



# 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. 1721—VOL. XXXIII.

FRIDAY, SEPTEMBER 3, 1920.

PRICE TWOPENCE.

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1712—VOL. XXXIII.

FRIDAY, SEPTEMBER 3, 1920.

PRICE TWOPENCE.

## Original Poetry.

### The God Quest.

"Death am I and immortal life I am."  
"Nearer, my God, to Thee."

I sought Thee in the mart,  
Where busy ones were hurrying to and fro;  
Thou wast almighty there,  
And yet I did not know.

I sought Thee in the shade  
Of forest lone, where, still supinely fair,  
All Nature seemed asleep;  
Thy presence woo'd me there.

I sought Thee in the heart  
Of blooming rose, in zephyr's perfumed breath;  
I found Thee in all Life,  
And in the throe called Death.

—E. P. PRENTICE.

### The Four Fires—A Fable.

"In the East Anglican regions still undisturbed by sailing Vikings, Fursey built for himself and his companions a monastery, pleasantly situated amid woods with the sea not far off. There, soothed by the sound of the waves, it happened to Fursey to have a vision. He fell into a trance . . . and when he awoke he gave an account of what his soul had seen while away from the body. . . . Looking down on the world, he saw the four fires—the fire of lying, the fire of greedy desire, the fire of discord, and the fire of impiety, which burned at the four corners of the earth, which each generation fed with greater fury, until at last the four fires would unite and the world would be consumed."—C. F. KEARY, "The Vikings in Eastern Christendom."

THE Devil, it is said, was once so busy elsewhere that he could not devote to England all the attention he desired. So he sought a deputy. Three imps appeared, and he asked the first for his plan. "I will tell them there is no heaven," was the reply.

"Pish!" said Satan, "they have disbelieved in heaven since the time of Galileo."

"I will tell them there is no hell," said the next.

"That is a little better," said the Prince of Darkness, "but not much. They disbelieve in burning brimstone, but they still are a bit afraid there may be some penalty or other."

"I will tell them there is no hurry," said the third.

"You shall be my deputy," said the Lord of Evil, "that will suit their temper. Now, take my instructions. I need not remind you that if the four fires die down we shall have nowhere to live, and shall be out in the cold. We shall wander through dry places seeking rest, and the end is painful extinction. The fire of lying is brisk. No man seriously believes a politician, an author, a pressman, or anyone else, unless the first says what the second wants to believe. So the first takes good care to say it, and the few who speak the truth are judged by the same rule, so they don't do much harm. A few paradoxes thrown on here and there is all that is wanted, just to confuse issues when any truth seems likely to prevail.

"The fire of greedy desire also needs but little attention, for what with the grasping of the few and the envy of the many, all our work is done for us. In another phase of

desire you need only maintain steadily that 'love' is a mere physiological necessity—the chemists' shops will do the rest—and enable them to be more ape-like than any monkey. They won't call this 'atavism.' We profit either way, for if they are not told how to avoid corruption, their bodies are corrupted; and if they are, their minds. You need do nothing except seek occasions to make healthy family life for the many as difficult as possible. High prices will be of use here. That will keep them as they are.

"But the fire of discord needs special feeding. There are people definitely working against us. Put up leaders to stir up 'class-consciousness' and make irreconcilables. Always see that behind every extremist you have another to go one better. Kerensky undermines discipline, and then Lenin arms the scum and puts in Peter the Painter as a Government official. See that every bit of vapouring is duly reported in the masters' papers, and every hard case in the men's papers. Keep all truths from one side out of sight of the other. Promise the men more and more pay for less and less work by taking the masters' 'profits.' Of course, there will soon be no profits at all, and then there will be big unemployment. But they won't see that till it is upon them. Keep them off arithmetic, which might show that all the profits divided would not give half-a-crown a week all round. If they were to get cold figures instead of hot air they might realise that there can be no prosperity without abundance, no abundance without big production, and no big production without vigorous combined work of brains and hands. At present they think that the less they produce the more they can buy from the foreigner with printed paper. Once they understand that if they were to maintain high wages through the Unions, and to increase production by abolishing the 'can't' canny plan, the increased purchasing power would make them comfortable, and the fire of discord would die down. Restriction of output is your best weapon; it rots the character of the men, exasperates the masters, and makes for scarcity, high prices, and discontent.

"Keep the churches to their creeds and rituals, and head them off a most dangerous inclination to treat principles as primary and forms of belief as secondary. Call belief 'the seamless robe,' or the 'faith once delivered'; they won't see that the seamless robe is in rags already. Keep them disputing about words and the Old Testament. Remember what I said to Faust's student:—

Words answer well when men enlist 'em  
In building up a fav'rite system.  
With words men dogmatise, deceive;  
In words they trust, on words believe;  
And be the meaning much or little,  
The word can lose no jot nor tittle.

"If they must touch on the New Testament, try to make doctrinal disputes about the identity of the Nazarene with the one we don't name the crucial point. If they begin reading his words as plain English without theological complications, it is all up with us. If you can get them disputing about dogmas you will annul both Christianity and what they call Spiritualism, because both sides will lose their tempers.

"The fire of impiety, too, wants much attention. There are pestilent people who are actually beginning to discover that a comparison of psychic facts proves the existence of spirits and the survival of death. If they find out that, there is no telling how far they may go. They may think spirit itself a reality, and try to live by its laws. This won't do. Put it to them that there is no proof short of the mathematical. Call it 'legitimate caution,' or 'the open mind.' Put them on to the Fourth Dimension, and let them gnaw



that flint. Keep them as much as possible to names, and confound telepathy, the thing, with 'telepathy' as an explanation. Tell them that such facts as you cannot explain away are true but futile, fraudulent, diabolical, leading to madness, and so forth. They won't notice the contradiction. They never do see the Devil, even when he has them by the nose. Above all, don't let them compare and combine. Explain away each thing separately, using long Greek words. Tell them that to talk of 'spirits' is 'superstitious,' 'animism,' 'atavistic,' 'palæolithic psychology'; anything will do. The game of sheer denial is almost played out, even the parsons see that. Say that it is new and opposed to religion, that will frighten some, and some of the bishops will help you. You can tell others that it has been known all along, and no good has come of it. Many want to believe that death ends all, so that they can do as they like; that will help you, too.

"Your own judgment must do the rest, and don't forget your own special formulas—'no need to hurry,' 'keep an open mind,' 'wait and see'—anything rather than let them perceive a principle and act on it. I want this country like Russia, you can take that as your ideal; they think that impossible, which gives you all the better chance. Finally, remember that if the fires of discord and impiety go out, the other two will soon follow, and we shall share the fate of the gods gone into limbo. I'm sometimes afraid that will be the end anyhow, but we can delay it. Give me a telepathic call if you want counsel, and the Devil's Luck be with you."—V.C.D.

## The Birth of the Spirit from Death.

W. Rowe.

I PRESUME that at some time of our lives we all of us, more or less, think of what will become of us after we are dead. Most of us use freedom of thought on this subject. We have our own pet theories as to what will become of us, and a great many of us keep to self-centred opinions without the slightest study of the subject. It is surprising how many people will vehemently deny a student's proffered knowledge of a subject, and yet will confess soon after that they have never given a moment's study to the subject proffered. Such people will dogmatically defend their own self-centred opinions, and ridicule the knowledge of a student who has studied the works of the thousands of seers of the ages past who have made their lives a study of the subject to which he himself has devoted his own life.

Humanity is a drifting crowd of divergent minds, who, regardless of the signposts placed to direct its course, set out to climb the hill of life by their own methods and by-paths, each person telling every other he meets that he is following the wrong path. On these differences of opinion humanity has spilt its best blood, and has bandied words on the subject till it has twisted truth into an inconceivable shape which has left the world perplexed.

I wonder what they will think when they all meet on the crown of the hill. It will need the voices of angels to convince them that whatsoever our own ideas of life, God has but one way, and, whatsoever path we take, it will lead to his own great Highway.

Thus it has been with me. When I knew least I was most bigoted. At one time I was convinced that Christ could have said nothing wrong. I do not suppose a great spiritual leader as Christ did say anything wrong. His spiritual knowledge must have given him the truth of life; the moral doctrines of progress of the higher spheres which compose the gospels convince us of his access to spiritual knowledge. So when we search the gospels for knowledge of death and discover diverse theories, we conclude that the writers of these gospels must have grafted into their chronicles of his teaching popular theories that had swayed their minds and were not of his teaching.

It is probable that it is so, for what journalists of to-day could report exactly the words of a reformer they had heard, if, after an interval of many years, relying on memory alone, they wrote their report? They would be sure to graft some of the popular theories of prevailing beliefs into their work; and supposing they had not themselves written the report but had left their sons or brothers to write it of what

they had conveyed by speech to them. Should we have the reformer's teaching just as he had given it?

And if this reformer had only worked three years and then had the whole nation striving to blot out his work, makes us inclined to think that we should not, after a lapse of many years, retain exactly in every detail the doctrine he taught. Thus do I feel when I turn to the Gospels and read the diverse views of death I am about to write.

First, I will give the verses that must have formed the prevailing belief of death so dominant among the majority, and the Churches. It says in Matt. xxiv.: "I shall appear the sign of the Son of man in the Heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of Heaven to the other."

Continuing in Matt. xxv., we read: "When the Son of man shall come in His glory, and all the Holy Angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all the nations, and He shall separate them one from another, as a shepherd divideth his sheep from the flocks, and He shall set the sheep on his right hand, but the goats on the left."

The continuing verses then describe some actions of character that shall be the passport of the righteous to the kingdom prepared for them, also describing the neglect of duty that shall cause the wicked to "go away into everlasting punishment." These chapters lead us to believe that this judgment shall take place at the end of the world, as does Matt. xiii. 40-51. Though one verse, Matt. xxiii. limits the prophecy to a generation: "Verily I say unto you, this generation shall not pass till all these things be fulfilled." There must be a serious error here!

When we search the Gospels to confirm this forecast of the Resurrection, we discover that Christ told Nicodemus that "except a man be born again he cannot see the Kingdom of Heaven. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Except a man be born of water and of spirit he cannot enter the Kingdom of Heaven." Speaking of the Resurrection in answer to a deliberate question, He says in Luke xx., "Now that the dead are raised." Even Moses showed at the bush when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not the God of the dead but the God of the living.

In Luke xvi He also convinces us of an immediate resurrection: "And it came to pass that the beggar Dives and was carried by the angels into Abraham's bosom; the rich man also died, and was buried, and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." In Mark ix. there is a passage which tells us: That "after six days Jesus taketh with him Peter, James and John, and leadeth them up into a high mountain apart by themselves, and was transfigured before them, and his raiment became shining white, as snow, and he appeared unto them Elias with Moses, and they were talking with Jesus."

Now, it is very clear to us in these three quotations that Christ speaks of the spirit as already risen. They do not infer that the spirits will rise at a resurrection at the end of the world; they plainly state that the spirit has risen and has gone to the sphere its character was fitted for, and to seal this version of the risen spirit we have Christ telling the thief at the Cross that he should that day be with him in Paradise. Confirmation of the immediate resurrection of the spirit, and to key the whole question, we read that Christ himself rose from his own death and appeared to Mary and many others. That he was spirit is shown by the statements that he came into rooms with locked doors and vanished as mysteriously as he had come—in all these instances convince us that he was not in the flesh.

Now, what are we to believe of the two diverse statements of the resurrection we have, as given from the mouth of Christ? His own life plainly emphasises the resurrection of the spirit from the couch of death. Modern revelation, sprung from revelations as old as the hills, informs of the re-birth into consciousness of the spirit from the throes of death; to continue in consciousness its development.



ment in spheres of advanced education fitted to the character. So the only conclusion we can arrive at from the gospels is that the two versions of death are not of the same teacher, and that he has had said of him statements that he never uttered.

There is no earthly, nor yet heavenly, reason that I can see why we should not seek advice of other great seers on this subject, to lead us out of the dilemma, for it leaves at the end of our study convinced that consciousness is a new birth into spirit from the shadow of death, and that the spirit continues with the character of the person with the same development of the senses that its life has conducted on earth, and will so continue in spirit until, by development in spirit spheres, it gains the higher spheres of love and Christian worth.

## Symbolism.

W. Sanders.

"Out of Egypt have I called My son."—ST. MATT. XI.

Why should Egypt be symbolised as the lower nature, and whence did the slander originate? We know in parts the Scriptures written by Jews, who have called it the house of bondage," but during the period of the Jews' treatment, Egypt was governed and ruled by the Hyksos, who also maltreated the Egyptians, so that when we read an Egyptian ill-treating a Jew to such an extent that he slew him, it was one of the Hyksos who received the result of Moses' anger.

Now let us see how largely we are in debt to the ancient Egyptians. The Jews borrowed (?) gold, jewels, etc., before they left, whilst we have had handed down through the ages untold wealth of theology, spirituality, and science of the mighty people.

Whence came this people? For one thing, they were the descendants of Ham, as so many of our present-day Egyptologists endeavour to describe them. The ancient monuments depict them with Asiatic type of feature. They undoubtedly came from Arabia, for their writings, hieroglyphs I should say, cut in stone of the hardest substance, describe Pun (Arabia) as the Holy Land.

The Fall (the first being that of Divine Spirit into matter) the Redemption, the Way of the Cross, the Baptism of Jesus, as described on pictures, is largely on the same lines, but do not describe it so beautifully as the Initiation, as seen cut deeply in hard stone at the Temple of the Sphinx at Elephantine on the Nile. The Initiate has the serpent over his head with the various symbols also very beautifully shown. The Elephantine period is over 2500 B.C.

Osiris, Isis, and Horus are reproduced in Joseph, Mary, and Jesus. The Sphinx showing the duality in humanity, the human and the animal. The great Pyramid, built thousands of years B.C., with its wonderful meaning. Outwardly its form denotes the ascent of the soul as a serpent ever aspiring from the material plane. Its four sides convey many meanings such as the four elements, fire, water, earth, again as body, mind, soul and spirit, all pointing towards and culminating in one point. Interiorly it presents many stages in evolution of the soul which, to those who may be interested, I may be allowed in another article to give a brief outline.

To return to the sculpture at the Temple of the South and its symbols. The Initiate, or shall I say his baptism of Initiation, is shown with the Dove representing the Holy Spirit. The two figures on either side of the Initiate are Anubis, wearing rams' horns, typical of intellect, for rams' horns are for attack or defence. We have many references to rams and rams' horns in the scripture copied from the Egyptians.

Isis, the soul, is depicted as the initiating priestess, with the symbols of five wounds which will have to be suffered. The individual must perfect himself in the masculine and feminine of his nature, intellect and intuition. Another figure has the reed and the cup of "vinegar" before the death on the Cross.

Abraham journeyed to Egypt to complete his education, and was received with the greatest hospitality, contrary to his lower nature of estimating his reception as shown by his fears as to his own safety because of his handsome wife.

Joseph, on account of his talents, was placed next to the king in rank. Now we come to Moses, who, doubtless, was a priest at Heliopolis (the city of the sun), for he was able to give to the Israelites the symbol (in existence hundreds of years before him) of the Serpent of Wisdom ascending the pole of Materialism, "For as Moses lifted up the serpent in the wilderness," etc., "Moses read the heavens like a book." Thus he learnt astronomy and astrology whilst a priest, "The heavens declare the glory of God and the firmament showeth His handiwork." Clergymen should be astronomers also. One of the greatest astronomers and also astrologers was St. John the divine, or, as some rather familiarly describe as John of Patmos. The clergy would then understand more of the Book of Revelation or Apocalypse.

Some will say the Egyptians worshipped the sun. Even if so, much better than human beings, especially knowing what this planet would be like without it. There would be no God of this plane nor spheres around it. However, we will see what these ancients taught to the people in the first instance. The sun, as the outward and visible vesture of a mighty unknowable, the greatest human intellect, could not grasp the power who created the sun, and whom they adored in the Silence, the first intimation of a Supreme Being. No words could express their thoughts. As the physical eye could observe the sun, so it must be the spiritual eye to realise somewhat of the Deity and grandeur of the sun's Creator. The Temple walls depict this adoration in the Silence. Christ is identical with "our Lord, the Sun." Amun Ra, an offspring of the heavenly Maut (mother), "Behold a virgin shall conceive and bring forth Virgo and the Sun God." But as above, so below, and as below, so above.

Embalming the bodies of the dead originated in the knowledge that the body had been the dwelling place of the Divine Essence, and was consequently sacred. To-day these bodies are being exhibited in shows by body snatchers on a wholesale scale. Would those Christians of to-day like to know that the remains of their beloved ones were being exhibited to the peoples of other countries? What an outcry there would be if the bodies of the late King Edward, Archbishops and Cardinals, etc., poets, and writers, were on show to idlers and curiosity gazers. Those Egyptians foresaw this desecration, and did their utmost to bury as securely as possible, but even their dead are not respected.

Pythagoras, Socrates, and other Greek philosophers, although only a few hundred years B.C., found it necessary to "go down into Egypt" to complete their education. To-day Greek philosophers are thought very highly of, and rightly so, but at the same time credit must be given to whom credit is due, and that is to the Ancient Egyptians.

Yet, forsooth, there is this slander made in ignorance of this highly civilised people, and, I think, in those days Spiritualists. To my Jewish friends I would refer them to one of their own race, viz., St. John of Patmos, or the Divine Apostle of the Christians as follows:

In the 13th chapter of the Apocalypse we read of the number of the beast, 666. This is the lower nature in humanity (not any single individual) as so many have endeavoured to bestow that title.

The following Kabalism is to be found in the Apocalypse:

The Conqueror .....	1,000
Intuitively Wise .....	999
The Higher Mind, or nature ...	888
The Cross .....	777
The Lower Mind, or nature....	666
Desire .....	555
Serpent Coil .....	444
Sensuality .....	333

Thus we see the evolution of the soul. To earnest seekers after truth the above may well be seriously remembered.

IGNORANCE buys experience dearly.



### Has Every Form of Life and Activity on Earth a Corresponding Expression or an Exact Counterpart in the Spiritual Realm?

We will endeavour to bring this subject within the range and capacity of your intellects, and though some of our ideas may seem rather crude and perplexing, we will strive to bring all our deductions down to that position which will make them comprehensible to every hearer.

We will, therefore, begin the consideration of this important question by taking cognisance of man as an individual. Man is a centre of power on the earth around which all forms of life revolve. To give you an analogous conception of our meaning, we will direct your attention to the solar system. The sun is the central power of that system, and around that brilliant luminary the lesser orbs revolve, in conformity with the laws of their existence. It is from that central orb they receive the power necessary for accomplishing the purpose of their creation, and so it is in this world of yours. Man is the centre of life and activity, and around him all other forms of life revolve, gathering from him the necessary sustenance to enable them to follow out the grand designs of their Creator. Though the lesser forms of life may seem to have neither part nor lot with man on earth—though it may seem that they are set in battle array against him—though there is a continual conflict raging between him and the lower forms of life, and man is ever seeking to exterminate them, yet they serve a grand and important purpose. Though you may boast of the high state of advancement to which you have attained, yet the very forms of life surrounding you indicate your undeveloped condition, and conclusively show that status of mental and spiritual culture of this your world. Though these lower forms of life unmistakably portray the spiritual condition of mankind, yet there is nothing on the material plane outside man that is real. Everything, except the human spirit, is fleeting, shadowy, and evanescent, but not till you reach the spiritual condition will you be able to adequately comprehend this.

In the spiritual world you will encounter similar conditions as on earth, to a certain extent. If you have partaken freely of the living waters of spiritual truth, if you have bathed the weary wanderer's feet, if you have given the thirsty individual water to drink, and fed the cravings of hunger, if you have thus kindly ministered to those who had it not, your surroundings will be lovely and beautiful to behold. Here you have a central orb of light making all nature glad by his genial power. There, in the higher realm, you will behold the sun of the spirit, whose beams will infuse your spirits with the beautiful effulgence of love divine. You will thus behold the exact mirror or counterpart of the world which you have just left, but it is entirely left to your own choice as to whether you make your surroundings lovely or the reverse.

Go away into the land of the Orient yonder, where every gentle zephyr brings to your senses the sweet perfume of a thousand richly tinted flowers; where the citron groves are oppressed with the spicy odours of a tropical clime, and where everything seems to attain to the highest point of perfection possible on the earth plane. In the spiritual state you will find its exact counterpart, if you be but true to the divine behests of the God element within, but in that highly favoured land of beauty and loveliness which we have referred to, there is no pleasure without its alloy. You are in constant dread of the rapacity of wild beasts of prey, or the wily insinuations of the noxious reptiles which inhabit those regions. There is no unmixed good upon your earth, but in the higher spiritual spheres perfect peace and sweet repose universally prevail. In that abode of unspeakable bliss no deadly reptile can alarm the spiritually minded man when he may have retired for sweet meditation. There is no ravenous wild beast of prey to keep him in perpetual fear and sully his joy, but there are the silent deep waters of the river, reflecting the richness of the foliage adorning the trees upon its banks. There is the gentle stream making sweet melody in your ears, and high above your heads the songsters make the ethereal atmosphere vibrate in glad songs of joy and praise. Nothing can darken or sully your happiness in that supernal clime.

He who has been true to himself will behold the mighty forests waving in the gentle breeze of heaven. There will

be the sacred grove where he can retire to meditate, unmolested by pain or fear, but where everything tends to evoke spontaneous outbursts of love and joy. There is no noxious reptile lurking in the immediate vicinity, for there is no correspondence between his own spiritual nature and such surroundings as these. Nothing of a loathsome and degraded character will assail him, because the outer expression of his thought is of a pure and elevated nature.

But he who has given way to licentiousness while in the material world will be ruthlessly deprived of these exquisite joys of the spirit. You will find him on the shady side of spiritual existence, surrounded by almost every form of life as existing on the earth. The reptile and all the various beasts of prey will not be transported into the spiritual state, but they will be there as embodiments of thought evolved from the spiritual being, and the undeveloped spirit will have them to face, no matter how hideous and horrible they may appear.

The life's thoughts and actions of man precede him in the spiritual condition, and he can no more escape from them in all their horrible enormity than he can cause his own spiritual nature to become annihilated. He may engage in deadly conflict with these monsters, who will never leave him until they are victoriously overcome.

There is the individual on earth who is regarded as a martial hero. He delights in the shedding of blood; his garments are stained crimson with the blood of humanity, and his sword is reeking with human gore. No matter whether it be human or animal, he gives his whole life up to the work of destruction, either slaughtering his fellow creatures by thousands or making perpetual warfare upon the denizens of forest and field. Do you suppose his surroundings will be lovely in the extreme?

Nay, every thought he has evolved takes form and shape in some wild beast of prey. He finds himself surrounded by the lynx, the jaguar, and all those fierce animals that prey upon their fellows. He enters in among the ravenous beasts, and his spirit stands aghast at the limited prospect, yet they are his own offspring. They will remain around him until he shall have overcome his wretched condition and they are driven aside.

Then there is the individual who has displayed all the cunning and craft imaginable. He has ever striven to overreach his fellows by the petty tricks of trade, and deceits, and has ever been the instrument employed to accomplish his nefarious designs. His thoughts take form, not in the representation of the roaring lion or the raging tiger, but the sly fox, the treacherous bear, and all those forms of life which use subtle artifice to secure their prey. Everything which is the embodiment of his thought gives a true picture of his development spiritually.

There is also another individual who is continually at war with his fellows, a coward indeed, he may be, but seeking to be at enmity with his compeers to carry everything off with a high hand, and assume a character which he really does not possess. When he enters the spiritual state his thoughts take the form of animals possessing mighty strength, but which are very easily overcome. He is surrounded by a great herd of bulls, which make his spirit quake within him by their hideous roars, but he must inevitably face his foes, and not till they are completely subdued will happiness dawn upon his saddened spirit. They are offspring brought into existence by his own thoughts and deeds, and he is, therefore, responsible for their appearance before him. They are there for a purpose, and until that purpose is served, they will remain in his thought-sphere.

They will arouse him into activity, and ultimately victory will be proclaimed and the rebellious spirit will aspire to a higher and purer condition of spiritual advancement. As soon as the grosser propensities become subservient to the spiritual power, these obnoxious reptiles and wild animals will disappear, and no longer continue to harass the spirit of the undeveloped being with horrible fears and alarming apprehensions.

Everyone of you here will meet some forms of life in the embodiments of thought when you pass to the spirit-world. If your desires have been "of the earth, earthy," these dreadful monsters will bar your pathway to the supernal realm of joy and peace. Though you may seek to avoid them by entering some by-pathway, fondly hoping to pass on unmolested, it will be all in vain. You will be obliged to



battle with the enemies of your own making, and be assured the victory will not be immediately obtained, for it is much easier to subdue your animal propensities while on earth than it is to become extricated from their terrible influence in the spirit world.

You read of the horrid scenes enacted during the period of history when the martyrs were cast into the arena, to do battle with the wild beasts set at liberty to devour them, but this is a mild form of punishment in comparison to the conflict with our thoughts in the spirit spheres. On earth the beasts can only tear your physical bodies, but in the spirit world the spiritual nature will be lacerated with wounds too terrible for the spirit to contemplate without feelings of horror and dismay. The spiritual horizon becomes overcast with the mantle of despair, and the glare of these monsters will assail the delinquent individual, making the very fibres within him shudder at the appalling sight.

Think not that you may pass for an average person for goodness and piety, and suppose that because you have succeeded in hiding from your fellows on earth the true condition of your spirit, that you will be able to assume the mask of hypocrisy in the spirit world, for there is no possibility of escaping the inevitable result which far exceeds in magnitude what we have tried to depict. On earth you may meet the lower forms of life, and, by the exercise of your will, cause them to fly from you, but it is not so in the spiritual state. They stand undismayed before you, and will contest every inch of ground before they are completely subdued. When they surround you in that condition, they are a thousand times more fierce than in the material world.

Some of your eminent divines anticipate a state of things when this earth will be turned into a paradise for the children of God, when the lion shall lie down with the lamb, and perfect harmony shall be established among the nations of the earth, but we declare as long as there exists anything unwholesome, foul, and destructive to animal or vegetable life, there is sufficient indication that the human race is not advanced to that spiritual degree which would warrant the realization of such an optimistic result. Though civilization is seeking to exterminate these lower forms of life, as if one individual falls a victim to his animal propensities, so long will these animals continue to exist.

Then ever be on the alert and seek to subdue the carnal propensities of your being; be armed with the sword of the spirit to overcome these, your deadliest foes. Let the spiritual stream from on high flow into your souls; banish evil far from you, and strive to live a life here so that when you ascend to the spiritual realm you may be surrounded by all that is lovely, beautiful and sublime, and that you may be so is our earnest desire and fervent prayer.—The guides of Mr. S. de Main, 1882.

### A Vision from the Silence.

I SEEMED to see a city set on a hill, the summit of which was crowned with a glorious temple. The hill was very high, the ascent very steep, the ways that led up very numerous and varied, but at a short distance from the summit they all met, and merged into one broad path leading up to the portals of that vast and beautiful temple.

The gates stood open. Sounds of wondrous harmonies throbbed on the air. The sweet fragrance of flowers mingled with incense was everywhere perceptible. The perfumed air was throbbing with pulsations of praise, exultation, sweetest modulations and harmony. Exquisite colours of every hue blended in one harmonious whole.

I caught the echoes of the song written "Enter into His courts with thanksgiving, and into His courts with praise." "In Thy temple shall all things speak of praise." "Unto the Father, by all honour, majesty, power, praise and thanksgiving for ever and ever, Amen." And the mighty harmonies rolled up, and the fragrance ascended, and the worshippers bowed low in adoration to the One Supreme.

They had come from many lands, by many ways, to the All-Father, who says, "All paths are mine, and lead to Me," and "All ye are brethren." And I saw beyond that

vast outer hall of worship inner courts to be entered by initiation and discipleship, leading ever upward and onward to unknown heights of bliss "from glory unto glory, and from strength to strength." There I learned the distorted narrowness of our own earthly vision, who would have all to imbibe our own little cramped, imperfect, limited views of the Great Truth, the All-Father, and condemn those who do not fall in with them, forgetful, that even in material things, the same food does not suit or agree with every palate or digestion. What is suitable for a strong man will disagree with a tender babe.

"Milk of the Word," the Apostle said, "for the babes in Christ; strong meat for those who can assimilate it." "He that is able to receive it, let him receive it."

For all, the outer courts of worship and praise. For the few, who seek and desire it earnestly in every age, from every clime, the inner initiation, the mysteries revealed, the way of discipleship, the fellowship of the Holy Ones.

And I learned there are no "brethren" as we vainly imagine, but in all nations he who truly seeks and serves the One Father according to his faith is accepted by Him, Who will have all men to be saved and come to the knowledge of the truth. Hear ye, and understand a beautiful saying from an Eastern Scripture, "On whatsoever road a man approaches Me, on that road do I welcome him, for all roads are Mine."—FRANCESCA.

### Continuity of Revelation.

THE scriptures (writings) of the various religious systems throughout the world are more or less incomplete, and comprise selections from material partly of an historic and in various degrees divinely inspired character.

In the case of the Jewish scriptures it is recorded that there were some hundreds of minor prophets (or seers) of whose writings or doings no record is included in their scriptures. Later we have the writings of the Apocrypha, received by some Christians but rejected by others as uncanonical. Jesus himself is said to have reminded his disciples of there being many things he could not tell them at that time, promising to do so subsequently.

The errors in translation from the original writings and the frequent revisions of our scriptures, with consequent emendations found necessary, are sufficient to indicate the incompleteness of the scriptures. The various interpretations put upon many of the writings, especially those of a symbolical nature, point to the need for further illumination or revelation for their elucidation.

Continuity of revelation in modern days is to be found in the records of many writers, and more recently in those of W. Stainton Moses, "M.A. (Oxon.)", Mrs. Rachel J. Fox, Rev. G. Vale Owen, and others. These writings supplement and in a large measure amplify the teachings conveyed in revelations of past ages, and, judged on their intrinsic merits, are equally uplifting in their tendency. The warning that "the letter killeth while the spirit giveth life" is observed in many writings, so care has to be taken not to accept too literally the wording, but rather seek the underlying ideas embodied therein. The idea or the general trend of a message may be, and probably is, impressed on the consciousness of the scribe, who in turn clothes it in our language more or less successfully, according to the scribe's training or powers of perception.

The revealed teachings, considered in association with the great diversity of manifestations of spirit power, can only be rationally ascribed to the origin claimed for them, and collectively, constitute overwhelming proof of being spiritually directed by ministering spirits, evidencing the supremacy of the Omnipotent Spirit, God. As our powers of conception of divine truths are developed, successive revelations will carry us forward, increasing the understanding of the mysteries of life. The example of our elder brother Jesus remains for us to emulate—teaching accompanied by the working of wonders, with the assurance of "where two or three are gathered together in my name, there am I in the midst of them." Revelations from the Christ sphere in spirit life are of frequent occurrence, some of them bearing in the second advent. Watch and pray for his coming.—THOMAS BLYTON.



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FRIDAY, SEPTEMBER 3, 1920.

## The Care of Mediumship.

LAST week we alluded to the warning offered by the Committee of the Lambeth Conference on the "indiscriminate and undisciplined use of psychic powers," and characterised it a wise recommendation. The Bishops make it clear that they have some doubt about the effect of mediumship itself upon the medium. We are quite satisfied that the psychic powers of humanity are the next in the order of evolution, and that, whether we will or not, these psychic faculties will emerge. We even incline to the opinion that much of the present unrest is due to the irritation caused by their struggle into light and air. The spiritual consciousness of the people is coming into manifestation along lines of psychic perception, and we are comforted with the knowledge that if baby man is cross and irritable during the process of cutting his teeth the provision of a dental outfit is essential to the mastication of the solid spiritual food which shall supplant the milky pap of creedalism on which he too long has been fed. What humanity wants to-day is not warnings against cutting its teeth, but rather careful nursing through the process, and gum rings to practice on, that the teeth may emerge quickly and naturally. It is folly to pronounce destructive warnings against a rising tide. It is wisdom to provide and maintain suitable channels to regulate its orderly flow.

Let it be at once acknowledged that mediumship, as a part of the order of nature, is a new thing to the Western mind. The difference between Modern Spiritualism and the Ancient consists in the fact that the latter was looked upon as miraculous—as something outside the regular order of nature. It was obtained by the special favour or interposition of God, or as the hallmark of His approval of specially favoured messengers. Biblical teaching infers that it was granted to holy men as the mark of their high calling—though a close analysis of the lives of some of them—Moses, David, Peter, and others, show that they had their fair share of human failings. It has been left to Modern Spiritualism to show that psychic susceptibility is inherent in humanity, irrespective of race or creed. That it is the free gift of God to humanity in the same way as musical, artistic, engineering, or any other form of supernormal ability. That it varies in different individuals, both in its quantity and quality, merely extends the parallel.

If this is so, then it follows that supernormal faculty is at present in the budding or infantile stage of its development, and needs careful nursing in order that it may reach a state of healthy adolescence, and for this reason we would utter a warning against the indiscriminate use of mediumship under all or any conditions. Quite recently we had a letter from a Rev. gentleman who desired an introduction to a materialising seance. We replied asking what qualifications he possessed for the examination of this subtle

phenomenon. His answer showed that he had read a few books, but had never been in a seance of any description in his life. He was persuaded that "there was something in it," but he wanted to see for himself, in order that he might come to a conclusion.

He could not see that he was totally unfitted by lack of experience either to observe or pass an opinion upon such phenomena even if they had been produced, and we fear we offended him by telling him that under no circumstances would we help him to this class of seance until he had first observed lesser phenomena. We assert (and are confident that the most experienced mediums will support us) that the greatest danger in the exercise of mediumship is that which arises from unsuitable sitters. The attitude of the police spy is typical. A man or woman with no other intent than to lay a trap and get a case visits a medium or attends a seance. Often we are sure there is the set determination to twist anything said or done to the medium's discomfiture, deception, cunning, and animosity fills their mental atmosphere, and the seance is a fiasco. Who could expect otherwise? This is not, however, the whole of the evil the poisoned mind reacts upon the "psychic," and for hours, perhaps days, there is a psychic disturbance which refuses to be subdued, and, unless the mediumship is strongly established, there is a shock to the psychic faculty which may take months or years to outwork.

Or again, we have known the individual who came straight from the public-house to the seance room, and whose breath and hilarity quite upset the seance. Doubtless, many a man has had his whisky and soda before going to church and taking Holy Communion, in which case the psychic effort is ignored, because it is unknown and does not produce a traceable connection between cause and effect, but amidst the subtle forces at work in the seance room a noticeable effect is produced, which is detrimental to the whole proceedings. Against such people entering the seance room a grave warning is necessary. It undoubtedly harms the medium, and in some cases we believe has led our psychics to drinking habits. We make no apology for such a statement since the converse is equally true. A seance conducted in a spiritual atmosphere, with clear-minded people, produces better results—given the same quality of mediumship—and in addition is a spiritual stimulus to the medium, and leaves behind it the minimum of psychic exhaustion. The time is coming when, with larger understanding of the laws of psychic phenomena, we shall demand some qualification on the part of the investigator. When we are as keen to ask "What sort of a sitter is he?" as we now are to know "What class of a medium is he?" we shall obtain a higher standard of reliability in psychic phenomena.

We strongly urge young mediums to be careful who they sit with, and in the early stages of development to fight shy of public presentation and promiscuous seances with unknown sitters. There are many pitfalls in a mediumistic life, and the gravest of them arise from sitting in unsuitable surroundings with unsuitable people. The HOME is the best nursery for mediumship, and the best friend of a young medium is the kindly critic.

In echoing the warning of the Lambeth Conference against the indiscriminate use of psychic gifts may we urge the necessity of care against the gaping crowd of mere wonder-seekers, who too often will pay high prices to attend seances, but whose last thought is their own fitness for such gatherings. The folly of rushing young clairvoyants to the public platform before their powers are solidly grounded has ruined many a promising medium, and presently we believe Spiritualists will demand better results than we are getting to-day, and will secure them by giving psychics better conditions under which to labour. Let us remember that this is the most sacred thing under heaven, and do something to make it indeed a Holy Communion, indulged in not merely to satisfy the questionings of men's minds, but to minister to the growth of the soul, and quicken the spiritual life within. Psychic faculty is the enlightening fingerpost pointing the road to the uncharted city of spiritual attainment.

A TRUE Christian carries his own burdens, and never tries to put them on the back of another.



## CURRENT TOPICS.

THE Harvest Festivals will soon be in full swing, and reports from most quarters give us reason for deep thankfulness.

In voicing our thanks to the Giver of all let us not forget the faithful souls who laboured and strove by ploughing, sowing, weeding and reaping to harvest the crops, and the men of brains and muscle who have manufactured and brought to our doors the necessities of life. Would that men would learn that all labour for man's fellows is spiritual service for which Eternal Love has given us powers and imposed responsibilities.

THE very attitude of gratefulness is a form of spiritual exercise which benefits those who cultivate it. The man who does a good turn for his fellow is rewarded when he sees the gratitude of the individual benefited thereby. So that, like mercy

"It blesseth him that gives and him that takes."

In everyday life, the polite and sincere "Thank you" greases the wheels of human sympathy, and we who realise the dependence of the seen upon the unseen can attach a deep and wide meaning to the thanksgiving of the harvest, for we include therein the denizens of earth and heaven, all of whom work together in accordance with natural law.

THOUGH there is much of discord in present day life, there are also evidences of progress, of the struggle for fuller life. Amidst it all we retain our optimism, for we never knew a dead horse kick—the very kick is a sign of life and action. Spiritualists have especial reason for thankfulness, since the "movement of the angels" grows apace. Let our harvest festivals be hearty, and let them mean something more than a full offertory bag. Let there be good singing. THE TWO WORLDS Hymn Sheets provide a selection of favourite hymns.

"POPULAR Science Siftings" of August 10th printed a good article over the signature of "Marcus," whom we think we can identify, in which he lucidly and dispassionately combats the argument of Dr. Brill, who, in a previous issue, had explained (?) the whole of Spiritualism by a limited form of subconsciousness. Since "Marcus" quotes facts, we think Dr. Brill will find it difficult to reply.

OUR dear friend subconsciousness is a useful whip, chiefly because every opponent who uses it applies a different meaning to the word, and is careful to avoid definition, whilst to many even in our own ranks it is something like "that blessed word Mesopotamia" was to the old lady—an unknown quantity, and hence to be feared and endowed with miraculous powers. By one "mental gymnast" and another, it has been credited with such wonderful powers and abilities that we are seriously thinking of scrapping the whole of our normal mentality, and the use of our subconsciousness alone becoming a super-natural. We hesitate, because the critics might then say we are "possessed," or that we might be Shakespeare, Bacon, Newton and the twelve Apostles reincarnated in one person, and we shrink from such greatness.

"THE Lowlands of Heaven" is Vol. I. of the Rev. Vale Owen's Automatic Script, which appeared in the "Weekly Dispatch." Vol. II will be published in October next. The book is selling well, and presents certain features of spirit life as they might well appear to certain classes of people, and may be obtained from this office at 6/6 per volume post free. It has excited tremendous controversy. Some folk hail it as unadulterated truth, whilst others doubt its value as a guide to spirit realms. The true estimate probably lies between these two extremes.

### Individual Opinion.

WHILST automatic writing of itself is probably the least reliable form of spirit communication, since it renders itself liable to interference and bias, both from the mind of the medium and earthly causes extraneous to him, it is none the less true that the only individuals entitled to speak definitely concerning the spirit world is the individual who lives there. Opinion and experience differs there as here, and any band of spirit people can only speak within the limitations of their knowledge. We would not be satisfied with any account of life on earth written by any one man. It could not be full and accurate in all its details, but it may well be a perfectly true account of life as that man knew it. The same principle applies there.

### Comparison leads to Knowledge.

ANY individual can only speak of life as he knows it, and since in large measure we make our own lives, our experiences will vary. Many writers considered and compared enable one to judge the life of a foreign country, and if we are ever to know what spirit life is like we must adopt the same course. No one spirit can tell us, but from the careful collation and comparison of various accounts we shall presently ascertain the broad outlines of that life. Hence, such a book should be read and studied. If this world is large and varied in its activities, we may be sure that the next is vastly more diversified than this.

### The "Doyle" Luncheon.

AN excellent photograph of the company assembled at the luncheon given in honour of Sir Arthur and Lady Doyle has been produced by Messrs. Fradelle and Young, High Street, Notting Hill Gate, W.11., which forms a permanent reminder of this pleasing function.

## What Constitutes a Spiritualist and What Constitutes a Medium.

ADOPTED BY THE AMERICAN NATIONAL SPIRITUALIST ASSOCIATION CONVENTION OF 1914.

1. A Spiritualist is one who believes as a part of his or her religion in the communication between this and the spirit world by means of Mediumship, and who endeavours to mould his or her character and conduct in accordance with the highest teachings derived from such communion.
2. A Medium is one whose organism is sensitive to vibrations from the spirit world, and through whose instrumentality intelligences in that world are able to convey messages and produce the phenomena of Spiritualism.

ALL things live. All things are forms of life. All things have their varying periods of physical form. They come and go. Life is a constant inception from the inner; a budding into the outer, a flowering, a fading, a withering, and a returning to the within. All things always did live; all things always will live, but not in the same form.—J.F.P.

A GOLDEN STORY—READ IT.—Every life is a golden mine. Work it. Every opportunity is a nugget. Dig for it. Every kind thought is a grain of gold. Seek it. Every good deed is a new lode. Follow it. Every smile is a golden ray. Project it. Every cheery word is a link of gold. Weld it. Every honest endeavour is a gold bond. Get it. Every true friend is a vein of gold. Look for it. Every good intention is a new shaft. Open it. Every pure aspiration is a field of gold. Grasp it. Every unselfish life is a golden light. Enjoy it. Every right desire is a key of gold. Fit it. Every moment is a gold dollar. Earn it. Every good story is a chain of gold. Make it. Every appreciative word is a golden urge. Tell it. Every pure inspiration reflects the colour of gold. Absorb it. Every good work is a monument of gold. Build it. Every true hand-clasp has the power of gold. Use it. Every unfoldment is an indication of gold. Trace it.—RUSS. H. GILBERT, in "Self Culture."



## The City of Light.

E. P. Prentice.

"There shall be no night there."—BIBLE.

"I shall arrive."—TENNYSON.

LIGHT is the dominant force of the universe. Consequently, being compulsive, all things gravitate to this Divine centre. Davy thought that light was a body, and as such could enter into chemical combination with oxygen and form a compound of light and oxygen to which he gave the name of Phosoxxygen. It is not my province to enter upon a dissertation of this force, I write only of its spiritual aspect as divinely recorded and realised of its manifestation or expression of the infinite power and love of God.

The road to the holy city is oft-times rough and stony, yet, as Tennyson asserts, "we shall arrive." It is an absolute certainty, for the soul cannot die; it is on a divine quest, and whether eventually it rests in the calm depths of Nirvana (as the Easterns suppose), or progresses in individually consciousness, is a baffling problem in spite of much evidence accepted as satisfactorily conclusive.

Man lives in the shadow of his destiny, for "it doth not yet appear what we shall be," but this we know, that the "Divinity that shapes our ends" illumines the path that leads to the Holy City that in "His light we shall see light."

Whatever obstacles we may encounter, however great the temptations that may assail us, all souls gravitate to the divine source of love, light and omnipotence. Though the sky be dark "behind the clouds is the sun still shining." If briars and thorns spring up in our pathway, the beauteous uncultured amaranths await us in God's radiant paradise, and even now the breath of fragrant roses is wafted to us from the eternal shore, sweetening our sorrows and lightening our labours. Tears may cloud for awhile the heavenly vision, yet we know that God will wipe them all away. Let us go forward, then, trusting His constant grace, assured that we shall see of the travail of our souls and be satisfied.

"O, heart of God, bloom soft,  
And with the rose expand;  
That mourners may thine essence breathe,  
And grasp love's outstretched hand.

"O heart of God arise,  
Laugh in the sparkling rill;  
Give the glad sunshine of Thy smile  
To flowering vale and hill.

"O, heart of God sublime,  
Arouse the sleeping soul;  
Thou art the way, the truth the life,  
And love's illumined goal."

## A Vision.

IN these days, when the whole world is suffering from the after effects of the war, it is a source of great joy and gladness to note the ever increasing interest in psychic matters which has been aroused among all classes far and near. Even those who are apparently very little interested in the serious aspects of life are forced to admit that there must be "something in it." I have had one or two very remarkable experiences of thought transference and prevision, but some few months ago I had a most wonderful vision. Briefly, here are the facts.

One morning after breakfast I thought I would like to go a few steps in the garden, in which there were a few very tall shrubs, almost trees. I stood near one and all at once it was enveloped in a shroud of golden glory; trunk, boughs, and each leaf was aflame with unspeakable and transcendent beauty (the sun was not then shining). I was transfixed to the spot and filled with intense joy. After about five minutes the brilliance gradually faded, and then quite suddenly a large star fell from the top; another and yet a third fell at my feet; then each star went before me into the house, and the vision was over. I could not help thinking of Moses and the burning bush. Some folks thought it might be a forecast of some special

happening, but nothing unusual has occurred. I may add that I was not thinking of any spiritual matter at the time. To me it was a foretaste of Heaven. Can anyone explain.—N. V.

## On Spiritual Instinct.

T. B. T. Earle.

THE camel in the desert, with its peculiar animal instinct, knows long hours before of the rain that is to fall. The Arabs base their preparations on that sure weather authority.

Some days ago I saw a heifer pulling at the chain which kept it secure. It danced and made strange movements as if under a spasm of joy. I thought it was ill, but a man told me "It smell de rain. Is so wid cattle." And soon after we had a delightful shower.

There is unerring animal instinct to be observed in the life of what we are pleased to call the lower orders of creation. There is a kind of grass in the prairies of South America which is affected by the sound of wild horses hundreds of yards away. The blades of that sensitive grass draw in at the sound of danger and remain flat and folded until the crushing thunder of a hundred hoofs is no more. Soldiers in the recent war did the same thing. As soon as they heard the sound of shells, just like the grass of the prairie, they drew in or fell flat for protection.

There are flowers which carry drooping heads in the night, but even before the suggestion of the first streak of dawn in the east, they lift up their cup-like petals in confident expectation of receiving their share of the glories of the morning.

Thus there is vegetable instinct, or something of the kind, which should go by another name. Shall man, then, be so blind, so materialistic, so impervious to moral vibrations and spiritual sensations as not to be able to see coming joys and delights? We need spiritual instinct to inspire us with the courage of high expectations. Some of us, thank God, have our faith anchored in the infinity of the future, and though we cannot see our "Pilot face to face" we know that the Pilot is Progress. And there are times when we, too, who have faith in the future, do excel the instinct-capacity of the camel, the heifer, the prairie grass and the flower.

Although we might not be able to analyse or tabulate our reasons for so doing, although we might not be able to prove it as we demonstrate how two and two make four, there are times when we feel deep down in our inner selves the reality of coming joys and happiness. Man, by unerring spiritual instinct, knows of the coming of the healing rain in the nature of new social orders for the upliftment of humanity; and all down the lists of the ages the inspired minority of mankind have often unfolded and held up the cup-like petals in precise anticipation of the neighbouring daybreak of liberty.

Man has been built on the frame of the soul. Man can go higher than the high expectations of the mere instinctive capacity of his spiritual powers. For he can arrest the cross-purposes of ugly circumstance and think things of beauty into being.

We are greater than the camel, for we can will the rain of blessings, and not only expect it as a something with whose coming we have nothing to do; and we are greater than the flower, for under oppression, or sorrow or failure, we can lift our drooping heads and will the glories of the morning to be our ready experience in the blackest midnight.

THE mystery which surrounds those seeking divinity begat superstition, which is the mother of creeds.

ARGUMENTS and persuasion may take us into the halls of Congress, but we cannot get to heaven by these means.

THERE are many people who, on seeing a phosphorescent clock face, would make oath that the clock was on fire.

THE love of money is so intense in the present age that we destroy the business that produces it; we kill the goose that lays the golden egg.



## Psychic Photography.

### Mr. W. Hope at Manchester.

ON Tuesday, August 24th, at the Milton Hall, Eccles, Manchester, Mr. W. Hope, of the famous Crewe Circle, delivered his celebrated lantern lecture on "Psychic Photography" before an interested and appreciative company.

Mr. E. W. Oaten, as chairman, had great pleasure in introducing the lecturer, and alluded to the wonderful results obtained at the Crewe Circle. Considerably over 1,000 investigators had visited the circle, the majority bringing their own plates, and many their own cameras, and never a word of criticism had been raised by those who had personally conducted the various experiments. On the other hand there was a class of individual who had never devoted five minutes to the study of the subject, or tried a single experiment, who were loud in their assertions of fraudulent manipulation. He (the speaker) had personally investigated the phenomena at Crewe. He had been allowed a free hand, and he had no hesitation in saying that under the strictest test conditions he had secured results which could only be described as psychic effects showing intent and purpose which were beyond the power of the mediums or investigators to normally produce. There were several people there to-night who had conducted similar experiments—including Mr. Albert Wilkinson—who had fifty years experience as a professional photographer, and who would be prepared to corroborate that testimony. The Society for the Study of Supernormal Pictures had conducted experiments not only at Crewe, but at places of their own choosing, and they were convinced that whatever might be the explanation of the phenomena, the effects were abnormal psychic efforts, and Mr. Hope and his colleague, Mrs. Buxton, had ever been willing to submit to any safeguards suggested.

Mr. Hope said that these effects were often talked of as spirit photographs. He generally avoided the word "spirit" in this connection as it was a term which was difficult of definition. No one could say what spirit may actually be. He preferred to refer to the abnormal effects as "psychic extras." For some sixteen years they had been getting these results, and he was largely indebted to the late Archdeacon Colley and William Walker for their guidance and direction.

Some seventy slides were shown, including Sir William Crookes, with an extra of his wife. Sir A. Conan Doyle with his son. Lady Lodge with "Raymond." Lord and Lady Glenconner and other notabilities. In many cases photographs were shown which had been taken during the lives of certain people, and compared with the extras obtained at Crewe, and clearly showed the portraits had been obtained which were recognisable likenesses of deceased persons. A number of letters bearing testimony to the identity of the "extras" were thrown upon the screen.

Some of the abnormal results portrayed the recognised faces of people who had never during earth life submitted themselves to the photographer. Several of the slides showed written messages in the recognised handwriting of deceased persons obtained on plates which had never been exposed through the camera, simply held between the hands for a few moments and then developed. During the evening several of the audience rose and bore testimony to the genuineness of the pictures on the screen.

Altogether a most interesting evening was spent, to which Miss Gertrude Holliday contributed a pleasing solo. An expression of thanks to the lecturer was which loudly applauded closed the proceedings.

We are glad to hear that Mrs. Imison (Nurse Graham) has taken up her work again after her sad bereavement. We trust that her days of usefulness may be long extended.

Produce light for others to read by if you can do nothing more, for by doing this small bit you will better the world you are living in, as well as the world to come.

No man has the power to produce pleasure at will, or to prevent it when it comes. From whence comes our pleasures and our pains?

## CORRESPONDENCE.

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

### THE BRITTEN MEMORIAL.

SIR,—I beg to gratefully acknowledge on behalf of the Trustees receipt of the sum of 10s. for the Memorial Fund from Mr. P. Enson, of Upper Norwood, London, who, though an investigator of a very few months, realises "the urgent need there is for the help that only well developed mediums can give." In his opinion most public medium workers are over-taxed, and great strides forward could be made if Spiritualists would unite in a concerted effort to establish an Institution where public workers could be thoroughly trained for the highly important and onerous duties that devolve upon them.

This great need has been repeatedly urged and emphasised in the columns of this paper, because the importance of public mediumship cannot be over-estimated if it be efficient, but unfortunately there is an undeniable lack in this respect, which is much to be regretted.

The Britten Memorial has for one of its chief objects the provision of facilities for training mediums and fitting them for their extremely important work, and the Trustees appeal to the whole body of Spiritualists to aid them in establishing the school of the prophets that was so keenly desired by Mrs. Emma Hardinge Britten, who understood and sympathised with public workers.

Donations will be thankfully acknowledged by

A. W. ORR, Hon. Sec.

2, Wilmington Gardens, Eastbourne.

### The Only Way to Prove the Existence of Spirits.

AN American Journal has a noteworthy and extremely valuable authorised interview on the above topic with the late Prof. James H. Hyslop by Mary B. Mullett. Among many other good things Dr. Hyslop says:

There is only one thing that should make us believe in the existence of spirits. That is, for them to give us proof of their personal identity. And the only way in which this personal identity can be proved is for an alleged spirit to tell us facts about himself when he was alive. Information that pretends to be about the future world is no proof at all, because you cannot verify it now. Information about this world is no proof that it comes from a spirit—unless the spirit identifies himself.

This is the reason why the scientific investigator pays special attention to trivial statements in alleged spirit communications. For these are the things he can try to verify. And these are the things which, if they are verified, help to prove the personal identity of the spirit.

For example, suppose you go to a medium and she tells you that your father wishes to communicate with you. If she then launches into an account, supposed to be coming from your father, of conditions in the next world, you have absolutely no evidence that your father was present. No matter what you are told about the next world, you cannot check up the information and prove that it is true! You do not know anything about the next world.

If his alleged spirit tells you nothing else, you have no proof that he had anything to do with the performance. He must tell you things about this world, and about his life in this world, so that you can prove that they are true, and that they could come only from him.

THEY who mind their own business can never become dishonest.

If we would succeed in material things, we must be master of circumstances, and not allow circumstances to be master of us.



## 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.

#### BATLEY CARR.

ON Sunday, August 22nd, Mr. J. H. Baldwin, of Leeds, conducted our anniversary services. In the afternoon his subject was "Beware of the dogs," and in the evening "Are Spiritualists the revilers of religion?" The addresses were instructive, and of much educational value, and were enjoyed by all.

#### BRISTOL.

THE Bristol First Spiritualist Church, Dighton Hall, Dighton-st., had a special visit from Mrs. T. Tims (D.N.U., Cardiff) who addressed meetings on Sunday morning and evening, August 14th, which were greatly appreciated by all. On Monday afternoon she also conducted a meeting for ladies. Her mission closed on Monday night with a lecture illustrated with drawings on the "Human Aura." Her grasp of the subject was very pronounced. Her delineations at the close of the lecture were very fine, and several testified to their accuracy.

#### BRISTOL.

MRS. FAIRCLOUGH SMITH, of London, who rendered such splendid service to our church last month, and who has just been spreading the glorious truths of Spiritualism through South Wales, paid the Universal Spiritualist Church a visit recently. In the morning she gave a very fine trance address, and in the evening an inspiring address to a thoroughly interested and appreciative audience. At the close of the evening service Mrs. Smith conducted a most powerful healing service, from which we are sure great good will result. Mrs. Smith has promised to visit us again before the end of the year, when we are hoping for another good time. Mrs. Miles Ord presided at each service.

#### BRISTOL: UNITED.

THE Ladies' Guild of the United Spiritualist Society held their annual outing on Wednesday, August 18th. Wells and Cheddar being selected, a start was made from Providence Hall at 2 p.m., and although it was raining, the spirit of the party was not damped. Arriving at Wells at 3 o'clock, a visit

was made to the Cathedral, where a happy time was spent, after which we stater for Cheddar arriving there at 4-30, a splendid tea being provided at the Valley Hotel. After viewing the Caves and rambling round a start was made for home. Before leaving we gave three hearty cheers for Mrs. Seager and Mrs. Roberts, who so ably organised the outing. We were glad to have the company of Mr. Seager, who did all he could to make everything bright and happy.

#### BRISTOL: UNIVERSAL.

MRS. BROOKS, of Birmingham, again conducted week-end services at the above church, and the meetings were a great success. On Sunday evening she spoke to a packed house on "Those who love me will help my sayings," and, during the course of her eloquent address, went to show that, as there were sensitives in Christ's day and the past and future foretold then, the same was possible to-day. Her address was listened to with the closest attention. On Monday evening Mrs. Brooks spoke to a large audience on "The philosophy and phenomena of Spiritualism." At each service clairvoyant descriptions were given, and in nearly every case recognised. We are looking forward to Mrs. Brooks' next visit at the end of the year, and wish her God speed in her glorious work. Mr. A. Lewis, President, presided.

#### CARLISLE.

MRS. IDA L. GLENN, of Wakefield, paid her first visit to the Carlisle Spiritualist Church, when she was listened to by very large and appreciative audiences. The addresses were of an outstanding order, the subjects being dealt with in a very able and scientific way. "Are we (Spiritualists) up against the teachings of Christianity," was the subject of discourse on Sunday, which met with much applause. On Monday evening the lecture was on a quotation culled from the Greek philosopher, Epictetus, viz., "I cannot escape death, but cannot I escape the dread of it?" which was dealt with in quite an unique manner, the poetical quotations being very good and applicable.

#### PLYMOUTH.

At the Oddfellow's Hall, Morley-st., on Wednesday, August 25th (the President, Mrs. Trueman in the chair) the members held an "at home." Tea and biscuits were provided for all. We had with us for the last time Mrs. Croft, of America, who has been a valuable help to us during her stay in the town. She has been unstinting in her work for us, and her very fine clairvoyance has given pleasure and comfort to many. She has endeared herself to many during her stay here, and when she sails for America on August 28th she will take with her the good wishes of all with whom she has come in contact. We took this opportunity of making two presentations: one, a grey suede handbag to Mrs. Croft, as a token of our esteem and our appreciation for her good work, and the other, a leather purse containing notes and silver to our beloved president, Mrs. Trueman (collected by members and friends), to try in a small measure to show how we value her splendid work amongst us. God grant that both these ladies may be spared many years to carry on their good work. After suitable replies Mrs. Croft gave clairvoyant descriptions and helpful messages, and the singing of "God be with you till we meet again" brought to a conclusion a very successful evening.

#### CHESTER.

ON August 18th, Brook-st. Society held their grand bazaar and social evening in support of their building fund. The day passed off to the entire satisfaction of everybody, both events being a huge success, and placing a substantial sum towards the erecting of a new church. Thanks are due to Messrs. Harris, Ellis, Burnham, Norris and Jones, also Mesdames Dodd, Harris, Burnham, Wilcox and Norris for their labours at the bazaar, and the choir and their friends who gave us such a splendid musical programme in the evening.

#### HEMSWORTH.

ON Sunday, August 15th, we held a successful flower festival in our church, which was beautifully decorated with flowers, the gifts of members and friends. The speaker for the occasion was Miss Fitzpatrick, our own gifted young speaker, who spoke to crowded audiences at each service. The subject on Sunday evening was "God, spirit, man," which she dealt with in a remarkable manner. Clairvoyance at the after meeting was also very good. After the afternoon meeting on Monday the flowers were given to local hospitals for distribution in the wards. The festival was in aid of our renovating fund.

#### SHEFFIELD: ATTERCLIFFE.

THE Attercliffe memorial service to Brother W. Hunt, Mr. J. O. presiding, bore testimony to the great yet good work done by him. Mr. J. Webster related many kind things done by Brother Hunt, and spoke of the great help he had received from Spiritualism. Mr. J. K. Jones bore his remarks on "The return of Jesus" as recorded in St. John, and gave present-day facts of the conscious communion with our arisen loved ones, thus confirming that death is the gateway to a fuller and more perfect life. Mr. Lishman favoured us with a solo.

#### GREAT YARMOUTH.

At the Unitarian Church, Middle-gate-street, Great Yarmouth, on Sunday evening, August 22nd, Alderman J. Chaplin, J.P., Mayor of Leicester, gave an address to a crowded congregation on the subject, "Can we prolong man lives after death?" and for an hour the speaker kept them keenly interested in his personal experiences, which to him had been absolute proof that the answer to the truth of the question had been in the affirmative. Mr. G. T. Brown, late President of the London Camberwell Church, presided, and promised that with the help of the Propaganda Committee of the National Union of Spiritualists he hoped during the coming autumn to introduce some of the mediums of the movement who would give these practical demonstrations of the truth of the phenomena that had been mentioned by the Mayor. A number of Spiritualists from other places, staying in the town, made themselves known after the service, and expressed their delight and hoped that by next year a Spiritualist Church would be in actual being.

The collection taken more than met the expense of hymn sheets, bills and advertising.

NOTE.—Will any Spiritualists in, or Lowestoft, Yarmouth or Norwich, or any medium visiting the district, please communicate with Mr. G. T. Brown, 48, Southtown-road, Great Yarmouth, with a view to further public work.



# RUNCORN.

THE first flower service was held in the Runcorn Spiritualist Society on Sunday, August 22nd. The whole service was conducted by Lyceumists. In the afternoon the infant daughter of Mr. and Mrs. Baines was named. The ceremony was performed by Mr. Geo. Brown, and was very pretty and most impressive. The children formed an archway of flowers under which the little one passed to the rostrum, which was converted into a huge bank of ferns and marguerites. Recitations and songs were given by Miss F. Lewis, Mr. J. C. Brimelow, W. Charlesworth, G. Davies, Miss C. Ashley (Bolton). Addresses by Mr. G. Mack and C. Coten. Recitations by Don Campbell, H. Cohen and M. Percival. The evening service was well attended. Misses Nellie Bu Lock, Madge Bancroft and Betty Andrews were responsible for the addresses. Miss H. Jones, N. Bu Lock and J. Campbell reciting, Mr. J. Brimelow and Master G. Fredrick Bu Lock gave two solos, Mr. G. F. Jones accompanied the proceedings. The chair was taken by the conductor Mr. G. A. Mack.

# WHITBY.

FOLLOWING the opening out of a Society in Whitby by the East Coast District Committee of the Y.S.C.C., the interest in Spiritualism is being well maintained by the members of the new Society. On Sunday, Aug. 22nd, Mrs. Hogg, of Hull, Sec., E.C.D.C., visited us, and had a good audience in the evening, whilst she discoursed on "The use of Spiritualism in the world." Mrs. Butley, of Oldham, a visitor, kindly gave clairvoyance in the first meeting. In the after-meeting Mrs. Hogg gave clairvoyance, all of which was recognised.

# WOOLWICH AND PLUMSTEAD.

THOSE who were fortunate enough to obtain a seat at Invicta Hall on Sunday, Aug. 22nd, will long remember the visit of the Rev. B. Mytton, U.S.A., to Plumstead. The hall is a large one, and by seven o'clock all seating accommodation was filled, extra forms being applied to allow further accommodation, and shortly after the service commenced the hall was full. The Rev. B. Mytton delivered a very interesting address, which was followed by many clairvoyant descriptions and spirit messages. The Woolwich and Plumstead Society desire to thank (through THE TWO WORLDS) the Rev. B. Mytton for such an interesting evening, which will long be remembered by all who were present. May her efforts meet with success in the Cause of Spiritualism is the wish of all at Plumstead.

# MEETINGS HELD ON SUNDAY, AUGUST 29, 1920.

**BARBY, Atlantic Hall.** — Mrs. Laura Lewis gave an address on "The will of the soul," followed by successful clairvoyant descriptions. Mr. A. E. Taylor presided.

**BEDWORTH.** — Afternoon, Mrs. Lowe gave an address on "God is love," Evening, Mrs. Ayriss gave an address on "Guide us we pray through life's rough ways." Clairvoyance after each address. Good audience.

**BIRKENHEAD, Hamilton.** — Mrs. Chamberholme gave trance address and convincing tests. Good audience. Mr. R. G. Roberts presided.

**BIRMINGHAM, Aston.** — Services conducted by members of the Society. Short addresses by three members and Madames Jarvis, Jones and Christian. Mr. Bumbay gave very interesting

clairvoyance to good audiences.

**Saltley:** Mr. J. H. Robinson spoke on "Looking from whence cometh help." Mrs. Price gave clairvoyance.

**Small Heath:** The boy medium, Master J. H. Sharpe, gave an address on "The aims of Spiritualism," making it very clear and decisive. His clairvoyance was very clear and good. Mrs. A. Sharpe rendered a solo very nicely, and gave some remarks as to the abilities of this well-worthy boy of Spiritualism in Birmingham.

**BRIGHTON, Athenæum Hall.** — Open circle. Mr. Ernest C. Cager gave an address on "The universal religion," followed by clairvoyance by Mrs. Ormerod.

**BRISTOL, Universal.** — Mr. F. W. Northam, of Cardiff, in the morning, conducted a successful circle and gave an address in the evening to a good audience. Clairvoyant descriptions were well recognised. Mr. Miles Ord presided.

**Dighton Hall:** Mr. E. Spencer (Glasgow) gave addresses. Hall crowded out, which proves that Spiritualism is filling the great need of the people. Mrs. Brake presided. Two WORLDS sold out.

**Providence Hall:** Mr. Craggs, of Cardiff gave addresses. Evening subject, "Self abnegation." Impressing all who listened by the masterly way the subject was dealt with. This was followed by clairvoyance. Mr. Price presided.

**CARDIFF, Canton.** — Mr. and Mrs. Alexandra, of Penarth, conducted very good meeting. Large audience.

**EARLESTOWN.** — Miss Larney gave clairvoyance and a most instructive address. Mr. Atherton presided in the afternoon, and Mr. Davies in the evening.

**EASINGTON LANE.** — An address by Mr. Mason, of Murton, upon "There is no death." Mr. M. Rogerson gave clairvoyance. Mr. Jones presided.

**EASTBOURNE.** — Mrs. G. Heath and Mr. R. Guard gave addresses and Mrs. Mobsell gave clairvoyance. Appreciative congregations.

**HIRST.** — How by pure thinking, righteous living and holy lives we can achieve complete victory over death was made abundantly clear by Mr. Bryden, of Gateshead.

**KIRKCALDY.** — Mr. Thomson, of Edinburgh, gave addresses. Clairvoyance by Mr. Hendry, president. Solo by Miss Brown. Mr. Seath presided.

**LONDON.** — Battersea: Well attended morning circle. Evening, Mrs. Bloodworth gave address and clairvoyance.

**Brixton:** Mr. W. Prior gave an address on "Spiritual co-operation" to a packed audience.

**Central:** In the absence of an announced speaker on Friday, Mr. H. J. Osborn, the chairman, filled the platform, speaking on the Bishop's resolutions, and also answering a number of questions. Solos by Miss Thames.

**Clapham:** Mr. Ella gave a most enlightening address, followed by good clairvoyance by Mrs. Kingstone.

**Croydon:** Address by Mr. P. Scholey Questions answered. — Pros: Sunday next at 11, Mr. P. Scholey. At 6-30, Mrs. Wallis.

**Ealing:** Address by Mr. R. Boddington on "Religion: past, present and future." — Pros: Sunday, Sept. 5th, Mr. and Mrs. Connor. Wednesday, Sept. 8th, Mr. Maskell. Sunday, Sept. 12th, Mr. T. W. Ella.

**E.L.S.A.:** Miss George gave an address, followed by clairvoyant descriptions.

**Fulham:** Morning, circle. Evening, Mrs. Maunders gave an address and clairvoyance. — Pros: Sunday next, at 7, Mr. Thomas Davis. Thursday, Sept. 9th, Mrs. L. Lewis.

**Hackney:** Mrs. A. Jamrach gave an address and clairvoyance.

**Hounslow:** Mr. H. Berry gave an interesting address on "The second coming."

**Lewisham:** Mr. G. Tayler Gwinn officiated at the opening of the new hall and gave an address which was much appreciated by a large audience. Questions were ably dealt with afterwards.

**Little Ilford:** Address on "Love and faith" was delivered by Mr. Ernest Meads to a large audience.

**Manor Park:** Morning, Mr. A. Mead conducted the healing service. In the afternoon, Lyceum. Evening, Mr. F. Thierauf gave an address and clairvoyance.

**Marylebone:** Address entitled "What is the chief duty of man?" by Mr. G. Woodward Saunders.

**N.L.S.A.:** Morning, trance address by Mrs. Brookman, also spirit delineations and messages. Evening, trance address by Mrs. E. Neville and spirit descriptions and messages.

**South London:** Mrs. L. Harvey gave a short address followed by clairvoyance.

**Spiritual Mission:** Morning, Mrs. Gladys Davies spoke on "In my Father's house there are many mansions." Evening, Mr. Ernest Hunt lectured on "The influence of heredity."

**Tottenham:** Mrs. Mary Clempson delivered an address on "Sin" and it attracted all the well manifested interest it fully deserved. Clairvoyant descriptions were also very good and easily recognised.

**LOUGHBOROUGH.** — Miss Coddington of Leicester, conducted our services.

**MEXBOROUGH.** — J. W. and G. Kenning gave addresses to interested audiences.

**NEWPORT.** — Address on "Our inward and outward man" by J. Rosser, president, to an appreciative audience.

**NORTHAMPTON.** — Miss Randall, of Birmingham, gave very good addresses and clairvoyance. Good attendances.

**PAIGNTON.** — Morning service conducted by Nurse Rimbron Jones and Miss Frisby. Evening, address by Mr. Marshall, of Torquay.

**PETERBOROUGH.** — Addresses and clairvoyance by Mrs. Alton, of Derby. Good audiences. Mr. Painter presided.

**PLYMOUTH, Morley-st.** — Mr. W. B. James gave an address on "Love." Mrs. Pearce sang a solo and Mrs. Trueman gave clairvoyance which was well recognised.

**PORTSMOUTH, Temple.** — Both services taken by Mr. Frank Blake, of Bournemouth, who gave addresses and convincing clairvoyance. Collections were allocated to the "Hanson Hey Fund."

**RUSHDEN.** — Mr. H. Tyler, of Northampton, gave addresses and expounded the truths of Spiritualism. Clairvoyance proved that there is no death. Mr. Atherson in the chair.

**SHEFFIELD.** — Attercliffe: Miss Florence Morse visited our Society, giving trance addresses and answering questions from the congregation. Miss Morse also described spirit friends to appreciative assemblies. Mr. Webster and Mr. Bacon presided.

**SUNDERLAND, Monkwearmouth.** — Mr. and Mrs. McKellar, South Shields, conducted services in Co-operative Hall Green -street. Mr. W. Redford presided over good congregation.

**SWADLINCOTE.** — Mr. Brodie, of Burton, gave addresses, also many clairvoyant descriptions. Good attendance.

**PLANCHETTE.** — This is the genuine instrument for obtaining automatic spirit writing; also telepathic messages from your friends. Full instructions given. Price 7/6. To each purchaser a free horoscope given with advice. Send age and birthday. — Address, CHURCHILL, Spiritualist Alliance, 106, Station-rd., Westcliff-on-Sea.



**Society Advertisements.****South Manchester Spiritualist Church,**  
PRINCESS HALL, MOSS SIDE.

SUNDAY, SEPT. 5TH, at 2-30, LYCEUM.  
At 6-30 and 8-15, Mr. J. KNIGHT.  
MONDAY and TUESDAY, Developing  
CIRCLE.

THURSDAY, at 3 and 8-15, Miss  
WALLWORK.

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

SUNDAY, at 6-30.  
SEPT. 5.—MR. R. H. YATES.  
Collections for Hospitals.  
„ 12.—Circle for Members Only.  
„ 19.—Mrs. MARCROFT.  
„ 26.—Circle for Members Only.

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

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

**Collyhurst Spiritual Church,**  
COLLYHURST STREET.

SUNDAY, SEPT. 5TH, at 10-30, LYCEUM.  
At 3, Open Circle. At 6-30, Service;  
At 8, Mrs. IRONS.

MONDAY, at 3, Service. At 8,  
Miss SANDIFORD.

SUNDAY, SEPT. 12TH, LOCALS.

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

SATURDAY, SEPT. 4TH, at 7-30,  
OPEN CIRCLE.

SUNDAY, SEPT. 5TH, at 6-45 and 8-15,  
Mrs. KNOTT.

TUESDAY, at 8-15, Mrs. RENSHAW.  
THURSDAY, at 8-15, Mrs. SHAKESHAFT.

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

SATURDAY, SEPT. 4TH, at 7-30,  
OPEN CIRCLE.

SUNDAY, SEPT. 5TH, at 3 and 6-30,  
Mrs. APPLEBY.

MONDAY, at 3 and 7-45,  
Mr. RIDGEWAY.

WEDNESDAY, at 7-45, Mrs. GARSIDE

**Openshaw Spiritualist Society,**  
LOCAL BOARD BUILDINGS.

SUNDAY, SEPT. 5TH, at 6-30 and 8,  
Mrs. ELLIS.

TUESDAY, at 3 and 8, Mrs. IRONS.  
THURSDAY, at 8, Mrs. LOMAS.

**Pendleton Spiritualist Church,**  
FORD LANE.

SUNDAY, SEPT. 5TH, LOCALS.

WEDNESDAY, at 3, LADIES' MEETING.

THURSDAY, at 8, Mrs. SHEARSMITH

SUNDAY, SEPT. 12TH, Mrs. BRIGGS.

**Bury Spiritualist Society,**  
44, KING STREET.

SUNDAY, SEPT. 5TH, at 3, 6 and 7-30,  
Miss BIRKETT.

WEDNESDAY, at 3 and 7-45,  
Mrs. PARKER.

THURSDAY, at 7-30, MEMBERS' CIRCLE.

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

SUNDAY, SEPTEMBER 5TH,

MISS MARY MILLS.

Subject, "Joseph."

CRYSTAL GAZERS from 5/11 each.—  
ANTIQUES, 35, Shudehill, Manchester.

**Society Advertisements.****Brighton Spiritualist Church,**  
ATHENAEUM HALL, NORTH ST.  
Affiliated to the S.N.U.

SUNDAY, SEPT. 5TH, at 11-15 and 7,  
Mrs. A. DE BEAUREPAIRE.

Trance Address.

Lyceum at 3.

WEDNESDAY, at 8, Mr. F. CURRY.

**Brighton Spiritualist Brotherhood,**  
OLD STEINE HALL, 52A, OLD STEINE.  
Affiliated to S.N.U.**SERVICES:**

Sundays at 11-30 and 7. Lyceum at 3.  
Mondays and Thursdays at 7-15.

Tuesdays at 3.

Healing meeting, First Wednesday in  
every month at 3.

SUNDAY, SEPT. 5TH, at 11-30,  
HEALING SERVICE.

At 7, Mrs. ORLOWSKI,  
Address and Clairvoyance.

MONDAY and TUESDAY,

SEPTEMBER 6TH & 7TH,

Mrs. ORLOWSKI.

Clairvoyant and Psychometry.

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

SUNDAY, SEPT. 5TH, at 11-15 and 6-30,  
Mrs. GRACE PRIOR.

MONDAY, SEANCE.

WEDNESDAY, PUBLIC CIRCLE.

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

SUNDAY, SEPT. 5TH, at 11-15,  
CIRCLE SERVICE.

At 6-30, Mrs. MILLARD.

THURSDAY, at 8-15, Rev. B. MYTTON,  
of Chicago.

SEPTEMBER 18TH, 19TH, and 20TH,  
Mr. SUTTON, of Sheffield.

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

SUNDAY, SEPT. 5TH, at 3, LYCEUM.  
At 7, Mrs. A. BODDINGTON.

Address and Clairvoyance.

SUNDAY, SEPT. 12TH, Mr. G. R. SYMONS  
CIRCLES: MONDAY, 7-30, LADIES.

TUESDAY, at 8, MEMBERS. THURSDAY,  
at 8-15, PUBLIC.

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

SUNDAY, SEPT. 5TH, at 11,  
Mrs. E. M. BALL.

At 6-30, Mr. H. J. OSBORN.

SUNDAY, SEPT. 12TH, at 6-30,

Mrs. E. MARRIOTT.

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

SUNDAY, SEPT. 5TH, at 11,  
Questions Answered by SPIRIT CONTROL

At 3, LYCEUM. At 7, Mr. E. W.

BEARD.

FRIDAY, at 8, Meeting for Enquirers.

SUNDAY, SEPT. 12TH, Mr. R. BODDING-

TON.

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

SUNDAY, SEPT. 5TH, at 6-30,  
Mrs. CROWDER.

MONDAY, at 3, LADIES' MEETING.

WEDNESDAY, at 8, Mr. ERNEST MEADS

Lyceum every Sunday at 3.

**Society Advertisements.****East London Spiritualist Association**  
No. 13 ROOM, EARLHAM HALL, EARL-  
HAM GROVE, FOREST GATE (pass the  
Main Building to Last Room on Right).

SUNDAY, SEPT. 5TH, at 7,  
Mr. G. TAYLER GWINN.

SUNDAY, SEPT. 12TH, at 7,  
Mrs. PODMORE.

**Kingston Spiritualist Church,**  
BISHOPS' HALL, THAMES STREET.

SUNDAY, SEPT. 5TH, at 11,  
Miss WELBELOVE.

At 3, LYCEUM. At 6-30, Mr. H. LEB-

WEDNESDAY, at 7-30, PUBLIC MEETING.  
**Hampton Hill Spiritualist Society**  
3 HIGH ST. (close to Uxbridge Bus  
Tram Stop).

SUNDAY, SEPT. 5TH, at 7,  
Mr. H. BODDINGTON.

LYCEUM at 3.

SUNDAY, SEPT. 12TH, at 7,  
Mr. FORSYTH and Mrs. COLEMAN.

**Lewisham Spiritualist Church,**  
LIMES HALL, LIMES GROVE,  
LEWISHAM (Opposite Electric Theatre).

SUNDAY, SEPTEMBER 5TH,  
Mr. ERNEST MEADS.

SUNDAY, SEPTEMBER 12TH,  
Mrs. A. JAMRACH.

**Manor Park Spiritualist Church**  
SHREWSBURY ROAD

SUNDAY, SEPT. 5TH, at 11,  
Service for Spiritual Development  
Healing.

At 3, LYCEUM OPEN SESSION.

At 6-30, ALD. D. J. DUFF.

THURSDAY, at 8, Mrs. MARRIOTT.

THURSDAY, SEPTEMBER 16TH,  
Rev. BEATRICE MYTTON, of America.

Address and Phenomena.

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

SUNDAY, SEPT. 5TH, at 11,  
CIRCLE. At 3 & 7, Mr. RICHARD  
and Committee Meeting.

THURSDAY, Mr. R. G. SYMONS

SEPT. 22ND, at 8, at Co-op. Institute.

Rev. B. MYTTON, of America.

Admission Free. Reserved seats.

**Ilford Psychical Research Society**  
ASSEMBLY ROOM, BROADWAY CHURCH.**Hon. President:**

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

SUNDAY, SEPT. 5TH, at 7,  
THE MAULVI SADR UD DIN.

THURSDAY, SEPT. 9TH, at 3,  
LADIES' MEETING.

FRIDAY, SEPT. 10TH, at 8,  
Mrs. M. GORDON.

SUNDAY, SEPTEMBER 12TH,  
Mrs. M. CROWDER.

Lyceum every Sunday at 3.

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

SUNDAY, SEPT. 5TH, at 6-30,  
Mr. W. G. THOMAS.

WEDNESDAY, SEPT. 6TH, at 3,  
Ladies' Meeting, Mr. GOODWIN.

THURSDAY, SEPT. 7TH, at 8,  
Mr. R. STURDY.

SUNDAY, SEPT. 12TH, at 6-30,  
Mrs. MAUNDERS.

Forward Movement at 11.  
Lyceum at 3.