on Sunday evening was "Death." Discarnate friends were described and messages conveyed.

### NEW SECRETARIES.

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

**BRIGHOUSE.** Alliance Spiritual Church, Commercial-st.—Miss L. BRIGGS, 6, Croft-st., Briggate, B. house.