



# THE TWO WORLDS.

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

No. 1713—VOL. XXXIII.

FRIDAY, SEPTEMBER 10, 1920.

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1713—VOL. XXXIII.

FRIDAY, SEPTEMBER 10, 1920.

PRICE TWOPENCE.

## Original Poetry.

### Resurrection.

FROM the great soul of God  
Sweet blossoms spring,  
And life grows beauteous,  
Yea, a tuneful thing,  
I, who was deaf,  
Can hear the angels sing.

Perchance the Christ is passing  
Through earth's sphere,  
Illuming with his smile,  
Loving it with his tear,  
Heaven's light is round us,  
Dew of Hermon's here.

Wake from dark wintry sleep,  
Oh, sluggard soul,  
That from the sepulchre  
The stone may roll.  
Sick unto death wast thou,  
Love makes thee whole.

—E. P. PRENTICE.

## The Doctrine of Immortality: As a Justification of Religion.

LECTURE DELIVERED UNDER THE AUSPICES OF THE CALIFORNIA PSYCHICAL SOCIETY IN THE ODDFELLOWS' HALL,  
SAN FRANCISCO, ON DECEMBER 29TH, 1895, BY  
J. J. MORSE.

We have now reached the concluding consideration of the general subject of the doctrine of immortality, and those of you who have followed these considerations from the commencement will have observed a definite purpose and plan pertaining to the method in which we have arrayed the various topics presented for your consideration.

Our first effort was to find a warrant for assuming that the Doctrine of Immortality was founded in nature. With that success we accomplished that task we will leave to your generous opinion to decide. We next endeavoured to lay a rational foundation for the doctrine of immortality in nature, as one of the natural and rational sequences of its foundation in nature. Our argument on that occasion was to show that there were powers and attributes belonging to man which were not ranged under the ordinary conditions of his physical nature, and that those attributes, therefore, imply a higher range of sensation and a higher grade of consciousness, that they point to something that may be behind the physical man. We presume that there is a superior consciousness in the nature of man that may continue to exist after the destruction of the material body. We endeavoured to show you that the doctrine of immortality, having its foundation in nature, and man being without question a growth from nature, and having its foundation, too, that the doctrine of immortality must necessarily have a basis in man. In this argument we did not go into a future existence, because we did not desire then to deal with that branch of it whereby the personality was continued after death; and some of our friends have been inclined to criticise us because we did not go into details on that particular issue.

We then entered into the doctrine of human morals, and the details of their development in consciousness and action, showing them essential matters for the well being of man while he is in this world, and as having an influence

upon his condition in the world beyond. We urged ethics as essential factors in the development of human life; and now we are about to proceed to take up the other great question which naturally arises: Has the doctrine of immortality a justification in religion?

It may appear somewhat presumptuous to urge that religion requires any justification at all. It may be said that as a divine revelation it is quite capable of standing by itself and needs no justification whatsoever. But what is religion? Is it the different pathways, the different beliefs and ceremonies, taught by the various creeds and sects? Is that religion? They may all be honest, they may all be right, many may be wrong, and many may be both right and wrong. Genuine religion is not subject to the ecclesiastical laws or the rules of man. If it were, religion would be arrayed against itself, and when we view the different doctrines that are preached, the different creeds that are taught, their restrictions, remedies and inhibitions, it would seem that religion in its wider sense is even now self-warring, and no man could know if he be right or wrong. But that religion which springs from nature—which is governed and controlled by the laws of nature and reveres her—will meet with no self-conflict. Perhaps you will say our reasoning is not sound, that religion is the divine revelation itself. If you make up your minds what is the real revealed religion, why, then, of course you will be able to say that that religion is the divine and revealed religion, that its very divinity is evidenced in itself. But, coming from your own divine and revealed religion, and looking to twelve others, let us say, that claim a divine and revealed religion, you have twelve individuals fighting each other for their own convictions, for their own individual teachings, and instead of twelve kinds of religions agreeing with each other, the result is that you have twelve different conclusions to the argument.

There are numerous religions distributed over the face of the earth, asserting, as does our Christian religion, that their religion is the only one, that their God is the only one, and that they cannot be wrong. What escape is there from this dilemma? What solution is there of this conflict and dissention? What truth is there in the one that does not exist in the other? Where the fallacy? Where the error? Are we all the same? Are we all right, or are we all wrong? We shall be wrong so long as dogmatism prevails. We shall never be right until religions are in harmony, until the superstitions of the world are laid to rest for ever, until reason and nature and truth combine, when there shall be one God, one religion, one Church, and one great free world. (Applause.)

But for the purpose of our present argument it is necessary for us to look at this question of the doctrine of immortality as a justification of religion in the light of that religious sentiment which is more or less familiar to you. Religion is still held by all creeds, of course, to be a revelation from on high; but which church or which of the two great churches, the Protestant or the Roman Church, is the right Church? Each religion has brought immortality to light, and invited the attention and thoughts of men, but shall we go into their respective positions and theories, or look at it from the mind's point of view? Have we to justify the consideration of our subject in the discussion of ecclesiastical systems, doctrines and creeds claiming a monopoly of spiritual knowledge? To undertake a discussion of this kind is indeed beyond our purpose. That we are to stand here urging the doctrine of any special church, or seeking to justify our subject in its own particular religion, is not our purpose, nor to criticise any.

Leaving these considerations, then, just where they were for the present, let us go back again to the great ele-



ments pertaining to the human mind, especially in regard to what is called the religious thought of the world.

Hope and fear, love and hatred, are the cardinal thoughts filling the souls of men, and from these four elements have been formed the morals and religion of human life. As the light dawns and flickers before the eyes of man, in his breast there rises the hope to obtain happiness here, and he struggles to attain it, but it eludes his grasp. Fears darken his consciousness and he grows wearisome. He feels sometimes that life is not worth living; yet hope, eternal still, lingers even in the presence of fear. Yet hatred comes upon the scene again, and men inspired by hate wish that their enemies might live forever in a state of torture. If they are not to live in this world to reap their wrath they would send them headlong to the grave, and hate is so strong that they wish their enemy could live for ever beyond in a state of misery.

And to the reverse, love, the mighty force that binds the great world to-day in unity, love desires for its beloved a state of happiness here and beyond the grave, and when a loved one dies and the great white mystery confronts you, then from the torn heart comes forth the hope that there may be a life beyond—that there may be another life, where hands may clasp and fond souls meet again, and pleading eyes may find surcease from their strain of watching, and aching hearts may find the balm to a life's longing. "O, God," men ask, "why was this life sent to a close while love and care watched over it, if there is no other life beyond?"

But the man is dead. Love and hatred have passed the boundaries of this life. Hope and fear now hold their course. Hope, the world says, must be changed to knowledge. Fear, the world says, must be determined by certainty. But who will step forth and give the knowledge, who will present the certainty? Who will solve the mystery, and say there is a world beyond, and man does live over there? Who will say this? It must be settled in such a fashion, the knowledge of it must come in such a form that there will be a justification of the religious development of the race? But why so? Give us the demonstration of the immortality of man, the demonstration of the cardinal doctrine upon which every religion stands. Without this doctrine of human immortality religion is insufficient, and all its teachings are vain and useless. "O, but religion rests upon divine revelation!" Yes. If it rests upon divine revelation and does not lay as a foundation a demonstration of immortality, it will fail to justify itself, or accomplish all it desires to win man to a knowledge of a life hereafter.

Religion, it is urged, is not concerned with the demonstration of immortality, it is concerned with teaching men how to live in this world that they may be fitted for the next. Exactly. How do you know there is a next? What kind of a place is the next? What are you teaching men to be prepared for? What do you know of the thing you call immortality?

Your teachers have been talking of heaven, of the glories to come, of a divine world above, while in their hearts they know nothing, and their interpretation of the hatred and fear, and love and hope that inspire man are not the interpretations of the God of truth, and not the interpretations the world wants to-day (Applause). Life and death and immortality mark the three great stages of human life. Life, death and immortality are essential elements in religious teaching. If humanity is taught from a religious point of view, how it came into this world, how to live in this world, it may be reasonably assumed that religion should also be able to teach it truly and knowingly as to the life hereafter.

What is the truth concerning the resurrection? What is the truth concerning the life beyond? What is the truth concerning the people in the world beyond? When you consider all that life is, your hopes and your joys, your struggles and your ambitions, is there no rush of emotion within your breast to testify to that great and eternal personal life beyond? Is religion a reality in the hearts of men? Does it stand for something greater than a creed or a doctrine? Does it mean something grander than the limitations of any ecclesiastical system? If so, in God's name let us have these grander things before the world.

Let us grasp them and take them to the hearts and lives of men, and, when they are so brought, you will be sure that religion is not dead within the hearts of men, but that it is coming to life through the paths of that knowledge which will lead to certainty. (Applause)

Now, let us ask for a moment, "Where is the religious sentiment going?" If man has a religious capacity—you will permit me to use that expression—then he has religious consciousness. Then, if he has this religious consciousness, he has it, first, because it is a possibility in nature, and secondly, because that consciousness calls for an existence in the universe. And as he has this religious consciousness, it may be accepted as the brightest evolution of his present character. His progress up the scale of evolution will be from organisation to sensation, from sensation to instinct, from instinct to reason and consciousness, and so on to the spiritual side of his nature.

From organisation, from sensation, from instinct, from consciousness, from intelligence to spirituality. In any case, in every grade of his progress on each plane of evolution, he has found in the universe all things needed to his higher fulfilment. His body finds all that his body requires. His mind finds in the laws of the universe all that man's action desires, and in the ethical conceptions of life he finds there all that ministers to his affections and moral aspirations. Shall we say that the man stops with the evolution of his intellectual, moral and religious nature? Must we ignore that other quality which we have denominated spirituality, which seems the highest faculty, which deals with faculties of man's nature which are just as real as any of the other faculties of his being? Shall we leave the highest faculty out of the argument? It is the spiritual element in man that is aiding reason and intelligence to rise through the mists of uncertainty, the vague outlines of something beyond, that fills his heart and soul with a feeling akin to perpetual life, and awakens all that is grandest and noblest and best in him—for what? We will call it immortality. Immortality! And has it not its justification in religion as well as in nature? Religion is reverence, and to revere nature, the Mother of all things, is reverence for itself the highest, truest religion, a religion that is immortal, will be for ever, as immortal as nature herself. We are a part of nature, a part of religion, and it is fair to presume that that which placed us in this sphere of existence will continue us eternally in another sphere. If we can comprehend these things, the conditions and workings of evolution, it will not seem at all unreasonable that through the continued progress of consciousness the spiritual development of man shall ascend and teach him the true nature of his own life, of the world and the life to come.

You will find in all races the conditions of mind and consciousness are in harmony with the laws and customs, education, and progress of the people. If they are low and ignorant, they must necessarily pass through many stages of evolution before the higher consciousness and spiritual nature of their being can lift them to an understanding of the truths of life and death. If you step into the conditions of modern civilisation, you will find the same rules there as to the conditions of intelligence and personal culture, and they will be improved in character; their expressions will be that of a higher consciousness. But we shall be told here that that is not true. That that is not spirituality. That religion is only another name for superstition. Only another name for superstition! How absurdly people reason. They have discarded all that does not appeal to the senses direct, all that does not appeal to the eye, the touch and material being, and thus reach the conclusion that a belief in a higher state of life is superstition, and consequently that religion is a superstition. Is birth a superstition? Is life a superstition? Is death a superstition? Is birth, life, death, nature and all that appeals to the reason and intelligence of man a superstition? If you can believe in the one, why not believe in the other? Is there not every reason to do so. Considering these beliefs, grounded, rooted, imperishable in man, and taking them together with his consciousness, with that quality or capacity which we have called his higher consciousness, his spirituality, there arises an over-powering belief that life, like nature and the world, is immortal. If this be his religion, the religion of nature and of immortal life, can it be called



superstition. If this be superstition it is the grandest thought that ever afflicted the race. (Applause.) It is that which comes from the universal experience of the race. It is that which comes from the experience of human kind.

True, as we come up the slow and gradual scale of human progress we find certain well defined superstitions, superstitions that arose from mental density and ignorance, that sprung from misunderstanding of that great universe that was evolving itself into forms of beauty and light and wealth and power. But as the world grew, men progressed. Understanding, reason, knowledge, banished these speculations of the dark ages, and man, in the consciousness of intelligence and power, has come to realise that he has a soul; that there is a God; that there must be a next world; and that there is connection and communication between that world and this. These are the bonds that unite the hearts of men; these are the great lights that are illumining the world; these are the great truths that the higher consciousness of man is unfolding from the experiences of his life; that hope and love, and immortality and beauty shall be his through all ages to come. (Applause.)

What has brought these things forth? Revelation? Inspiration? Evolution? If these opened up the mind of man, they came out of the mind because they existed in the mind primarily. We have insisted through all that what is in the mind has been there since first the mind was made. That all that now is exists as the outgrowth of the mind, has been there since first the race was effected. This comes not from revelation. The truth is as you see it proclaimed through all the great things of nature, through God and the universe. Creeds and doctrines may exist, but the race goes on without them. Some may feel offence and ask, "Do you refer to us to-night? Do you mean to criticise our religion or shake our confidence in it?" We answer "No, we do not refer to any particular religion, but to God's universal truths, they are the common property of the race at large." (Applause) It is not our intention to contract this mighty truth to the narrow limits of any creed, community, or doctrine. It is too broad. It means too much. It does not apply to this or that church or its believers, but to the great world of human life and activity, to all that love and hope and fear, and who are seeking for the truth, for the knowledge and certainty that there is a world beyond.

How, then, does the doctrine of immortality justify religion? Why! for the reasons we have just placed before you. Man has grown to the realisation of it. Gradual comparison has proven it. Man has realised the possibilities of God, of immortality and the world to come. It is his belief, his hope, his conviction. What is there he knows not, but he seeks to gain a knowledge of these things. The aim of every religion has been to create the preparatory stages for the acquisition of his knowledge, of what there will be, when man enters into what world there may be beyond the present. It is general through all the religious teachings throughout the world. If there is no future life, religion is unintelligible, and all the work that is being done in its name is waste of time and energy. Are we to consider the doctrine of immortality in the light of religious teaching? or are we to consider religious teaching in the light of the doctrine of immortality? There is a wondrous difference between the two. In the one there is great danger. In the other there is equally great danger. It is the duty of every clear minded thinker to understand all that pertains to questions which affect him; it is his duty to regard them carefully and without prejudice. And if there is danger here, what is it? There is great danger in the one because of the partial impression and incorrect interpretation of the future life. There is great danger in the other direction because of religious teachings upon the matter being different. We will not attempt to unravel it all, but will say that, until the religious world can demonstrate that the life beyond is the life that they tell you it is, their interpretation of it may be held in abeyance. When they can demonstrate to you that all that they have preached concerning that future life does really exist in that future life, then they will have vindicated their teachings, and proven to you that their religion is the only true, universal religion, that it is beyond question, indisputably, the one

avenue to eternal life. Will they do this? No. For the very best of reasons. They are utterly incapable of doing so.

Now, we come to a more knotty issue. A very dangerous task, so to speak, must now be gone through. The object and purpose of all psychical research is to gain a knowledge of the powers of the universe and of man; how to penetrate the so-called hidden secrets of life and discover what is behind the curtain, to gain some knowledge of that mysterious bourne "over there," through an intelligent study of man while he is living here. Are you prepared to take the steps that are needed? To be upright, strong and firm enough to come forward and follow the truth where-soever she may lead you, without fearing, or faltering, or wavering, without hesitating or lagging upon the way? It is only by so doing, by following the sweet thread of truth through all its windings, through the summer and winter of research, through the sunshine and the shadows, through superstition and reason, following her through all the pathways of intelligent consideration and knowledge. There is that hope before you always of a future world, there is a feeling of certainty of a future world, and dare you now seek through the life that is in this world to find what will be in the future? The great religious hopes of the world are realised when we are in harmony with all that is over there. The facts are there. Who shall rescue them from superstition, from ignorance, from bigotry, and bring them out into the bright light of day?

An intelligent and scientific study of man beyond the boundaries of physical senses, an intelligent and scientific study of the constitution of the universe beyond the ordinary boundaries of the natural, these are the methods, and the only methods, that the intelligence of the 20th century will support, whereby man can solve the problems and come face to face, not with the mystery, but the solution of the mysteries of nature. When these mysteries are solved, when these solutions are had, the knowledge that they will bring will make life sweet and beautiful in the hearts of human kind. All that has obstructed the view will be swept away; all that has impeded the march through life will be swept from the pathway of human progress. The doctrine of immortality then vindicates the existence of religion. It is the directing and crowning hope of life, and leads you to see that religion is not a superstition, but that it is broad, universal and divine. We are pleading for no church, for no sect, for no pope, priest, or preacher. If we are fighting against the truth, darkness will reign where light should be. "Man know thyself," must be the spur to knowledge and certainty. If knowledge is sought, it will be found, the doors of understanding will open, fear and superstition will depart from this problem, and the grand certainty of that after life will smooth the present into serene contentment. (Applause.)

### Active Instruction.

AND when the Lord of wisdom saw that all was in readiness He gave instructions to His commandants to go forward and deliver His children that were bound by fetters of material workmanship, and say unto them:

Thus said the All Wise Lord of wisdom, Go ye forth to my children of the "Red Star" and proclaim my power to them to demonstrate to them, and show them the power of life after the spirit has cast away its material make-up, and found its place in the golden dawn of spirit activity, where material limitations are unknown and unrecognised, where thoughts are as lightning flashes, reflecting to all who are sufficiently progressed, of the wants and necessities of those still bound in the material environments, of those things that now hold them back from the true life.

Proclaim to them that unless they throw off their narrowness of perspective vision, and break away from their dogmatic condition, which has inevitably kept them in bondage so long, they will share no part or lot with those who are unfettered from the worn-out creeds, those unwarrantable and impure environments which retard all spiritual growth, and make them powerless and unprofitable children, blinding their own spiritual vision and shadowing that which would help their fellows. Theirs will be the great remorse, and soulless or rather impoverished existence.



For they will not relieve themselves, and would hinder those who are seeking relief; therefore, their powers shall be cut off, and their resourcefulness shall lack lustre, and they shall experience a term of darkness until they repent of their wasted opportunities, and give up self, and seek to work for the welfare of humanity, and the setting at liberty those who are bound in ignorance and unbelief.

My power shall be made manifest, saith Jehovah, and shall set at liberty all who will believe in one Fatherhood, one Vital Force, working through all for the evolution of the human family.—W.P.

## Resurrection.

James McBlain.

EVERY morning is the beginning of a new day. From the darkness of night and sleep, and perhaps of dreams, we awake to the light and glory of renewed life. It is a resurrection, if not from actual death, from one of its symbols. There is death also of the spirit when sin has seized us and we are dead to the love and wisdom of God. We must thank Him that there is a resurrection for us from that death, that awful darkness when we are seemingly separated from the love of our Father. But He is still caring for us, seeking lovingly the recesses of our hearts, sending us rays of His glorious light. The sun never ceases to shine, although we do not always see it. The light is there, silver-lining every cloud; and even when the dark pall of night descends upon us he still is shining just as brightly away up in his brilliant sky. And have you ever been blessed with the beautiful and philosophical conception that there is always light even in the deepest darkness?

Some light penetrates everything, even stone, even the globe on which we live. Darkness is said to be simply the absence of light, but its entire absence is inconceivable. It may be transmuted, but not finally extinguished. And so with the light of God's love. It may change in appearance, so that in the darkness of suffering, of want, of the loss of friends, of disease and even of sin itself, it is always shining, and shining for our good. We do not realise this as we ought, even the best of us.

We can never be finally and absolutely separated from God, for He is our Father, the Infinite Love. There is no limit to His goodness, to His mercy, which, we are told, "endureth for ever." He is in every pillar of cloud that darkens the heart, and leads us quite as lovingly as when, in the awful nights of our wanderings, He is as a pillar of fire beckoning us onward to higher states of spiritual plenty and peace.

Every burning bush by the wayside of our spiritual life, whether it be of pain or passion, sorrow or joy, is eloquent with the voice of our Eternal Guide and Comforter. Do we not hear it? We do. Always in the heart of man the Divine Spirit moves as in the beginning "on the face of the waters." As the life forces stir the seed in the ground, so the Master Spirit stirs our souls and infuses into them of His omnipresent life. Then there is a resurrection, a rising of the dead soul to a new and more glorious life. Spiritual birth and growth are like the material birth and growth of the human frame. The power of God is in both. Without that power there would be no man, no body, no spirit, no soul. God is the Author of all. To Him only we must finally ascribe all praise. Without Him there is nothing. He is Lord of all.

Resurrection is a divine principle, common to the material and spiritual spheres alike. It is a principle of God's, as sacrifice. Sacrifice, death, bring life's resurrection. The Great Divine Spirit has taught us this throughout His every kingdom. We must all die for the world, give our lives in service, as everything that ever has been has done, for only by doing so can we rise—which we shall assuredly all do—to ever and forever grander heights of "glory, eternal in the heavens."

Seek spirituality always.

If thou art sick seek nature's remedies only, avoiding drugs and mineral poisons.

## Our Thoughts Omnipotent.

E. Bishop.

HAS it ever occurred to the reader what a wonderful transformation would take place in a personality (supposing it to be of an undesirable type) if it were possible to transfer to it the thought content of a pleasing personality.

Take two individuals of similar physical development and mental attainments. In one may reside an eternal spring of happiness. In the other there may manifest a constant hell.

Now, what makes this startling difference? What is it that permeates the one with the essence of beauty and love, and the other with emanations of the devil? What is the nature of those infinitesimal, invisible, omnipotent and silent thoughts. Just imagine! And yet we allow these little thoughts to make or mar our very existence.

As a student of Thought Power in the records of the ages, it is my intention briefly to suggest "pointers" that may assist one to evolve what mental and spiritual attributes it is desirable to obtain. Let me begin by giving a homely illustration. If a wash-basin be served by two cisterns and taps, and one of the cisterns be filled with pure, limpid and refreshing water, and the other with putrid and debris-laden liquid, it is obvious that the basin will be filled according to the tap which is turned.

Now, the cisterns, in this instance, represent our thought world, and the taps our wills. It will not be necessary to elaborate on this simile as the result of turning the correct tap, or in other words, letting through desirable thought, is evident.

It is a well-known maxim in the natural world that exercise produces development, whereby we have the law of survival of the fittest. It is very important to remember that this same law obtains in the mental world, and it will be easily discerned, therefore, how sin will beget sin, vice thrive upon vice, and lust feed upon lust.

On the contrary, it is a truth that disuse and neglect in the physical world tend to atrophy and final elimination, and this also is the resultant in our mentality. The first essential in mental and spiritual perfection will be seen, therefore, to consist in "turning on" the correct thought current to the neglect and consequent obliteration of undesirable thought. The whole powers of the will and determination must be invoked to eliminate what is objectionable, and for the cultivation of purity, happiness and spirituality. The repeated affirmation of such seemingly simple exclamations as "I am strong and happy," "I will be pure and loving," will, if consistently carried out, change the whole complexion of thought in a surprisingly short time.

It is often asked "Is life worth while?" "What purpose is it all for?" etc., such interrogations usually resulting from disharmony of our spiritual nature. If the body which is temporarily incorporated with the spirit, is brought into a state of health by such simple measures as attention to the teeth, moderate meals of simple and nourishing fare, the good use of vegetables, fruits, and wholemeal bread, exercise, fresh air and water, and the very limited use (if at all) of spirits and tobacco—a liberation and freedom of the spiritual nature will be experienced to an enormous degree. The supreme attainment in life is only consistent with true and definite progress on spiritual lines, and worldly success without this requisite is simply grasping at bubbles. A life guided by the eternal principles of love, truth, justice and mercy culminates in a reward besides which the worldly hope seems insignificant indeed.

If the suggestions herein referred to were adopted by one seeking true progress and enlightenment, it may be safely asserted that the result would prove not only beneficial from a material point of view, but the real Self would attain to such heights of purity, happiness and contentment, that the soul could respond to spiritual vibrations from the realms beyond, which would prove an everlasting source of courage, nobility and perfection.

The fulfilment of good desires is often neglected on account of the supposed difficulty of attainment, but the barriers are usually more suppositional than real, and in this connection one should be considerably heartened by that exhilarating motto, "No cross, no crown."



## From the Silence.

### Concerning the Fatherhood of God, the Brotherhood of Man.

ALL are sparks of light emanating from that ray which streams from the Eternal Spirit, the Parent source of all life manifested and unmanifested. Therefore, all are children of the One Parent. All possess His life force; all are destined to evolve and manifest His likeness in varying ways, in differing degrees and aspects. The goal of each to "grow up into His image," to reach at long last the likeness of the one perfected flower of the present race of humanity, our great elder brother, the Christ.

All religions are but varying aspects and manifestations of the one truth; each suited to the race and nationality to whom it is presented at the time and stage of the evolution at which it has arrived. What they are capable of receiving and assimilating being given out and taught by the Master, who has attained that office, even as we are to attain, who yet remain in touch with the earth to help mankind on the upward path. Seek under all man-made dogmas, creeds, accretions, traditions, for the first pure teachings of all the great world faiths, you will find them fundamentally one, their origin is the same.

The object set before each one of us as sons and daughters of the one Supreme Spirit is to discover that spirit within us, to set it free, to rule the lower physical nature, bring this earthly vehicle, the body, into subjection to the spirit, that the spiritual part, the God in us, may develop, unfold and function through us. In that spirit part of us are all the fruits and gifts of the spirit. Make no mistake, spiritual gifts can only safely be entrusted to those whose earthly nature has been purified and freed from self-seeking. This is Spiritualism, whereof the phenomena is a side issue.

The true knowledge of our origin and goal brings with it the certain knowledge of the continuity of life, and the unfolding of that life within brings us into touch with vibrations from other planes of being, so that spirit can commune with spirit where there is affinity or a responsive vibration. But make no mistake, like attracts like. The lower planes of the astral world swarm with undesirable spirit entities, held there because of their low state of spirituality on earth. Pray for them, but yield not yourselves to their control. Seek, aspire continually to the highest, yield yourselves to the God within. Desire not control by earth-bound spirits. That is not the end and aim of true Spiritualism nor worthy of the name.

Listen to the words of the great master teacher, and to the Spiritualism he proclaimed. "The hour cometh, and now is, when the true worshippers of the Father shall worship Him in spirit, and in truth, for the Father seeketh such to worship Him." "God is spirit; and they that worship Him must worship Him in spirit and in truth." Therefore, the great teacher, in the earthly form of the master Jesus, came to proclaim the Fatherhood of God and the brotherhood of all humanity.

Consider some of his utterances. "One is your Father, even God, and all ye are brethren." "When ye pray, say, 'Our Father.'" "Who is my mother, and who are my brethren? Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." "Be ye (rather become ye) perfect as your Father which is in heaven is perfect."

The great teacher constantly asserted his sense of union with the Father, of sharing His nature and His power. Listen! That should be true, too, of you and me. Let that thought sink down, and ponder it. "My Father and your Father; my God and your God."

Methinks I read the thoughts of some of you much on these lines. "We do not want Bible quotations, they are obsolete. We have got beyond all that nowadays, and we do not believe in or think of Jesus of Nazareth now, our guides and controls have quite superseded these ancient sayings of one of whom we know nothing." Then, friends, you do not know, and never will know, the real inner meaning or teaching of Spiritualism, or the purpose for which it was given to the world. As often stated, the phenomena and other "signs" were only the signals permitted to arrest attention and draw mankind from the abyss of materialism

in which they were plunged. That end gained, there is another stage, and it is to this end, for this purpose, that the movement called Spiritualism has been organised from the inner worlds. That object is to make you realise that you are each a spirit, an emanation of the All-Father, clothed for a while in this garment of flesh, and that you may learn to know the God within with all His powers, and bring forth the fruits of that spirit to bless and aid all around. This is Spiritualism, and for this cause was it sent forth into the world.

Once more let me quote the master's teaching. He said and proved it, "All grace is given unto me in heaven and earth." He had so unfolded and developed His God nature that he had acquired mastery over all forces, physical, astral and mental. He also said, "Behold! I give unto you (his disciples) power." And "Greater works than these shall ye do." But such power cannot be trusted to those who know not how to use it. Such powers are only to benefit and uplift humanity. They are not given save to the pure in heart, the true disciple.

Picture an ignorant child allowed to tamper or play with dynamos, with electricity or elaborately complex machinery! So man in his ignorance desires to lay hold of and employ to his own purpose the gifts of the spirit within, and they are withheld until his inner nature is so developed that he be trusted to use them only unselfishly in the service of mankind. There may be some forced, untimely, unripe fruits, but they do not last.

Become disciples, learners in the Master's school. Seek ever the highest, and "be not weary in well-doing, for in due season ye shall reap if ye faint not." "Let us go on unto perfection." Say not the standard is too high. It is the truth of God, the core and heart of a living Spiritualism. Be not content with a low rung of the ladder. The world never so sorely needed real helpers, teachers, links and channels for the Higher Powers as now in all the strife, confusion, chaos, conflict, the bitter throes ere dawns a new era of true brotherhood. For this has Spiritualism been given. To you, who are members of the Movement, they look for aid and teaching. Here is your work. To this end are you called. First, know thyself. Find and free the God within. Yield yourselves the lower nature to be controlled by that Divine indweller. "Cease to do evil, learn to do well." "Be not overcome of evil, but overcome evil with good." The gifts of God need long prepared hearts freed from self-love and self-seeking, then comes fruit-bearing; ripe fruits of the God spirit to bless and refresh the children of earth, and power continually unfolding and developing to be used to serve. "Freely ye have received, freely give," and your fellowship shall be with the angels, you shall learn from and commune with the Higher Intelligences, and catch and convey their inspirations and teachings, a link between earth and the world of spirit.

These are not my thoughts or words. They are impressed on my spirit in what I call "the Silence." I only put them down and pass them on in my Master's name.—FRANCESCA.

THE world is a looking-glass, and gives back to every man the reflection of his own face. Frown at it and it will in turn look sourly on you; laugh at it and it will be a jolly, kind companion.—THACKERAY.

WE have received a communication from Mr. Horace Leaf announcing the fact that he has arrived at Copenhagen. No doubt he will have something very interesting for our readers when he returns.

THE Dairycoates Spiritualist Society, Hull, are forwarding £10 to the "Hanson Hey Fund," and would like to hear what other Societies are doing. We understand that the Fund is growing steadily, and that contributions will be gladly received by Mr. T. H. Wright, 25, Victoria Avenue, Sowerby Bridge, Yorkshire.

THE Manchester Central Spiritualist Church, 207, Deansgate, Manchester, held their annual picnic on Saturday August 28th. They selected Alderley Edge as their rendezvous, where they had a most enjoyable time, to which an open air circle in the fields, in which many members took part, greatly contributed. Thirty-one members and friends were present.



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FRIDAY, SEPTEMBER 10, 1920.

**The Printers' Strike.**

We beg to solicit the consideration of our many readers in our present difficulties. An unofficial strike of the members of the Typographical Association has suspended the publication of many newspapers in Manchester and Liverpool, and unless some steps are quickly taken to bridge the differences there is a possibility of the whole of the printing trade of the provinces coming to a standstill.

The high price of paper, the increase of labour and machinery costs, the rise in postage and railway rates and slow transit have bestrewed our path with difficulties, but we are doing our best to carry on. Every effort will be made to supply our readers with their weekly copy of THE TWO WORLDS, but the present position is serious. We can only hope that a speedy solution of the labour difficulties will be found. Meanwhile we will do our best to continue our weekly issue of THE TWO WORLDS.

**Privileges and Responsibilities.**

WE recently had a few remarks to make concerning the attitude adopted by the Lambeth Conference towards Spiritualism. We claimed in the first place that a conference of bishops was in the very nature of the case an unfit tribunal to decide concerning the validity of our claims. In the second place, the wrong method was adopted. Spiritualism is essentially based upon facts—supernormal occurrences. Apart from the seance room, the question cannot be settled. Experimental investigation alone can decide the matter. Discarnate entities DO or DO NOT communicate, and the determination of the question must rest upon the evidences for such communication.

Mr. Joseph McCabe, in a recently published book, tells us that most Spiritualists pin their faith on such happenings as occurred through the great mediums of the past, such as D. D. Home, Dr. Slade, Florence Cook, etc., but our experience goes to show that Mr. McCabe knows less of Spiritualism than he does of Spiritualism. It may be, and probably is, true that these and a few other mediums were more CONSTANT in the effects produced, i.e., that the average of their seances was more constant in the production of phenomenal effects than that of most mediums. It is none the less true that with hundreds of lesser known mediums there have been occasional seances where the best phenomena of the great lights have been equalled—if not excelled. We have personally seen effects in independent writing greater and more conclusive than any recorded of Slade, and this through an amateur medium, who was absolutely unknown outside his own town. We have seen in full light sixteen pairs of materialised hands at once, and have

been permitted to handle them, the medium being in full view and closely held during the whole time.

Our experience is possibly that of hundreds or even thousands, yet when quoting the actuality of phenomena we often hark back to the experiments of Sir William Crookes and others, because of the weight of authority attached to the name of the INVESTIGATOR rather than the medium, and we incline to the opinion of Mr. Hereward Carrington concerning his experiments with Eusapia Palladino that the more carefully the medium is controlled the better are the phenomena as a rule.

The large proportion of Spiritualists are grateful to Sir William Crookes, Alfred Russell Wallace, and others for their carefully recorded experiments, not because they are unique, but rather because they form a body of evidence CORROBORATIVE OF PERSONAL EXPERIENCE. But the experiences of these "classic" investigators are of little value unless one's own experience squares with them, and this is just the important point to be considered in determining the attitude of the Bishops. We understand they called for evidence from men of experience, but the more wonderful the psychic phenomena related by such witnesses, the more unbelievable they would be, unless the personal experience of some of the Bishops had laid a foundation of possibility within their minds, which would give grounds for comparison. We fear that the deliberations of the Bishops will be of no value to the Church unless they (the Bishops) are prepared to enter upon an experimental investigation, and since mediumistic results are valuable and uncertain, such investigation may well be a long and tedious one. Yet, one sees the reticence of the Bishops to submit to the only method which can definitely settle the matter.

The Church of Scotland appears to be in the same case. They, too, have appointed a committee to investigate the question of Spiritualism, but we hear that quite recently one of that committee remarked "But you surely won't ask us to attend a seance?" Here, however, is the very crux of the whole question, and apart from the seance room and its results, we fail to see how it can ever be settled. There are, doubtless, many people attached to the Spiritualistic movement whose personal experience is small, and too often these are a source of weakness to us. The majority of our best workers are those who, by passing through the seance room, have gained irrefutable evidence of spirit action. These are the men and women who, secure in the knowledge thus obtained, are fearless and intrepid in their advocacy of our truths.

From these premises there are certain considerations which inevitably arise, the first of which is that of heightening the evidential standard of mediumship. We have a large number of individuals who possess the psychic sensitiveness upon which mediumship is based, but we have too few whose development rises to any high standard of reliability, and some means must be devised to considerably lift the standard. In our public demonstrations of clairvoyance, for instance, whilst it is true that here and there an illuminating test is given, a large number of the descriptions offered prove nothing except the folly of those who waste their time in giving them. In many cases this is not because the demonstrator does not possess psychic qualities, but because the gift is undeveloped, or the medium is quite unable to use it to advantage. The vast majority of these people should be in the private developing circle rather than before the public. Professional mediumship has its disadvantages; it is a life of temptation, and often brings a psychic into contact with sitters who are absolutely unfit, mentally and morally, to enter into such a field of enquiry, but there is no gainsaying the fact that the highest standard of psychic presentment has been reached by those who could devote the whole of their lives to the study and development of mediumship. The dangers and objections to professional mediumship can be provided against as soon as we, as a movement, are prepared to face the position, but the world is clamouring for evidence of our claims, and voluntary methods do not provide sufficient reliable material to meet humanity's need.

Of course, we shall be told that mediumship is the "free gift of God," and should be given "without money and without price," but a long experience has taught us that a life of mediumship is a life of sacrifice, and one class



of people should not be called upon to make all the sacrifices. We sadly need mediums and workers who can devote their whole lives to the Movement, and these must have meat and drink, clothing and shelter. Mediumship is a natural and free gift, but its efficient use means development and study. In every department of life specialisation is essential to the best results.

Let us face the situation calmly, but resolutely. We say that the question of the truth and value of Spiritualism only be settled by the evidence of spirit action. Spirit action depends on mediumship of a high and reliable type. Our mediums are God's greatest gift to us. If we ask others to investigate our claims we must provide the mediums, and the care of these, the training of them, their education along psychic lines, must be our charge and our responsibility. We must have properly fitted seance rooms in connection with every church. We must have proper training grounds (schools of the prophets) for the unfoldment of psychic faculties, and when suitable enquirers ask for evidence we must be prepared to offer it under the best safeguards and cleanest conditions. Until we do this it is useless to grumble at the jibes of our critics. By all means let the investigator conduct his first experiments in his own home, but we should be prepared to subsequently introduce him to such evidential circles as would bring him from the role of a mere investigator to that of the convinced and stalwart advocate.

Let us do some serious thinking—are we doing all we can? And having carefully thought out the problem, let us proceed to action. This way success must lie, and if we fail, others will take the work out of our hands.

## CURRENT TOPICS.

**Lyceum Guild.**

PARTICULARS have just come to hand of the formation of "Our Lyceum Guild for all Lyceumists between the ages of 10 and 100." The Guild has adopted for its motto the words, "We live to learn and learn to live," and its objects are stated to be (1) To be progressive; (2) To develop ourselves physically, mentally, psychically, and spiritually, and each of these forms of development are particularised under various heads. Certificates are issued to those who pledge themselves to fulfil the objects of the Guild, and badges indicating the degree of attainment are issued, the same to be worn at Lyceum sessions.

**How to join.**

PROPER courses of study are mapped out for members, and examinations in psychical knowledge and attainment are to be regularly held. We cordially welcome the new guild, and wish it long and useful service. The leader is Miss M. E. Kitson, B.A., 17, Bromley Road, Hanging Heaton, Batley, Yorkshire, from whom all particulars may be obtained. A membership fee of 1/- covers part of membership certificate and badge.

**The B. A.**

AFTER the parsons, the scientists, the British Association is at last directing some attention to the subject of psychical phenomena. Dr. Prideaux introduced the subject of telepathy at the Cardiff meeting, but he appears (from the reported report we have seen) to have set up a beautiful straw, only in order to demolish it. The movements of tables, we are told, are due to "unconscious muscular pressure" on the part of the sitters and "table-rapping is only a simple form of automatic writing;" Oh, dear!

**Sound statements.**

"AUTOMATIC writing could be explained only by exploring the mind." Might we ask whose duty it is to do this work? Why doesn't the B.A. get on with the work instead of wasting its time guessing. Dr. Prideaux doesn't know that tables often move when placed at ten feet from any person present, and without any physical contact whatever. It's up to him to show that telepathic (?) action can take place across distance, and without visible contact. May we suggest that he use his own

muscles over a little distance and reach down for Crawford's book from our bookshelf.

### Is It a Joke?

IT seems as though some of the learned gentlemen were endeavouring to make merry at the expense of Sir O. Lodge, and doubtless he enjoyed it. The amusing part of the proceedings, however, appears to have been the action of the chairman, who ruled all "experiences" out of order. We were under the impression that science was based upon observed facts. Here's a case, however, where personal experience and observation is "out of order" in a scientific gathering. Oh, our poor sides!

### Who are the Experts?

WHILST we are thankful for the positive testimony of those eminent scientists who have devoted years to the study of the perplexing varieties of psychical phenomena, we can only repeat our oft expressed opinion that the best equipment for the study of them is a good sound fund of "horse-sense." A mass of academic theory and preconception too often results in mental abfuscation, and as we said last week that word subconsciousness is an elastic term which seems to a mass of things known and unknown.

### Wonderful Subconsciousness

SOME months ago we attended a seance with a couple of friends. The medium (non-professional) passed into the trance state. We, the sitters, had been in the room alone for ten minutes or more before the seance, and pretty closely examined its contents. The seance started. The table (a small one) rose without any contact whatever, and the guide told us we could ask for any perfume we desired, and he would produce it. As it was the depth of winter and no flowers of any kind were present we suggested in turn wallflower, lilac, lily of the valley and white rose, and in each case a vaporous cloud of the perfume mentioned was wafted through the room.

### What it Can Do!

THEN asking for a lady's handkerchief, the medium's open hands beat it a few times. Lily of the Valley was asked for, and the handkerchief was saturated with the scent, and its dampness was noticeable. The handkerchief was returned and retained the perfume for many days. Careful examination showed no trace of any perfume in the room. We can produce witnesses who can testify to the production of the same phenomena in their own homes, and even in large public meetings with this medium.

### Reciprocation!

WE would like to suggest to Dr. Prideaux that the development of the subconsciousness which can produce this phenomenon would be useful to many firms in case of a strike in the perfume trade, and the learned gentleman might profitably devote a little time and study to the subject. Dr. Prideaux is kind enough to tell us that he believes most mediums are honest—they are simply self-deceived. It is not strange either that they hold the same opinion about him.

### Marriott the Conjuror!

DURING a lantern lecture given recently by Mr. W. Hope, of Crewe, at Manchester, great interest was aroused by the exhibition on the screen of a letter purporting to come from this gentleman, offering to give the Crewe circle a few lessons in the "faking" of artistic spirit photography, FOR A FEE OF THIRTY GUINEAS, in London, or forty guineas at Crewe. We have seen the original letter, and we are now expecting to hear of the Union of Counterfeiters offering lessons to the Manager of the Mint in the art of making gold coin—for a consideration. Life is really full of fun, and humanity is particularly "funny."

### A Proposed New Society in Kent.

WE hear that there is a likelihood of a new Society being started at Gillingham, Kent. A few enthusiasts have got together, and intend to do some public work during the coming winter. Are there any residents in the district looking for work? If so, we can help them.



## Mr. Tom Tyrell's Farewell Meeting, at Glasgow, on Sunday, August 8th, 1920.

### MR. GALLOWAY'S REMARKS.

It is with mixed feelings that I preside for our friend, Mr. Tyrell, this morning. Mr. Tyrell became a Spiritualist some 40 years ago. Up to that time he had scoffed at Spiritualism, and tried to upset it as far as he possibly could, but he was brought within the fold. I do not need to go into detail as to how that happened, but for nearly 40 years Mr. Tyrell has been one of our ablest and most willing exponents.

For fourteen years, or thereabouts, he has been entirely on the public platform. Before that he was on the platform on Sundays, but still attended to his business as a weaver, and used to travel from Saturday to Monday, but the demand was so great that Mr. Tyrell gave up business and gave himself entirely to the Movement. I do not know that he went in to make money. If he did, I am afraid it has been a failure.

Some time ago he was told from the other side that this phase of his mediumship would have to cease. Tom said "No, I am to go on." They left him a little, perhaps another week or so, and came back and said, "Tom, you are to retire from this part of the work. If not, we will take no responsibility. You run the thing yourself, and you must abide by the consequences." Well, he knows the spirit people well enough to know that he could not go on without them, and he reluctantly complied. He will devote himself to healing, but so far as public work is concerned, he ceases from to-day, and the spirit people told him he was to visit Glasgow to finish up. Well, I am sure this morning we are thankful to the spirit people for that, and I can tell you, Mr. Tyrell, that we appreciate it, and will watch your future life with deep interest. I am sure I am speaking for this Society and the Glasgow Spiritualists at large, when I say that in no place are you thought more of than in Glasgow.

I am not here just now to preach a sermon, I have taken this opportunity because we are among friends. As friends, we say we are sorry, in some respects, that you have been commanded to retire, but we could never carry on the Movement without the help of the unseen. While Mr. Tyrell is that way laid aside, he has been the instrument in God's hand of bringing forward a good many younger men to take his place, but there will be no one who has the love of the Cause any deeper than Tom Tyrell.

### MR. TYRELL'S REPLY.

DEAR FRIENDS,—I think I may be permitted to call many of you friends, as I have been in Glasgow now a few times.

I am very sorry that this is my farewell visit to Glasgow. It is probably the last time I shall stand on a platform giving clairvoyance. When a man has had 40 years public work, he begins to feel like having it a bit easier. It was not my wish. I would rather die working than resting. However, I am glad to say that if I had been in the Movement till next February, I should have cleared 40 years. In these 39 years I have never disgraced Spiritualism. I always try to keep it on a high level from a spiritual point of view. I have never gone in for fortune-telling. That is for gipsies, not mediums. Many people have had wonderful advice from our mediums, and then sent the police on their track, which is a shame. We, as thinking men, recognise the fact that all religions, whatever they be, all strive their best to make life sweeter. We should not interfere with them if they would let us alone.

Father Vaughan tells us how many thousands of people are going mad through Spiritualism. When we come to examine this matter, we do not know where they are. I ask the people if they have any insane people in this Movement in their town, and they have none. The 10,000 insane people only exist in the imagination of Father Bernard Vaughan.

Recently I had an interview with the doctor. He asked if there were any insanity in our family. "Why, yes," I said, "I was insane for 40 years, but I have been alright the last 14 years." "You are alright now," he said, "you must

explain." I explained alright. For 40 years I got up at 5-30 in the morning to drive four looms. Any man or woman who does that is insane.

If Spiritualism causes insanity, it ought to have made me insane long ago.

Well, friends, I want to say that it will be a great wrench to give up the platform. After 39 years it grows on one, and I have no wish personally to give it up, but I shall tell you the facts. For twelve months, for two years, several times I have felt as if I were losing the use of my left side. The spirit people say it must stop. Well, I suppose I must stand by what they say. They say I must go in for magnetic healing, as there is less mental strain, and more from the body, but I shall always carry in my heart the many kindnesses which I have received from the Glasgow people. I am glad that my spirit friends told me to finish at Glasgow. It meant that I had to choose one date, as my last Sunday was on the 8th.

When I cancel a date I do not fill it somewhere else. For 31 years I never cancelled a date, and I never missed going to a Society. For 36 years I was never late. Many of you were not born when I started Spiritualism, and I want to say to the young mediums, finally: Young mediums, strive your best to uphold the banner of Spiritualism. If you wish to develop mediumship keep your bodies clean. Do not eat much on Sunday, take very little if you do not fast. With a full stomach of Yorkshire pudding and potatoes, etc. you must never expect to do good work. The spirit world require that the channels of your body must be kept clear.

There is no such thing as infallibility in mediumship. The great surprise to me is, with my knowledge of mediumship, that our young mediums do so well—not that they do so badly under all the circumstances. "Well, that's a poor test I've got, I believe she is a fraud." You never count the many things they have given correctly, but you always find out their mistakes.

### CLAIRVOYANCE.

Lady described about 54 years, very well-built, somewhat active when in earth life. Passed away very suddenly. She seems to stand in a November mist with over-anxiety to manifest. There is another lady about the same age helping her along. Her mission is to help others less than herself. The first lady is Charlotte Grant, the second is Mrs. Rainy. Both recognised.

I am not responsible for where a spirit builds up. They build up where they are able, and it is my business to describe them.

Elderly gentleman about 68 years. Passed over about 20 years. Moderately tall, very highly spiritualised man. Dressed in black, but earth's conditions are falling away. Name of John Reid. Not recognised.

Lady about 68 years, might be older, carries her age very well. Somewhat old fashioned, and very religious when in earth life. Passed over at least 30 years. Came in spirit robes holding a card, "In affectionate remembrance of Mary Murdoch, passed away 25th January, 1891." The lady knew something about Spiritualism. (Recognised as a strong medium.) Lady about 70 brought her. Tall, more muscular than stout. Passed away perhaps about twelve years. Mary Drummond. (Also recognised. Another Spiritualist.)

Gentleman about 68 years. Good number of years over. Grey moustache and beard, very intellectual man. Very much astonished, thought he could not come back. Name of John McLean. More of a neighbour, 168, living next door belonging to him, a dressmaker, George Street. Wants Annie to know. Gentleman helping this man along, perhaps about 56, may be older. Highly spiritualised and pleased that he is able to help this man along. You did not know him in earth life. It seems like you would know the other one in earth life, as he placed both hands on your shoulders. Charles Pearce, Nithsdale, Langside. Evidently knows you, showing "Light." (Recognised.)

Lady about 68 years. Well built, short in neck, a deal of colour. Would suffer a good deal with bronchitis. Dressed in dark dress with little grey shawl. Elizabeth McCall, lived at 230, Drummond Road, Partick. (Recognised.) business. She lived next door to Mrs. Brown.



aised). Brought Mrs. Jas. Duff, draper, friends of people mentioned. (Not recognised.)

Elderly lady about 75. Moderately tall, but stoops somewhat. Very religious when in earth life. Dressed in black, with black bonnet. Has met her old friend Allan Campbell, about 63 or 64 years, tall, well-built man, very good moustache, gery tweed suit. Something to do with the police. Allan John Campbell. (Recognised as Detective Allan Campbell.)

Young lady about 30 years. Very religious in earth life. Passed away few years. Dressed in snuff coloured jacket and skirt. Annie Brownlie Livingston. Wants Donald to know. 3, Bolton Drive, Mount Florida. Knows Mrs. Morrison, Montgomery Terrace. (Mrs. Morrison recognised.)

Old lady and gentleman. Gentleman about 74, lady looks older. Think they are man and wife. Lady somewhat frail before passing out. Passed away about two or three years. John and Mary Kilmarnock, Hamilton Park Terrace. (Not recognised.)

Gentleman 62 before passing out. Passed over eight or nine years. Well built, with moustache waxed up. Dressed well, frock-coat suit. Christian Nicholson, 29, Midge Street, Bathgate. Wants Kenneth McLennan to know. (Kenneth McLennan recognised.)

Elderly gentleman about 73 or 74 years. Passed over good many years, 20 years or more. Tall, grey moustache and beard, passed out distance from here. Thrown off all earth's conditions. John McKellar. Knew something about Spiritualism. Girl about 17 years with him, perhaps his grand-daughter. Florrie McKellar. Would pass away a good distance from here. (Not recognised.)

Gentleman wants to come to platform. About 64. Fairly well built, grey moustache and little beard. Passed away eight or nine years ago. John Connachie, 8, West St., Kirkintilloch. Knew Mr. Galloway when he lived at Kirkintilloch. Brings lady about 64, passed over about nine years. Stoutly built, gentleman helping her along. Mary Brownlie, 123, Cowgate, Kirkintilloch. Fish business. Showing card—James Brownlie, Fishmonger. (Recognised by Mr. Galloway.)

Gentleman brings boy. Gentleman about 65 or 66. Well built. Stoutly built, good moustache. Strong in earth life, passed away suddenly. More anxious about boy. Boy about 15 years, passed out with pneumonia. Gentleman's name Hugh Morton. Boy, Peter McNeil, belongs to Alexander McNeil, auctioneer. Morton was also an auctioneer. Mr. Drummond, 19, Montgomery Street knows him. Anxious for the boy's sake. (Morton recognised, also name of McNeil, auctioneer.)

Young man about 30, passed over good many years. Harry, has a brother George living at 41, Cumberland St. George knew something about Spiritualism. Knew Mrs. McCrone.

Gentleman about 65. Passed over about 18 years. Very active, passed away suddenly. John Robertson, 2, Annette Street, Govanhill. Anxious about soldier, helping him on other side. About 30 years, with "Charlie Chaplin" moustache, officer in army. Mrs. Ferguson's son, Capt. James Ferguson, 3, Annette Street, Govanhill. Brought young man about twenty-four, in same Com any. Robert Stewart, knew something about Spiritualism. Showing THE TWO WORLDS. (Not recognised.)

At the evening meeting Mr. Tyrell addressed the large audience as follows:—

DEAR FRIENDS,—Let me say that I am pleased to see so many here on my farewell visit to Glasgow. I do not suppose that you are all Spiritualists. What we want to tell you is that Spiritualism will stand all the investigation you can bring to bear upon it, if you will do it fair and square, without prejudice. We want to tell you that these friends in your surroundings have come to tell you that there is no death. There is no death! Think of that, and people are constantly asking us what is the use after all of Spiritualism. What does it amount to, even if it is true? What does religion at all amount to?

Spiritualism amounts to this. It gives definite evidence that when you have shuffled off this old mortality

you do not die, and you live on as the same man or woman still. If a man die, shall he live again? How many thousands of people have asked that very question, but it has never been solved except by the Spiritualists.

We are not saying one word against other religious bodies. We are not up against other religions, but we want to tell you this, that with all due respect to other religions, no religious body has brought the facts before the public except the Spiritualists.

If you read the Bible, begin at Genesis and read to Revelation. It tells you of all the phenomena that took place in those days, and I want to tell you that the Bible is based on its phenomena. Without the phenomena there would be very little left.

If men and women were able two thousand years ago to perceive disembodied spirits, and were able to communicate with their loved ones, the same power holds good to-day, the same conditions exactly, and if those things took place at that time, they can take place exactly the same in the twentieth century. And many thousands of people who are not Spiritualists—many I have come across—have seen their loved ones and held communication with them, and if you wish to gain knowledge of that other side you can do so. You can get far better evidence in your own homes by sitting with your own loved ones, and with your own friends, where there is no professional medium present.

I have no doubt many of you are reading the "Weekly Dispatch." There was a minister in Blackburn who had been reading the Rev. G. Vale Owen's articles. He said, "We know that he is not quite square, you could tell by the photograph in the 'Weekly Dispatch.'" We think that is decidedly below the belt.

I was anxious to see whether G. Vale Owen was anything like a lunatic, and when I was in his town, and he saw my name advertised, he sent his daughter for me on the Monday morning before I had got up, as he wanted to see me. He did not seem like a lunatic at all, he was a very intellectual man. I asked him what his people said. He said every household was reading the "Weekly Dispatch," and liked it very well. "But will you get sacked for this job?" I asked. He said, "We do not care whether we do or not, and if we did, it would be a very lively time for the next parson who came here. We have burned our boats, and there is no turning back. I am a Spiritualist. I have yet to learn that speaking the truth makes the Church weak. No, it makes it stronger. My church, which was always nearly empty, is now overflowing Sunday after Sunday, and it was the same when I went to London."

Friends, when our ministers get back to the real teachings of the Bible they will get better congregations. What have you come to hear? Many of you have come out of curiosity. Many of you have lost your boys, husbands and sons, in the dreadful war, and if we could open your eyes to-night, you would see the number who have come to tell you that there is no death, and they are glad in every case that they did their duty.

I was talking to a lady about six months ago. She came from a town in Lancashire—a stranger to me. This lady came to our house and said she was in great trouble, and would like a sitting with me. I said I generally gave sittings to a number of people, but not to a single individual. I have my business to do, and cannot have a hundred and one people coming for a sitting. Anyway, I said there was a young man followed her in, a man about 26 years, and I thought he was a soldier. He gave the name of Milton, and she said her son was called Milton. I told her he had been missing, and not to worry any more, as he had passed over. I told her that if she would go to Crewe he would try and show himself on a photograph. About a month after she came back and showed me a photograph. On it was the young man I had described, and she said he was her son Milton. "Now, I will never trouble again as long as I live," she said, "when I know that my Milton is with me." The lady continued: "I asked the minister where he was. I said, 'You asked him to join up and not be a slacker. He has got killed, where is he now?' 'Well, madam,' said the minister, 'I cannot tell you, but did your Milton believe that our Jesus died for him when he shed his blood?' 'No, my



Milton was a bit of an Atheist.' 'Well, madam,' he said, 'I cannot help you.' "

He left her with the idea that Milton had suffered while over in France, and was still suffering again for doing it, but the Great God whom we all appreciate is far better a than an earthly father, and I am glad to say to-night that many ministers are far better than their creeds. I know a good many who would join our Movement to-day, but we are so poor that we cannot keep them. And what I say to-night is no fancy story. I know it to be true, they have told me so themselves.

Friends, you are surrounded with a great host of beings and to-night you are not content to be told how bad you are, for there is no one so bad that there is no part of goodness in their nature. When you pass away from this life, if you have not done all you could do, you have a chance again of progressing on the other side of life. That is what Spiritualism teaches. It tells you that there is no death. It destroys all the fear of death to those who are Spiritualists, and tells you that if after all your boy, your girl, your father or mother were not all they should have been, they are living on the other side, and will be the first to meet you when you have shuffled off this old mortality. Spiritualism has proved the greatest comfort to humanity. There is no other teaching to compare with it.

To-night I am going to try to prove to you that death does not end all. I may fail, but I shall do my best; but in a large audience like this there is a large number of people who are all desiring something from me. A great number of spirits come in your surroundings, trying to manifest their presence, and they build up where they are able, not always where they wish.

#### CLAIRVOYANCE.

Lady described, 76 or 77. Passed over a good many years. Very highly spiritualised lady, very religious. Dressed in black always, very grey hair. Throws off earth's conditions. Gives name of Isabella Anderson, 20, Ward Street. Brought younger man with her, about 53 or 54. Suffered considerably before passing away. Very weak and delicate, passed away with consumption, coughed a good deal. Slight moustache and beard. David Anderson; they are mother and son. (Recognised.)

Gentleman about 60. Passed over 8 or 10 years. Passed away very quickly with heart-failure. Slight grey moustache and little beard. Anxious for those belonging to him to know that he is not dead. John Deans. Lady brings this gentleman. She is very bright. Her mission is to help others. About 70 years of age. Passed over a good many years. The gentleman lived at 59, Roselea Drive, Dennistoun. Knows someone called Andrew Campbell, used to live at 23, Roselea Drive, Dennistoun. Details given were verified after meeting. Mrs. C., at 59, knows nothing of Spiritualism.

Gentleman, tall, well-made, very strong in earth life. Grey moustache and pointed beard, stands very erect. Very rugged gentleman, gold braid on his coat. (Recognised.)

Gentleman about 67, very well-built man passed away some time. John McInnes. (Recognised.)

Gentleman, about 80, moderately tall, would pass out with old age. White moustache and beard. Dressed in frock-coat, with blue ribbon in button-hole. Fond of temperance work. James Robertson, Edinburgh Co-op. Society Temperance Movement. (Not Recognised.)

Young man, 24 or thereby, holding up card with "In affectionate remembrance of James Miller, passed away March 26th, 1918." (Not recognised.)

Young man about 36, moderately tall, good moustache, passed over about 20 years, knew something about Spiritualism. Gentleman comes along with him, about 66. Passed away good many years. Style of dress seems to be American. Friends when in earth life. Thomas Watt. Tom Rhodes, passed away in America. (Watt recognised.) Rhodes had something to do with the Movement here about 30 years ago. Met David Burnet.

Gentleman, about 60, tall and stoops somewhat. Grey moustache and small beard, suffered from bronchitis. Passed over about seven years. James Hops. Carries a bundle of papers. Wants Annie to know. 3, Springfield Lane. Lived opposite John Sneddon.

Lady about 68, passed away a good many years. Comes clear, good deal of colour, very religious lady. Mrs. Hunter, says she lived in your house. George Hunter. (Not recognised.)

Gentleman about 54 years, tall, with waxed moustache. Passed over good many years. Comes in dress suit. Looked if he had been singing at a concert. Passionately of music. Has black ebony baton, silver mounted. James Watt, had a good deal to do with music. James Watt, Maxwell Road. Someone belonging to him called Andrew something to do with musical instruments.

Gentleman with him about 66 or 67, tall, very intellectual man. Schoolmaster when in earth life. They were friends in earth life. Robert Ferguson. (Both recognised.)

Gentleman, J. M. Stevenson, late President of the Dundee Spiritualist Society. Brings soldier and sailor from Dundee. Thanking J. M. Stevenson for what he has done for him. Met his old friend James Robertson. (Recognised.)

Gentleman about 58, moderately tall, grey moustache, passed away about six years. John McQuarrie, wants Agnes to know. 136, Springburn Road. Knows M. Schlater.

Helping gentleman along. About 62, stout built gentleman, business looking. John Cochrane, 35, Gateside Street, Hamilton. Boot and shoe place. Wants Elizabeth to know. (Not recognised.)

Two young men, 21 to 22. Bright and beautiful. Suffered considerably in earth life. Elderly lady and gentleman with them. Gentleman about 68, lady 64. John and Janet Fleming.

Young men, Arthur Guild and Robert Graham, have met their old friends John Hutchison and Andrew Russell. (All recognised.)

I shall ever carry in my heart thankfulness for all the kindnesses I have received from the Glasgow people. May God bless you. I trust that our mediums will never rest, but keep pressing on. Spiritualism is more respected to-day than it was 40 years ago when I started. I have been twice rushed from the platform with large audiences. People do not do that to-day because they are reading and thinking.

#### Accident to Mr. Percy Street.

His many friends will be grieved to hear that, while riding with his son in a motor cycle sidecar, he met with a serious accident. In an endeavour to avoid a collision, the machine turned over, and precipitated both Mr. Street and his son into the road. The latter strained his thigh muscles, but the former was conveyed to the hospital, the left side of his face being badly bruised, and it is feared that his eye may be affected. When the swelling recedes, we hope it may be found that there is no permanent damage. All friends will, we are sure, send out their sympathy to the faithful a worker.

A DELICACY long persisted in will nauseate the stomach and destroy health.

GOOD and bad are one and inseparable; each becomes apparent by the absence of the other.

THE soul of the wise ever searcheth for truth. The means he uses are observation, intuition, with patience and experience.

"IN the light of truth I stand transformed; faith, hope, love fill life, which is now, forever."—JOHN WILLIS RING.

MEN who "make public opinion," and boys who make snow men work on the same plan, the result is about the same.

"THAT all nations should become one in faith, and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled; what harm is there in this? Yet so shall it be; these fruitless strifes, these ruinous wars shall pass away, and the 'most great peace shall come.' Let not a man glory in this that he loves his country; let him rather glory in this, that he loves his kind."—BAHA 'O' ILAH.



## 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.

### BRITISH MAGNETIC HEALERS' ASSOCIATION.

THE British Magnetic Healers' Association held a general rally of old healers, members and friends on Saturday afternoon, August 28th, at the Institute, 21, Manor-street, Ardwick Green, Manchester, when a goodly number sat down to a splendid tea provided by our matron, Miss Wallwork, and her lady assistants. Afterwards a staff of the healers and friends were photographed. At 7, the unveiling ceremony of four photos, who formed a part of the officials appointed at the inception of this Association on November 2nd, 1907, at Bridge-street, Spiritual Church. The photos unveiled were Mr. Hamer (first president), Mr. Carter (president), Mrs. Carter, Mr. G. Vernon (secretary). The ceremony was performed by Mrs. Kate Taylor Robinson in a very pleasing manner, who outlined the good work done by the healers. The chairman, Mr. Bacon, gave a short address on the healing work responded to by Mr. H. Carter, Mr. Vernon, and the matron, Miss Wallwork. Afterwards the time was occupied in singing and reciting. The artists who gave their services were Miss Bella Walton, who sang and recited most beautifully. There were also recitations by Misses Lily and Mabel Scott, Miss Webber sang three songs which were most heartily applauded. Mr. G. Vernon, junr. sang several songs, his wife accompanying him and the other artists on the piano. Recitations were given by Miss Speed, and Miss Bowler concluded with a song from Miss Fangel. This brought a very pleasant evening to a close.

### SOUTHEND.

RECENTLY, at the corner of 76, Queen's-road and 55, Prince's-street, Southend, the Faithist Scientists, Church of Kosmon, held its first services, and, it is very gratifying to the pioneers of this movement at Southend to see the work gradually growing in numbers. The services and addresses which are conducted by Rabbah Davies, the founder, are listened to with great attention. Those who from time to time attend the church appear much impressed with the teachings set forth, especially the deeply scientific Fatherhood of the Creator and "The Brotherhood of man." The communion

between angels and mortals, the continuity of life, the everlasting progression of every human soul from resurrection to resurrection, from sphere to sphere. That no being has ever been condemned to everlasting torment. That the Creator is all wise and loving. Thus are we aided by the angels in light, to work out our own salvation, not from wrath of an angry God, but by turning from evil and striving to do good. The need of such a community as this has been deeply impressed on the founder by the angels, therefore we go forth with the assurance of the Eternal Father's blessing, that the work will grow and increase, till this universal religion will become world embracing.

### BOURNEMOUTH.

ON Wednesday, August 25th, the Lyceum of the above Church held their first outing since its re-organisation in October last. Between 60 and 70 children and adults were conveyed by motor coaches to Brockenhurst, which is situated in the heart of the New Forest, and being some 20 miles from Bournemouth Lyceum. On our arrival we were joined by one of the Lyceums from Southampton. Sports and games were entered into, creating a very fine social meeting between the friends of the two Lyceums and Societies. Tea was provided and brought to us by Mr. and Mrs. A. Hendry, who very kindly undertook the catering, and to whom great credit is due for the very able manner in which they catered for the comfort of all concerned. The total expenditure incurred to the Bournemouth Lyceum was £18 10s. 2d., which was wholly covered without taking from the general funds of either Society or Lyceum. The return journey was fully enjoyed, and we arrived in Bournemouth about 9-30 p.m., after a most enjoyable day.

### DOWLAIS.

THE members of the above Society held their anniversary services at Carnegie Hall, Church Street, on Sunday and Monday, August 22nd and 23rd, when they had the pleasure of the visit for the first time of Mrs. J. Miles Ord, of Bristol. The meetings were a success in every way. The hall was full on every occasion. The addresses were of a very high spiritual order, which was greatly commented upon by the audiences. On Monday evening Mrs. J. Miles Ord gave a lecture entitled "Mind your H's and dot your I's," which was very much appreciated by its high spiritual tone. Everyone are eagerly waiting for a return visit.

### EXETER.

EXETER has been favoured with the presence among them of Mr. Edmund Spencer, of Glasgow. A real live Spiritualist preacher and medium, Mr. Spencer has carried the hearts of his crowded audiences by storm, and has left the most pleasant recollections in the minds of all who were privileged to hear him. The Sunday meetings were crowded, and the uplifting and inspiring discourses given by the speaker and his spirit helpers were deeply appreciated by all present. Public meetings were arranged for each night of the week, and were also very successful, and large audiences sustained. Mr. Spencer devoted two meetings entirely for clairvoyance, and these proved in the best spiritual sense to be helpful, while giving to many evidence of the nearness and continued affection of their departed. One cannot resist a word of praise for the really fine recitations rendered

at the meetings. Our last evening with Mr. Spencer was given to a recital in which he showed his fine talents for both dramatic and humorous work at their best. We are looking forward to another visit early in the new year, and wish him God speed in his enthusiastic work for Spiritualism.

### LIVERPOOL.

AT Daulby Hall on Sunday, August 29th, the Rev. Beatrice Mytton, of Chicago, conducted both services, her addresses being "After death—What?" and "The Spiritualists' trinity," each address being followed by clairvoyance. The congregation in the afternoon was a good one, but in the evening the hall was packed. The speaker dealt with her subjects in such a manner that no one could leave the hall in doubt as to the meaning and lesson which they contained. Her clairvoyance was par excellence, all descriptions and messages being recognised and understood. The pleasing personality of Mrs. Mytton won a home in the hearts of the Liverpool Spiritualists. Mr. Keeling presided.

### LOCHGELLY.

UNDER the auspices of the Dunfermline Society, a very successful propaganda meeting was held on Tuesday, August 24th, Mr. Burgoyne, president, taking the chair. Mrs. A. McLeod, vice-president of Dunfermline Society, gave a trance address, which was of a high order, all present being highly satisfied with same. After the address Mr. Hendry, president of Kirkcaldy Society, gave clairvoyance and spirit messages, all of which were a credit to the medium and his spirit guides. There is a possibility of a new Society being formed here, the ground was tapped many years ago by other pioneers in the work, and it is desired that this may become a centre for the Cause, and every assistance given to the workers there.

### LONDON: N.L.S.A.

THE above Society held a mission, and were fortunate in their choice of Mrs. S. Georgina Heath, of Brighton, as conductor. On Sunday, August 22nd this talented medium delivered trance addresses morning and evening, and also gave most convincing clairvoyance. On Monday afternoon Mrs. Heath conducted a seance, fifty sitters being present, and every one received a message. On Tuesday evening a circle was held, the Lower Hall being crowded, when many more messages were given, and again on Wednesday evening an address and clairvoyance was given by Mrs. Heath. We are convinced that much spiritual good will be the outcome of this mission, and it is to be hoped this is but the forerunner of future visits.

### SALE.

A memorial service was held on Sunday, August 22nd, in recognition of our arisen sister, Grace Edith Pugh, who passed to the higher life on August 9th. The amount of work done by her in connection with the founding of the Sale Church and other organisations was not generally known, as Miss Pugh was a quiet, diligent worker, and always kept out of the limelight. Undoubtedly she will render valuable service to us now that she has passed to the higher life. Although a great sufferer during the passed twelve months, she bore with great fortitude, never giving up hopes until the last that she would again



be restored to carry on the good work. The service was impressively carried out by Mr. Chandley. Mr. King rendered service at the organ.

### NEWPORT, MON.

ON Sunday, August 29th, at Charles-street Spiritualist Church, Newport, Mon., the services both afternoon and evening were conducted by the Lyceum, Mrs. Armstrong officiating. Mr. Taylor gave an address entitled "The child in the midst." Clairvoyance was given by Mrs. Gordon Thomas. The children gave recitations and solos which did great credit to their tutors. There was a good attendance at the evening service, and the conditions were harmonious and uplifting, and every encouragement was given to the youthful workers.

### SOUTH SHIELDS.

ON Sunday, September 5th, at the Miners' Hall, Imeary-street, Fowler-street Society were honoured by the visit of Mr. E. W. Oaten, vice president of the S.N.U., who gave an address to a crowded congregation on the subject "Spiritualism and its principles." During the course of his eloquent address, with the addition of his usual little touches of humour, he immediately struck right to the very hearts of all who were gathered together from far and near. He also dealt with a few of his own personal experiences of the last 25 years of investigation, proving without a doubt man's survival after the change called death, his address being most instructive and of an educational value. A cello solo was beautifully rendered by Mr. N. Ainley, entitled "Monastery Gardens," accompanied by the organist, Miss E. Short. A duet was also given by Miss M. Russell and Mrs. M. Wood. "The Master stood in the Garden" was also given. The Fowler-street choir sang in beautiful harmony, "Lead, Kindly Light," which helped to build up a most harmonious feeling throughout. Towards the close of the meeting Mr. F. Dagg (South Shields), Mr. T. Galley (Marsden) and Mr. Reed (Wallsend) personally thanked our worthy brother, Mr. Oaten, for the rich food for thought he had delivered so ably. God bless and grant that both he and Mrs. Oaten may be long spared to carry on their good work, is the earnest wish of Fowler-street Society, that the time will not be far distant when they will soon be in their midst again. During the enjoyable evening there was one comrade who was, it is pleasing to note, remembered by all who were present—the late secretary of the S.N.U., Mr. Hanson G. Hey. Mr. F. Ridley ably presided over the meeting.

### MEETINGS HELD ON SUNDAY, SEPT. 5, 1920.

ASHTON-U-LYNE, Burlington-st. — Mrs. Simpson gave addresses and clairvoyance to good audiences. Afternoon, Mr. Martin, President, named the infant son of Mrs. and Mrs. Harry Slater, giving the earthly name of Clifford Aubrey, and the spiritual name of "Conqueror."

BARRY, Atlantic Hall. — Mr. F. W. Northam, of Cardiff, gave an address on "Man's conception of God," followed by successful clairvoyance. Mr. Shark presided.

BEDWORTH. — Mr. Hulton gave addresses on "Father, lover of my soul" and "Be ye not afraid," also clairvoyance. Mr. Holland presided.

BIRKENHEAD, Hamilton. — Address and spirit delineations through Mrs. Leighton. Evening meeting crowded.

BIRMINGHAM, Aston. — Mr. Gyde

conducted the service, successful clairvoyance being given by Mrs. Jarvis.

BRIGHTON, Athenaeum Hall. — At both services, through Mrs. De Beaupaire, trance address, discourses of a very high type were given.

BRISTOL, United. — Mrs. Jones, of Wolverhampton, gave addresses. Evening subject, "Is Spiritualism a religion?" Clairvoyance.

DIGHTON HALL: Morning service conducted by the President, Mr. J. M. Eddy. Evening, address by Mr. E. Moore. Mr. Eddy presided and gave clairvoyance and auric readings.

CLIFTON: Miss Mary Mills, B.T.Sc., ably dealt with the inner meaning of the story of Joseph.

CHESTER, Brook-st. — Mrs. Mossop conducted our services. Good attendances.

EARLESTOWN, Legh-st. — Mrs. Fox gave interesting and spiritual addresses and clairvoyance. Mr. Atherton presided in the afternoon and Mr. Davies in the evening.

EASINGTON LANE. — Mr. Jones gave an address on "Thoughts are things," followed by clairvoyance. Soloist, Mr. Wilson. Mr. Fatherly ably presided.

EASTBOURNE. — Mrs. G. Prior gave an address followed by clairvoyance. Crowded congregation. Mr. Frise in the chair.

EXETER, Market Hall. — Mr. G. F. Berry, of Worcester, gave addresses on "Some objections to Spiritualism considered," and "The spiritual teaching of Ruskin."

HIRST. — Mr. J. Currie, of Netherton gave an address on "Is Spiritualism a true and helpful guide in life?" Without the shadow of a doubt he proved it so.

LONDON. — Battersea: Mrs. Milard gave address and clairvoyance.

Brixton: Mrs. A. Boddington gave an address on "The mission of Spiritualism," and followed with well-recognised descriptions.

CROYDON: Address by Mrs. Wallis. Messages given.—Pros.: Sunday next, at 11, Mr. F. Blake. At 6-30, Mr. F. Blake.

EALING: Address by Mr. Thuroff on "The soul and its experiences." Clairvoyance by Mrs. Connor.—Pros.: Sunday next, Mr. T. W. Ella. Wednesday, Sept. 15th, Mrs. Imison. Sunday, Sept. 19th, Mr. Symons.

E.L.S.A.: Mr. G. Taylor Gwinn gave a most helpful and inspiring address, and answered questions.

FULHAM: Morning, circle. Evening, Mr. Pulham gave an address, and Mrs. Pulham gave clairvoyance.—Pros.: Sunday next, at 7, Mr. A. Wills. Thursday, Sept. 16th, Rev. G. Ward.

HACKNEY: Mrs. Beaumont Sigall gave an address and clairvoyance.

HOUNSLOW: The Hounslow Society of Spiritualists, on Aug. 31st, gave a social in aid of the Adult School Building. On Sunday last Mr. Humphries gave a trance address and Miss Well-belove gave clairvoyance.

LEWISHAM: Rev. J. Tyssul Davis took for his subject "Two men looked out from prison bars, one saw mud, the other stars." He pointed out that much depends upon the point of view. Scientists were gradually turning from the materialistic and accepting the spiritual interpretation of the universe. Marylebone: Address by Mr. E. Hunt entitled "The choice." Splendid attendance.

N.L.S.A.: Morning, a powerful and interesting address by Mr. E. Meads on "The symbols of religion." Evening, Mr. Percy Smythe gave an address on "Spiritual gifts." Packed audiences. Spirit messages given by members of the audience.

S.L.S.M.: Morning, circle conducted by Mr. Richards. Evening, Mrs. E. Neville gave an address, followed by clairvoyance.

Spiritual Mission: Mr. E. Hunt gave an address on "Essentials and non-

essentials" in the morning. In the Divine purpose."

TOTTENHAM: Mr. W. North gave a very instructive address on "Is God's will consciously done by mankind," and a very big audience was stirred by it. His subsequent descriptions were equally good and clear.

LOUGHBOROUGH. — Mr. Ford, of Leicester, conducted our 29th anniversary services and also gave tests.

MEXBOROUGH. — Mrs. Radage, East Kirby, Notts, gave addresses and clairvoyance.

NEWPORT, MON, Harry-st. — Address by Mr. E. Pugh, the sixteen-year-old medium of Hantwood, on "The God-consciousness within." He also gave clairvoyance.

CENTRAL: Address by Mr. Gordon Thomas on "The image of God." Good attendance. Mrs. Gordon Thomas gave clairvoyance.

NEW TREDEGAR. — Our new headquarters were opened at Elliott's Town School, by that well-known worker, Mrs. Piper, of Mountain Ash, who spoke on "Death, where is thy sting?" Mrs. Piper created a good impression on a very large audience.

NORTHAMPTON. — Very successful services were conducted by Mrs. Gardiner, of Durham.

PETERBOROUGH. — Addresses by Mrs. Malpress, of Peterborough. Mr. F. W. Rickett gave the clairvoyance.

PORTSMOUTH, Temple. — Mr. W. Howell eloquently discoursed on "The world unseen" and "Last things." Good attendance.

PLYMOUTH, Morley-st. — Harvest festival. Mr. Rabbich, of Paignton, gave an address on "The value of Spiritualism."

STONEHOUSE: Meeting conducted by Mr. H. Pearce. Soloists, Mrs. Herd and Miss Whitmore. Address by the President, Mrs. Joachim Dennis, on "Patriotic fathers and purity." Anthem by the choir. Spiritual vision by Mrs. J. Dennis.

SUNDERLAND, Hylton-rd. — Address by Mr. G. Jones, of Hetton, on "There is no death." Good audience. Mrs. Nicholson presided.

MONKWEARMOUTH: Mr. W. McBaig, Newcastle-on-Tyne, gave an eloquent address on "Ye must be born again," followed by clairvoyance. Mr. W. Redford presided.

SWADLINCOTE. — Mr. Stenson, of Burton, gave addresses and clairvoyant descriptions.

TREDEGAR, Temperance Hall. — Enthusiastic and well-attended services were conducted by Mr. E. Jones in the morning, and by Mr. W. G. Halestrap in the evening, followed by clairvoyance.

YORK, St. Saviourgate. — Discourses were given by Mrs. Snarey, who also described spirit people and transmitted messages.

### BRITISH UNION OF PHRENOLOGISTS Memorial Hall, New Walk, Leicester.

#### DR. HENRI M. LEON, M.A., Ph.D., LL.D., F.S.P.

London Sec. of International Society of Philology, Science and Arts, will give an address entitled "Memory Scientifically Considered," on THURSDAY, SEPT. 30TH, 1920, at 7-30.

His Worship the Mayor in the Chair. Supported by Coun. J. S. Salt, Messrs. G. A. Mitchell, J. W. Glover, L. Holmes and others.

Phrenological delineations will be given by the President, Prof. Thos. Tinsley, F.B.P.S., M.S.P., London.

Admission Free. Org. Sec., E. Coulman.

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