



# THE TWO WORLDS.

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

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

No. 1715—Vol. XXXIII.

FRIDAY, SEPTEMBER 24, 1920.

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Owing to the sale of the property in which our hall is situated, the Society must find other premises. Every effort has been made to secure the use of premises on agreement or lease for the carrying on of the work, without success. The position is such that by purchase alone can the Society find a home for its members and a place in which to carry on its labours. For some time past we have been obliged to turn people away for lack of room, so taking all the factors leading up to the present crisis into careful consideration, the Society decided at a members' meeting held on the 6th inst, to create a fund for the purchase of suitable premises. A sum of £1,000 has already been secured by donations and loans, a further amount of £1,500 is required to secure the premises in view, situated very near the centre of the town, and capable of providing accommodation for all the needs of the Society, and for the formation of a Psychic Bureau which is contemplated in conjunction with the ordinary events of the Church. Feeling that there are a number of people who, having benefitted by the work of the Society, and not now resident in Bournemouth, would like to help in the present difficulty, this appeal is made.

All monies will be gladly acknowledged on behalf of the Society by

FRANK T. BLAKE, Hon. Sec.,

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1715—VOL. XXXIII.

FRIDAY, SEPTEMBER 24, 1920.

PRICE TWOPENCE.

## Original Poetry.

### The Masterpiece.

[The artist feels the inspiration that urges him to complete his masterpiece—the dream of his life, and the height of his art.]

I HAVE a work to do, so great  
That glories of the present state  
Grow pale before the dazzling beam,  
Reaching me from the Supreme ;  
No rosy astral lamp this light,  
Swinging in the vaulted night,  
Out of heaven's heart comes down  
My summons to a high renown.  
Ambition? Nay, I do aspire  
To shine, that others may desire  
Their share of beauty, nobler, higher  
Than any much-bejewelled crown.  
A spirit calls. I cannot choose  
But proffer all my faculties,  
For this impressing mind to use.  
He bids me strip myself, and give  
Of life that other men may live ;  
And every thought must blend with his,  
And ring celestial melodies  
Within the ear unceasingly.  
The footfalls of divinity  
Approach their slow and measured pace.  
All, all the truth and all the grace—  
Sweet laughter from the lips of God,  
And tears that hang like drops of blood,  
The finest senses of the soul—  
'Tis these must make a perfect whole ;  
These precious gifts he bids me bring  
To form a great and lovely thing.

Though mind may rock, though brain may reel,  
And fingers lose their sense to feel,  
Yet here the call and now the hour  
When mind and flesh combine to steal  
A fund of supernormal power.  
What if the humble instrument  
Of this my will and its content  
Be but a clumsy one and small?  
I cannot more than give my all,  
And that I have is freely placed  
To carry out its labour chaste.  
Perhaps by such a use of me  
My spirit-light may purer be ;  
And haply it is God's design—  
To lift this masterpiece of mine  
Before the stricken sinner's gaze ;  
To cleanse the hell of evil ways,  
By writing on Inferno's gate  
The promise of a better fate,  
In blazing letters, reading clear :  
"Hope on, all ye who enter here!"

G. EUSTACE OWEN.

A GODLY man could not act or advise in war.

Those who are given the power of healing must keep their bodies in the full exercise of health ; for it is vitality they must give.

It is a godly work to elevate man above the littleness of his earth-life, and lead him into higher and wider views of his capabilities.

## Rector of Keighley on Spiritualism.

### Warning of Dangers.

#### Telepathic Workings of Prayer.

"THERE is no reason in itself why there should not be intercourse with those in the spiritual world. . . . Spiritualism, or intercourse with those in the spiritual world, is nothing new." These were among the pronouncements made by the Rector of Keighley (the Rev. E. T. G. Hunter) on Sunday, Sept. 5th, in the first of a series of sermons which he proposes to preach on the subject of Spiritualistic manifestations.

To sweep the whole subject of Spiritualism away as rubbish, said the preacher, was both unscientific and wrong in principle. To-day such amazing things were happening that nothing could be said to be impossible. Such extraordinary changes were taking place that no theory could be said to be unalterable. But, in reference to this subject of Spiritualism, it was necessary to bear in mind the warning of St. John, not to believe every spirit, but to "prove the spirits, whether they are of God." It did not at all follow that, because there were spirits with whom we could come into communication, they were good or helpful spirits, or that intercourse with them was free from danger.

#### EXPLANATION OF MEDIUM MESSAGES.

After detailing at some length the workings of the sub-conscious mind and the manifestations of telepathy, the Rector pointed out that they had to take these into account when considering the question of communications from those who had "passed on." "You may know something known to no one else except one in the other world," he remarked ; "but, because you hear this thing from a medium, this is no proof whatsoever that you are receiving a communication from the other side. The medium is in a trance, her objective mind is dormant ; her sub-conscious mind is on the top and in active operation ; it is open to, and very sensitive of, all thought vibrations. What is to prevent the thought of this thing in question going out from your mind to the medium's and being given back to you again as a message from the other world? Absolutely nothing. Realise these powers of the sub-conscious mind and the reality of telepathy, and you will find that most of the communications and messages from the departed can be explained in a normal and scientific manner ; but not all.

"There are two thoughts which arose out of a study of the sub-conscious mind and the exercise of telepathy. The sub-conscious mind played an important part in the formation of character. The study of psychology emphasised with tremendous force the old maxim that 'a man cannot touch evil and remain unsullied.' Even to behold, and, in a passive way, to tolerate evil harmed one, because the memory remained in the sub-conscious mind.

#### TELEPATHY IN PRAYER.

"The second thought was that if the building up of a perfect character was the Christian's aim, one of the great means whereby this could be accomplished was prayer. Many of the forces used in the secular life had their counterpart in a much higher, more wonderful, and more powerful form in the religious life. Telepathy was one of these forces. What was telepathy? Only thought transference. What was prayer? Only thought transference in the presence of God and in the service of God.

"By means of intercessory prayer, for example, the person prayed for was linked up with God. Each intercessor for the person creates in the spiritual realm a connect-



ing link with God, or, if you like, stretches from that person to God a delicate thread of love. Down this thread, down this connecting link, comes a small portion of God's grace and influence to direct and strengthen this person's heart and mind and will. Each new intercessor was an additional thread binding those for whom they prayed with God, and such prayer could be very efficacious in winning back erring souls, raising the fallen, guiding the perplexed, comforting the sorrowful, and giving fresh life to the sick.

"I believe," said the preacher, "that one of the great needs of to-day is more and more prayer. Work is all very well, and absolutely necessary, but we fuss about, dash hither and thither, and expend an enormous amount of energy in vain, or, at least, not to the best advantage, because not being in constant touch with God, we have not the continual guidance of His holy spirit."—KEIGHLEY NEWS.

## The Bible and Psychic Phenomena.

H. T. Whorlow.

[CONTINUED FROM LAST WEEK.]

So we have this important Scriptural fact, that the first ministers of Christ were mediums. Probably the master chose them on account of their highly developed psychic powers, for they could not have successfully carried on his work had they not been spiritually gifted trance speakers, clairvoyants, and healers. Jesus was himself probably the most wonderful spiritual medium who ever trod this earth. He could heal every kind of mental and bodily disease; he brought back the spirits of Lazarus and the daughter of Jairus which had already left their bodies. "And the blind and the lame came to him in the temple, and he healed them" (Matt. xxi. 14). Many sufferers were healed by merely touching his garment. He healed at a distance from the sick person, and he restored sight to a blind man when the Apostles had failed. All this by the aid of angelic ministers who through him were operating the will of God. But even Jesus was subject to those conditions which affect all highly gifted sensitives, such as loss of power, and the difficulty of working in uncongenial surroundings. When he was operating his psychic gifts in the Synagogue he was unable to complete his task owing to the unbelief and lack of sympathy of those present. Mark records that "They were offended with him. And Jesus said unto them, A prophet is not without honour save in his own country. He marvelled because of their unbelief. And he could there do no mighty work, save that he laid his hands upon a few sick and healed them" (Mark vi. 3, 6). Those who understand spiritually delicate conditions needed for the exercise of pure mediumship will realise the difficulty here expressed. The higher mediums of to-day are subject to the same conditions as Jesus was. There were, as we see, scoffers and unbelievers in Biblical times as there are to-day. Paul says to them, "The natural (materially minded) man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are only spiritually discerned" (I. Cor. ii. 14).

Peter is held to be the favoured apostle and head of the Christian Church, but that is an error due to Romish interpolations. Anyway, Peter is a prominent figure in the New Testament, and he was one of the founders of the Church of Christ. He was a powerful medium, and used his psychic gifts freely after the example of his master. He saw visions, heard spirit voices, was controlled by spirits to speak in trance, and cured diseases by spirit aid passed through him to the sufferers. There is a clear account in Acts x. and xi. of his psychic experiences. A spirit came to Cornelius desiring him to send for Peter to conduct a service. After Peter's address, members of the assembly were controlled by spirits. They "spoke with tongues" of angels, and praised God. Cornelius fell at Peter's feet and worshipped him for his angelic powers, but Peter took him up, saying, "Stand up, I am myself also a man." Peter cured Eneas of palsy, and he called back the spirit of Tabitha to her body, which had been washed and laid out as dead. He spake of himself as preaching and praying in a trance

(under spirit control). He was released from prison by the powerful band of spirits which attended him.

John, "the disciple whom Jesus loved," was also a great medium. When in his old age he was banished to the Isle of Patmos, where, under peaceful and suitable conditions, he wrote the wonderful book of Revelation by spirit aid, partly in automatic writing, and partly from clairvoyant visions of a symbolic character. He states many times, "Again I was in the spirit." In the first chapter he says the contents were signified to him by an angel, and at the last he states, "And I, John, saw these things and heard them. And when I had seen and heard, I fell down to worship before the feet of the angel which shewed me these things."

Paul, the most prolific writer of the New Testament and the principal founder of the Christian churches, was a man who possessed a calm and judicious mind, and exercised an uncommon independence of judgment, was a widely experienced traveller, and was well versed in Greek and Hebrew literature. Farrar says of him, "If we look at his toils and travels, at his discourses, orations, and letters, at the miracles which he wrought, at the visions and revelations with which he was favoured, at the churches which he gathered and established, he appears to us the most extraordinary man who ever lived." This great man was a medium. He regarded his psychic powers as sacred and priceless gifts from God, and he fervently pleaded in his letters for the cultivation and use of spiritual gifts, which, as he said, are "for all men to profit withal." He desired that ministers of the Christian Church should be spiritual mediums capable of trance speaking, clairvoyance, and healing. Here, briefly, are his instructions as to Divine service. "Now, concerning spiritual gifts, there are diversities of gifts, but the same spirit—and there are diversities of operations, but it is the same God which worketh in all. The manifestation of the spirit is given to every man to profit withal. For to one is given by the spirit the word of wisdom, to another faith, to another the gifts of healing; to another, prophecy; to another, the discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues." But all have the same gifts. "Have all the gifts of healing? Do all speak with tongues?" "Even so ye, for as much as ye are zealous of spiritual gifts, seek that ye may excel in the edifying of the church" (I. Cor. xii. and xiv.). When advising the cultivating of charity, love, and spiritual gifts among the Christian Brotherhood, Paul referred to his own mediumistic work. He said, "Though I speak with the tongues of men and of angels (controlling spirits) and have not charity, I am become as sounding brass." "If I speak in an unknown tongue, my spirit prayeth, but my understanding is unfruitful." (When he was controlled to speak in language unknown to him, he would not understand it, but it would be known to some of those who heard it.) Paul was evidently assisted in his work by spirits of many nationalities, for he says, "I thank my God I speak with tongues more than ye all." It is well to note that the Apostles in their travels had to address assemblies comprising people of different nationalities, so the controlling spirits were of various nationalities, and each spake through the medium in its own language, of which the medium might be entirely ignorant. A clear instance is found in the supposed miraculous happenings on the Day of Pentecost. Paul concluded his exhortation on spiritual gifts as follows: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I have written to you are the Commandments of the Lord. Wherefore, brethren, covet to prophecy, and forbid not to speak with tongues. Let all things be done decently and in order."

In the Acts of the Apostles there are numerous instances of spirit activity, and all these psychic manifestations were by angelic spirits operating by and through mediums. Here is the textual account of what took place when the Apostles assembled at Jerusalem on the Day of Pentecost: "And when the Day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the



spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue wherein we were born? And many wonders and signs were done by the Apostles, praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved."

In the language of to-day, this was a spiritual seance just as a seance is now held. The Apostles sat with that object, "with one accord," in the usual way, and submitted to spirit control. The assembly comprised people of 18 different countries, "men out of every nation under heaven," as the text has it. So the Apostles were controlled to "speak with other tongues as the spirits gave them utterance," and the people of each nationality heard a spirit speak in the language they understood. The "rushing and mighty wind" and the "tongues of fire" are poetic extravagances in describing the magnetic chilliness which is usually felt, and the spirit rays often seen at a powerful and reverential seance. Being filled with the Holy Ghost is being possessed with a controlling spirit. God is Spirit, and spirit is of God, whether in the physical body or out of it. And as discarnate spirits are in closer affinity with the great Universal Spirit, they are rightly regarded as God's messengers, and as coming from God, and therefore Holy. In many instances the spirit itself is addressed as "God," as when Moses looked at the angel which stood by, is said to have "turned aside to see God." Balaam said he "heard the voice of God" when the angelic spirit spake to him. The "many wonders and signs done by the Apostles" at the Pentecost seance were, of course, clairvoyant descriptions and other psychic manifestations which are produced through mediums. We could adduce further instances of spirit communion in the New Testament, but the foregoing will suffice for anyone who is capable of understanding the clear facts and statements recorded in the New Testament writings.

The contention of some professional Theologians that these psychic activities and angelic operations were special to, and confined to the Apostolic age, is so absurd that it calls for no argument. All the phases of spirit manifestation and mediumistic power found in the New Testament are found in the Old Testament from Moses to Malachi. All the prophets and the priesthood and many of the kings of Israel were psychic mediums by and through whom spirits manifested in precisely the same operations as those described by Paul. Not only so, but the prophets and priests of the ancient Hindu, Chinese, Persian and other religions thousands of years anterior to the Apostolic age were psychic mediums. Primitive man was naturally psychic, and the existing primitive types are so. To-day many children are born psychics; others who come into the world under present material conditions are spiritually handicapped. But all have the power within themselves to develop their spiritual gifts, and those who do so become mediums, and communicate their own spirit with discarnate spirits who can then work through them for the good of all who heed their advice and need their wonderful assistance either in sickness or in spiritual help. We know that the spirit manifestations of the Bible are the same as those of to-day, and of all time in the history of mankind.

TO BE CONTINUED.]

MEN are generally right in what they affirm and wrong in what they deny.—FARQUHAR.

Our contemporary, "Light," last week, contained several excerpts from one of our recent editorials, for which we cordially thank them. We find in an editorial note that the difficulties of the present days, and the desire to meet increasing demands for information on the subject of Spiritualism has caused our contemporary to consider the raising of its price and extension of its size. We trust that subscribers will do their best to continue their support. The Spiritualistic press is beset with difficulties, but we are parts one of another, and the relations existing between us are co-operative and helpful as, indeed, they should be. In a movement such as ours the good of each is the good of all.

## Spiritual Philosophy.

Rev. A. G. Cupid.

RECEIVING so many letters from the readers of this paper containing questions concerning my article "Spiritism v. Spiritualism," which appeared in this paper, and which is an exponent of spiritual and liberal thought and facts, I am sorry to state that I cannot answer them all through the medium of the press, because the questions and their answers would take up too much space. The following article will, perhaps, cover all the questions. I ask the readers who sent me the questions to read between the lines and try to solve the many questions answered therein.

The teachings of Spiritualism are seemingly wrapped in a dim atmosphere of uncertainty, but however vague, however doubtful the teachings may appear, in the correlation they form such a compact web as wholly to satisfy the sceptical minds, providing they are approached in that state of mind which is conducive for the reception of spiritual truths. The spirit world of this planet consists of seven spheres, from one to seven conclusively. The first, second, third and fourth spheres have their sub-divisions or planes. The planes are according to the spirituality of the spirit inhabitants, and the spirituality of the spirits depends upon the plane they vibrate upon. The first sphere is divided into nine planes, the second into seven, the third into five, the fourth into three planes. The fifth sphere vibrates as a whole, but classes are formed for the progression of the soul; classes wherein are taught the advanced philosophies, etc. The sixth sphere is the sphere of probation. The sphere wherein progressive spirits vibrate until they attain spiritual perfection. When they attain the highest conception of spirituality, they progress into the seventh sphere wherein dwell the immortal hosts.

The seventh sphere is attained after years and years of struggle to overcome lesser good. Self is forgotten, but once a shadow of self casts itself upon the soul, such a soul has to go to the lower spheres and work its way once again to the home of the immortal throng where is found the fountain known as wisdom.

Jesus Christ said, "In my Father's house there are many mansions, if it were not so I would have told you. I go to prepare a place for you." Jesus was able to see the spirituality of the people he addressed, he saw the spiritual plane they vibrated upon, and realising the vast difference of spiritual vibrations between the people, he classified the vibrations as mansions. Then like the great teacher he was, he was willing to prepare spiritual homes to correspond with the various spiritual vibrations of the masses.

Some of the present-day teachers state that the mansions Jesus spoke about are in accordance with our state of mind. That is to say, if a person pictures the after life flowing with milk and honey, it will be so, because that is the state of mind held as such. Then again, these teachers state that natural selection develops a humanity with some degree of religion for the individual. But as individual life becomes more complex and fraught with difficulties more keenly felt, the mind demands, and supplies, a religion that will meet all difficulties in a more personal way. The belief in immortality is the response of the human mind to the wish for further good things it has learned to know on earth; for a continued spending of our energies, or a meeting again with loved ones. The individual, through failing of the good things of life here, has not lost the sense of their value, but wants another chance at them. If one denies the value of life, and tries to live it in ways in which are not meant to be worth living, this faith loses all its sustaining power. We are frankly told that the Christian life is "many a sorrow, many a labour, many a tear," but that it brings ultimate triumph, "sorrow vanquished, labour ended, Jordan passed." What awaits him "who best can drink his cup of woe, triumphant over pain"? By the values thus gained we develop the endurance of hardship, resistance to temptation, capacity for sacrifice and for effort in the face of discouragement, which make religion the greatest human force in the control of conduct.

No doubt religions are the effect of cause, and are, as is all else, overshadowed by the Law of Progress, that will continually assert its sway over the opinions of men, until



one after another the old land marks are obliterated by the hand of Omniscient Love, and shining ones are left upon the sands of time, not to be washed away, but to be painted with more shining tints of reality, until mysticism, mystical thought and blind faith have given place to grand realities which are the abiding rocks on which mankind may rest securely here and through all eternities.

The first sphere in the spirit world is the home of all souls that leave this life for the life in spirit. How long the period of time a soul remains in this sphere depends upon the life lived on this earth plane. The first plane is the first step in spirit and is the actual prison house of the world, the prison house of criminals, some forced there by man-made laws, with revenge burning deeper and deeper in their hearts, thus making the fires of hell that blind instead of lighting the way out. The first plane of the first sphere knows not the first word of harmony, and is the prison of spirits in whose hearts reign only the vilest passions. This plane is essential and of necessity remains what it is at present, until the earth from which it is born becomes the home of people who have become a law unto themselves, and have removed from their midst the dismal den of felons, when it will take the appearance of a waiting room.

In the second plane reside those spirits whose spiritual thoughts are seeking the real truth. Such souls progress through the other planes and in full time reach the second sphere. These planes are the school house for earth-bound spirits, and the teachers are the bright robed ones from the higher spheres. It is their duty to try and lift the soul of material bound spirits toward the light. They glory in their work, and many of these bright spirits are spirits who have held exalted positions in the higher spheres, but voluntary take upon themselves the labour of lifting those darkened spirits.

The second sphere is inhabited principally by those whose earthly desires are still in the ascendancy, thus crowding out spiritual growth, or using the whole ground so that other seeds have no room to grow. This sphere seems developed to meet a demand made by earth because of its lack of unfoldment, through which cause it is not always able to hold on the shores of material existence those to whom it extends protection, and they pass on before the fulfilment of certain powers which their souls, born as their rightful possessions, prove means by which their journey homeward is accelerated. Let all honour that is due to it be given the second sphere, for it is the world's work-house, where life's proof-sheets may be read with results beneficial, where conclusions may be drawn that will prove stepping stones to higher results.

### Stepping Stones.

"Men may rise on stepping stones  
Of their dead selves to higher things."—TENNYSON.

BUILD your spiritual house on the rock of experimental truth, that, having "proved all things," you may hold fast to an abiding reality, and see that no man take your crown. Cast your bread upon the cool waters of calm reflection, that you may find it palatable and unbroken after many days. Refrain from casting pearls before swine, and carefully garner the ripened grain of experience. Love abundantly, and you will live bountifully. Forgive those who would injure you and leave vengeance to a higher power. "I will repay," saith the Lord. Do not blow out your neighbour's candle in order to light your own, let both burn side by side that the world may be the better illumined. Sow good seed and water it carefully, assured that God will give the increase. Do not be a drone in the spiritual hive, "improve the shining hours," not only by gathering honey to sweeten your own existence, but labour and dispense liberally to the unenlightened, who loiter in paths bitter with the rue of disillusion and discontent. Hold the temporal in moderate esteem, that you may with greater zeal cling to the eternal; for the trials and temptations of the seen and the unseen are alike God-given, soul levers on the spiral ascent of everlasting progression. Grasp the border of Deity's garment in nature, for only thus can you successfully contact spirit

and glorify your Father who is in heaven. When you would approach the mercy seat, and kneel in the light of the Shekinah, search your heart diligently for the purity and sincerity of its motive, lest the prayer die unwinged upon your lips.—E. P. PRENTICE.

## The Hanson G. Hey Testimonial.

### What Are YOU Doing?

SIR,—I have pleasure in submitting list of subscriptions to date. I trust it will be an impetus for others to assist in showing our appreciation of the splendid work of Mr. Hey. We would be glad if subscribers would send their subscriptions as early as possible, as it is desirable to close the fund by the last week in October. Mr. Hey is in a critical condition, and we want him to realise the movement's love for him and his good lady.

Mr. J. Osman, Poole, 10s. 6d.; Mr. Horac Lead, London, £1 1s.; Mrs. A. de Beaurepaire, London, 5s.; A. Friend, per Mrs. Beaurepaire, 10s.; Mr. J. Venables, Walsall, £5 5s.; Walsall Spiritualist Church, £5 5s.; Mr. C. L. Gilling, Moston, £4 3s.; Colne Spiritualist Church, £1; Mrs. M. E. Heap, St. Annes-on-the-Sea, £1 1s.; Mr. J. W. Coles, Brierfield, £1; "Altrina," Halifax, £5; Mrs. E. Green, Manchester, 5s.; Mr. Jno. W. Hanson, Leeds, 10s.; Runcom Spiritualist Society, 10s.; Mrs. H. Butterworth, Barrow, 10s.; Mr. and Mrs. Stair and family, Keighley, £5; Mr. T. J. Barker, Retford, 10s.; Mr. A. Wilkinson, Blackpool, £5; Darwen Spiritualist Society, £3; per Liverpool, Dauby Hall, £34; Mr. R. Boddington, London, 10s.; Mr. G. Stables, Brighouse, 10s.; Mr. A. E. Kershaw, Halifax, 10s.; Mr. J. Park, Sheldon, 2s. 6d.; Miss Webster, Bolton, 10s.; Mr. W. L. Fisher, Albrewas, 2s.; Mr. and Mrs. J. Wadsworth, Keighley, £10; North London Spiritualist Association, per Mr. R. Ellis, £3 3s.; Ramsden-street Spiritualist Church, Barrow, £2; Wigan Spiritualist Church, £1; Mr. and Mrs. R. Waddington, Whalley, 10s.; Mr. and Mrs. B. Holdo, Accrington, 10s.; Mr. A. Wilkinson, Halifax, 10s.; Lewisham and District Society of Spiritualists, £1 1s.; Mr. G. Taylor Gwinn, London, £1; East London Spiritualist Association, £1 10s.; Mr. E. A., Halifax, 10s.; Mr. J. Moore, Halifax, 2s. 6d.; Rishton Spiritualist Church, £1 10s.; Longsight Spiritualist Society, £1 15s. 3d.; Brighouse Alliance Spiritualist Church, £1; Wolverhampton Spiritualist Mission, £2; Hackney Society of Spiritualists, 10s. 6d.; Friends, per Hackney Society of Spiritualists, £2 4s.; Sir A. Conan Doyle, £10; Belgrave Spiritualist Church and friends, Leicester, £5; West Vale Spiritualist Church, 18s.; Wimbledon Spiritual Mission, £3 16s.; Longsight Spiritualist Church, £1 4s.; Mr. W. F. Bailey, Birmingham, 2s. 6d.; Friends, Edenfield, per Mr. J. Broadley, 10s.; Quarumby Spiritualist Church, Huddersfield, £1 11s. 1d.; Mr. J. Owen, Barrow, 10s.; T. Simmons, Barrow, 5s.; North Midlands District Union, £1 1s.; Hetton and District Spiritualist Society, £1; Radcliffe Spiritual Progressive Society, £1 10s.; Tottenham Spiritualist Church, £2 14s. 6d.; Manchester and District Union, £5 5s.; Mr. and Mrs. E. Swinden, Sheffield, £5 5s.; Old Hill Spiritualist Society, 15s.; Ashton-u-Lyne Spiritualist Church, Progress Hall, 11s.; Clapham Spiritualist Church, £2 5s.; Beaconsfield Spiritualist Church, Gateshead-on-Tyne, £5 5s.; per Mrs. J. Greenwood, Hebden Bridge, £14 10s.; Mr. and Mrs. Pearson, Halifax, £1; Mrs. F. Kirby, Harrogate, 5s.; Mr. F. Hymas, Burton Leonard, 10s.; Mr. W. Appleyard, Sheffield, £5; per Mr. R. H. Yates, £21 2s. 6d.; Mrs. C. Sutcliffe, Slaithwaite, £1; Church of the Spirit, Camberwell, London, £2 11s. 6d.; Mr. J. Coates, Scotland, £1 1s.; Manchester Central Spiritualist Church, £6 15s. 6d.; Ethical Spiritualist Church, Preston, £3 17s. 6d.; A Friend, Birmingham, 5s.; Richard-street Spiritualist Society, Burnley, £2; Mr. A. G. Ellis, Tenby, £1; Psychological Hall, Barrow, £3 13s. 6d.; Tredegar Spiritualist Society, £3; Bury Spiritualist Society, £1; Cardiff First Spiritualist Society, £1 1s.; Macclesfield Spiritualist Society, £5; Hanley Spiritualist Church, £5 7s. 9d.; Mr. and Mrs. F. Hopper, Blackburn, £1; Glasgow Association of Spiritualists, £16; Clarke's Yard Spiritualist Church, Preston, £2 6s.; J. P. B., Bradford, 2s. 6d.; Treforest Spiritual Mission Church, £1; Dairycoates Spiritualist Church,



Hall, £10 10s.; South Wales Union Conference, £1 13s. 3d.; South London Spiritualist Mission and Lyceum and friends, £10; Union of London Spiritualists, £5 5s.; Nottingham Progressive Spiritualist Society, Parliament-street, £3; Birmingham Spiritualist Church and friends, £7. Total, £34 19s. 4d. THOS. H. WRIGHT, Hon. Treasurer.  
10, Victoria Avenue, Sowerby Bridge.

## The Late Dr. Crawford.

### His Own Explanation : Overwork.

UPON reflection we feel that it is right to give the following quotations from a letter we received from the late Dr. Crawford written just before the sad event. The letter (which is dated July 26th, 1920) needs no comment from us. It speaks for itself :—

"I am writing you for the last time. My brain has completely broken down through overwork. Until a few weeks ago it was perfectly clear and in good working order, but as soon as the holidays commenced something seemed to snap. I know now that I have unconsciously been overworking the brain cells for years on end, and that they have given out. I feel there is no possibility of recovery.

"The psychic work has had nothing whatever to do with it. I have simply overtaxed an instrument which gave no sign that it was being overtaxed until too late. My psychic work was all done before the collapse, and is the most perfect work I have done in my life. Everything connected with it is absolutely correct and will bear every scrutiny.

"I am quite aware that my mental breakdown will be put down by the enemies of Spiritualism to my having worked so long at the subject. The 'demonists' will say it is due to evil spirits and so on. But it is not so. It is simply a case of nervous elements becoming shattered through overwork and too long concentration. No one is to blame but myself. On the contrary, everybody has been exceedingly helpful and kind.

"My psychic work was done when my brain was working perfectly. I derived great happiness from it, and it could not be responsible for what has occurred. Possibly some anatomical change has suddenly taken place in the brain substance, which would have occurred in any case. We are such complicated bits of mechanism that it does not require much to put us out of action.

"I wish to reaffirm my belief that the grave does not finish all. I trust that I will find myself with a renewed energy and able still to further the work in which we are both interested.

"With regard to my present condition, I feel there is absolutely no hope. The breakdown is making further way and I am getting worse daily. I feel that in a short time I might become a danger to those I love. You may think it strange that all this could take place inside a couple of weeks, but so it is. But what I wish to affirm now with all my strength is that the whole thing is due to natural causes, and that the psychic work is in no way responsible."—LIGHT.

## CORRESPONDENCE.

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

### IN TOUCH WITH THE DEAD.—DR. PRIDEAUX.

SIR,—The Rev. A. V. Magee tells us that "by prayer and communion"—by which I presume he means the Holy Communion or Sacrament of the Lord's Supper—"the Church gets into touch with the dead every day." What proof can he give of this? Apart from objective psychic phenomena usually termed Spiritualism, there is no proof. The visions and voices which he says the Church has had, when real, have been psychic or Spiritualistic, and of no other kind whatsoever. The statement that Spiritualistic methods are full of grave peril to reason is not true. Festus made a similar statement against St. Paul. The truth is

that religious mania among the orthodox is a fifty-fold greater danger to the state than Spiritualism, as proved by statistics. Mr. Magee has had this pointed out to him before, and wickedly repeats his false and slanderous statement. Dr. Prideaux says that dreams are "the subconscious expression of past experiences. What about those dreams, many of which are on record, both in Bible and modern times, which elaborately forecast the future, and are accurately fulfilled, and of which I have had remarkable instances in my own family? Dr. Prideaux may know something about psychology, but he evidently knows nothing about Spiritualism. CHARLES L. TWEEDALE.

Vicar of Weston, near Otley.

### "THE CARE OF MEDIUMSHIP."

SIR,—I have read your leading article in your issue of Sept. 3rd entitled "The care of mediumship," and, to a certain extent, it has a depressing influence. May I suggest that this idea that mediumship is "a part of the order of nature" has its rise not so much on a consideration of the facts of mediumship as pointing in that direction, but to a certain extent at any rate, to a preconceived notion, which is something of the nature of a shibboleth, that all proceeds on the lines of orderly law, that there is, as a matter of fact, no such thing as freewill on the part of God Almighty or the exercise by Him of prerogative. Personally, I would suggest that whilst the capacity of cognition of various spiritual phenomena is common to all, yet that capacity is latent and is brought into operation from outside. So also in relation to the phenomenon of "control." I am afraid I am not prepared to admit much more than that passivity on the part of a medium may be of assistance, and that a clairvoyant may by practice become more facile and accurate in description.

W. GREGORY.

### "THE VISION."

SIR,—Could you please allow me space in THE TWO WORLDS to reply to a correspondent's "Vision" of September 3rd, signed N.V. The tall shrubs that were enveloped in a shroud of glory, with trunk, boughs and each leaf aflame, etc., indicates the emancipation of the spiritual counterpart of same, and for the writer to have witnessed these things denotes that he has partly developed his spiritual or clairvoyant sight. The three stars denote three spiritual gifts. You have three guides who are willing to assist you in developing your three gifts in the three stars falling to your feet and entering your house, saying, "Go into the silence and investigate deeper, with all humbleness of heart and mind; be sincere; ask, and it shall be given unto you." We should always sit for the development of each gift separately; in your case you should sit for the development of clairvoyance first for at least three months.

HARRY BARTLE.

SIR,—I respectfully ask space to reply to N.V.'s article entitled "The Vision" in your issue of Sept. 3rd, who asks: "Can anyone explain." I herewith give the explanation, viz., the "garden" signifies "wisdom"; the "tree," "perception of spiritual knowledge"; the "golden radiance," "celestial light"; the "three stars," "a full knowledge." The meaning of the vision is apparently that three angelic spirits have entered into the writer's surroundings, and adopted the same as a proselyte, and who, in my humble opinion, is developing clairvoyance of a high order. I should be pleased to hear from the writer again soon.

ED. McKENNA.

Customs Dept., B. A. Tobacco Co., 51, Commercial-rd., Liverpool.

PRAYER asks not for what may be, but for what is its own and simply reaches up to receive.—FARQUHAR.

THE liberal man is often considered penurious, open giving begets beggars, hence many refusals and wholesale condemnations.

THE Eternal can never think or say "I once knew such a man, and was at one time his God, loving and caring for him; now he is no more; he has passed out of my life and remembrance."—J. W. FARQUHAR.



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FRIDAY, SEPTEMBER 24, 1920.

## All Life Is One.

THE world is gradually awakening to the fact of the interdependence of all its parts. Action and reaction are pervading factors of the universal whole. We glibly talk of our individual independence or our national insularity, but the increasing complexity of life makes this largely a matter of words. Deep inquiry is being directed into the nature of consciousness—once considered a "simple" thing, but increasing knowledge is teaching us that of all compounds the individual consciousness is possibly the most complex thing which man can know, and the endeavour to analyse consciousness by consciousness is something like the search for perpetual motion. A few years ago it was a conviction in many minds that in future this nation and another one were to be separated by a huge gulf of recurrent memories which should not be passed. We are recognising to-day, however, that the salvation of our enemies is imperative for our own safety. We are all parts of one another—not merely because we desire to be so, but it is so in the very nature of the case. He who, with large vision, could say, "The world is my parish, all men my brethren, and to do good my religion," had merely ridded himself of insular parochialism, and expressed the idea which shall presently become the conviction of all men.

In the present world of unrest it is well to bring the various issues to this standard. In so far as any man, or set of men, is striving for himself or themselves—his class or their class—the very demand must recoil on those who make it. In so far, however, as it is an honest desire to raise the standard of life for men as a whole, the whole weight and moral sanction of universal law is behind it, and must make it irresistible. How complex is life! If one takes one solitary drop of blood from a pinprick in his arm and place it under a microscope, he finds a world of minute creatures—living, pulsating beings, each with a body of its own—a structure suited to its manifestation. Each one roams, apparently with freedom, hither and thither within the limits of its little world. Yet all are kept together by a cohesive consciousness which they themselves are powerless to comprehend. Mark them well! These red and white corpuscles are different in kind, and in the work they do. You do not miss them in such small quantities from your body, yet a few moments ago they were an infinitesimal part of your body. Contemptibly unimportant they may appear, yet in their millions they co-operatively have been the means and measure of your health and strength. They had their work! Did an unwelcome, disease-spreading invader pass into your blood, they laboured in millions to eject him, and as you breathed you gave them energy to build up for your use rich, red blood.

Aye, mark them well! Individually you knew them not, yet your life's happiness depended upon them. Contrast the strong man in the fulness of his maturity with the weak anæmic invalid. The measure of difference between them may be determined by the health and vigour of the innumerable and varied subjects who are the citizens of that wonderfully complex state—the body. The subjects dwelling in and composing each separate organ of the body differ in form and function, yet generally speaking the breakdown of any one organ will stimulate the citizens of the others to increased activity. They may think (if we are permitted the term) that they live for themselves. Actually they are living and working that you may live. They are quite unconscious of you as a human being, nothing could explain your existence to them, their consciousness (such as it is) could not grasp you, yet remember that it is but a few years ago that man was unconscious of them as separate living creatures. As you are dependent on them, so are they upon you. Your bad habits will bring suffering and death to them, just as their cessation from labour would bring death and disease to you.

We are sometimes inclined to think that there is such a thing as a "national spirit," an entity of national consciousness, and that we humans are blood corpuscles in its life-stream; free within certain limits, yet ever directed by the larger entity which finds its life in and through us. And states and nations in their turn may be but component parts of a planetary being, which carries us where it will without consulting us, ever providing for our needs in its own interest, which includes ours. "All are but parts of one stupendous whole," says Pope. Aye! and the life of One flows through all.

Let us change the direction of our thoughts, and realise that the realm of mind is possibly greater than that of matter. We are finding in telepathy merely an extension of language, for the province of each is but to convey ideas. Of one thing we are sure, viz., that other intelligences than those of mortals on earth, guide and prompt men; and sometimes not only impel, but compel them. While the measure of responsiveness of the individual may determine the extent of such guidance and direction, yet we believe that ALL men react thereto in some degree. Only the most sensitive and responsive amongst us are actually conscious of the larger presence. The processes of evolution are carrying this forward age by age. The higher forms of life are more aware of it than the lower because of their increased sensitiveness. The plant has a higher degree of responsiveness, and a wider field of activity than the clod. The human than the animal. With the accession of rational consciousness comes the power to compare and discriminate. Aye! and to co-operate. This is the call of the higher self, the clamant demand of spiritual life for fuller, larger expression; and in the confused unrest—the chaotic rushing to and fro of to-day—we see the first confused and confusing struggles of reaction to a great stimulus.

Wisdom and patience are necessities (if we can really call our highest concepts "Wisdom"). In this great awakening mediumship is an important factor; it, too, is man's reaction to a spiritual stimulus of a special type. It must not be allowed luxuriant chaos or dogmatic direction by those who know as little as ourselves, but, judged in the light of human experience and human well-being—keeping in mind ethical and moral standards of conduct—must be intelligently guided into paths of greatest usefulness and truest progress.

Eden is before us, not behind us, and urged by the thrust of a greater consciousness than our limited one—an Eternal Mind and Purpose of which we are the vehicles—willing or unwilling we must labour in faith and hope to plant that garden, ever striving for that large and open vision which has been occasionally glimpsed by the poets, seers and sages of all ages and all climes. Difference of form and function may appear to divide us, yet are we all necessary elements of that great universal and enduring reality "Whose body nature is, and God the soul."

WE are all God's messengers, whether on earth or in the spirit.



## CURRENT TOPICS.

### New Church at Reading.

ON the 10th inst. the Reading friends opened their new church erected in memory of those who fell in the war, an impressive dedication service being held by the members. On the following day public inaugural meetings were held, and were well attended and addressed by Lord Molesworth, Mr. Harry Engholm, Miss Felicia Scatterd, Mr. Frank Blake, Mr. Percy Street, and others. The new hall, which has accommodation for some 400, is tastefully designed and conveniently arranged, but is intended as a temporary structure to precede a larger building to be erected on adjacent ground. We proffer our congratulations to the Reading friends, and pray that they may be blessed in their work.

### The Housing Question.

THE shortage of houses is reacting seriously upon us as a body, and quite a number of Societies are being forced to find other accommodation. Whilst a good deal of inconvenience is caused, it is none the less true that in many cases better premises have in consequence been found. The precarious hold which many Societies have upon their premises makes it incumbent upon each to secure their own premises, and the first place to look for aid is at home. Activity at home begets sympathy abroad.

### A Hard Case.

THE friends at Bournemouth are experiencing a hard time. Their building has been sold, and no alternative accommodation can be obtained except by purchase. They have first raised £1,000 by their own efforts, and are appealing for aid to the extent of £1,500. We hope and believe the help will be forthcoming.

### Others, too, are Active.

AT least two South Wales Societies are purchasing or erecting suitable headquarters. Another Society in Durham will open a new building of their own in a few weeks, whilst negotiations are in train in several other quarters. The times are in our favour—the flowing tide is with us—and it's a strong pull all together which will accomplish the desired end.

### The End of the World.

THE Hon. Judge Rutherford, of the International Bible Students' Association, is very busy throughout the country telling us that the world will end in 1925, or thereabouts. We have no doubt this is true in parts. Judge Rutherford's story will, of course, end (or change) about that time. Meantime, we still continue to work for the centuries yet to be. Is it not surprising that the coarse literalism with which ignorant medievalism interpreted the Scriptures still lingers on. We should be inclined to think Rutherford a poor "judge."

### Mobilization of the "Army."

GENERAL BRAMWELL BOOTH in touring Australia and New Zealand and in the course of a newspaper interview, was asked his opinion of Spiritualism. His reply was scathing! He is not prepared to support the view that familiar spirits are evil spirits, but from the point of view of utility there is nothing in it. "This jabbering, grunting stuff that we get is no real illumination. They tell us nothing about heaven, and hell they never mention." "They have no word of comfort to give." "I have never seen any good come out of it, but I have seen as results an infinity of doubt, misery and despair." So there! Now Spiritualism will die we suppose. But, perhaps the General is ill, suffering from evangelical thelogitis. A good dose of Vale Owen, administered hot, or a Stainton Moses pill night and morning, might help him.

### The General's Father.

WITH all his faults the General's father had at least a larger vision, as many of his speeches (or sermons) clearly show. Speaking of the communion of saints, the old general was able to say, "Amongst those who come to me, one form true to her mission comes more frequently than all beside, assuring me of her continued part-

nership in my struggle for the temporal and eternal salvation of the multitudes—and that is my blessed and beautiful wife." What a different testimony! One born of experience, the other the outcome of sectarian spite.

### Spiritual Helpers.

WE feel kindly disposed towards the "Army." It once undertook a work that others neglected, in its name we have often heard a lot of "jabbering, grunting stuff" talked on street corners and in public halls, but it does not blind us to the work done. The silly rattling of tambourines "to the glory of God" has been as fruitful a source of ridicule as perambulating tables or peripatetic pokers, and the General should not forget it. The Army passed through the stages of persecution and waxed strong. To-day the seeds of decay are everywhere apparent. May we suggest to the General that his father's success was as much due to unseen helpers as to his wonderful powers of organisation, and if Brother Bramwell has thrown over the spirit world, including that "one form," we can understand the decline of power.

### A Bold Vicar.

IN a recent sermon, which we reproduce elsewhere, the Vicar of Keighley ranges himself on the side of modern thought. True, he tells us to "believe not every spirit," but this is sound advice, to which he might have added "believe not every vicar." A very fine thought expressed by this gentleman is that "prayer is telepathy in the service of God." Whilst the idea is by no means new, it is at any rate bold for a clergyman to state it.

### Definition Needed.

OF course, the Vicar must refer to the subconscious mind and telepathy from the living, but equally, of course, he neglects to define his terms, and we should like to know what powers and what limits are ascribed to these two factors. Some people regard them as intermittent and interfering agencies, whilst others attribute unlimited and infinite powers thereto. Whilst both these factors must be seriously considered, experience teaches us that telepathy from the living is even more difficult than telepathy from discarnate souls.

## North Midlands District Union.

SATURDAY, September 11th, proved to be an eventful day in the history of the North Midlands District Union, when its representatives and associates were the guests of His Worship The Mayor and Mayoress of Leicester, Ald. and Mrs. J. Chaplin. Over 80 sat down to a sumptuous tea in the Mayor's rooms, Museum Buildings, which was heartily enjoyed by all.

In a racy speech after tea, Mr. Chaplin outlined his association with the Spiritualist Movement, which commenced upwards of 30 years ago, and expressed his pleasure at being able to act the host in his Mayoral capacity of the city. Mrs. Chaplin, too, voiced her delight at being able to invite so many friends, and hoped the occasion would remain a pleasant memory to all. Mr. W. A. Chambers, President of the District Union, paid a complimentary tribute to Mr. Chaplin's services to the Movement, who, along with his good wife, he thanked on behalf of the Union for the honour of being their guests that day.

Mr. R. H. Yates, secretary of the S.N.U., in a brief speech full of humour, echoed his thanks at being included in the invitation, and pointed out the unique position of Mr. Chaplin in being the first Spiritualist Mayor of the city. Mr. J. Walker, vice-president, and Mr. Cowell, secretary, also spoke words of appreciation, as did Mr. Ashworth, of Nottingham, the oldest Spiritualist in the area, who recalled Mr. Chaplin's very early days as a Spiritualist.

With hearty applause the assembly conveyed their thanks and respects to our good friends, who, while ardently proclaiming their adherence to the Spiritualist Movement, have attained to the head of civic affairs.

A special meeting was convened for the same day, for the consideration of new constitution and rules, which Mr. Yates, who had been invited to address the meeting on the same, explained in detail. The change of the status of churches, of representation, of a church's future financial obligation to the National body, and of provisions made for the Movement's future growth, were all clearly defined. Discussion waged for two hours before the meeting terminated, when all went away much enlightened upon a previously little understood matter. Our thanks are here recorded to Mr. Yates, who so unselfishly sacrificed a portion of his holiday to render help to those in the Cause who required it.



## The Dawn of Knowledge.

Jessie Freeman.

'NEATH the evening sky the clover gleamed misty pink through the dark green leaves of the great oak trees. The copper beeches tried hard to rival this greenness with their dull grandeur, but the old trees still waved their spreading branches graciously as they had done for ages past.

"What a beautiful evening," I murmured. "How can one doubt the existence of a God with such wonder around, for surely only a God could create Nature. Heaven must be a marvellous place indeed, if it is more beautiful than old England in Springtime."

The boy beside me threw back his head and laughed arrogantly.

"Heaven," he said, "where is that? It is just an imaginary place invented by fools. There is no God or hereafter. When death comes it is the end of all, our bodies return to the dust from whence they came."

I smiled sadly. He was such a splendid specimen of English manhood; shame that such ideas should have found their way into that curly handsome head.

"You talk of spirits," he continued, "of our dead ones coming back. How can you believe such fairy tales? We are here purely for enjoyment, we taste all the beauty, all the sweetness of earth for a space, then our lips grow dumb, dumb and silent as the grave. I mean to snatch from THIS world all the bliss I can. It is my heritage, no one can deny that!"

He rode away, this great bronzed laddie, and a tiny sunbeam just stooped to kiss his golden curls as he passed as if heaven still wished to bless him and bring him back.

When I next saw him I was shocked at the change. Thin and wasted, he lay on his bed of pain, and yet to the end his blue eyes were cheerful, and still he held that arrogant beauty. He lifted a wasted hand to me.

"Do you remember our last conversation?" he murmured feebly. "You see, my promising career is cut short, and after all I am denied the joy and bliss of living and of love!"

I bent down, and tenderly stroked the golden curls.

"Do not talk like that," I whispered, "can't you, can't you believe even now?"

He shook his head wearily. "It is no use," he said, and this time his young voice was hopeless. "I cannot take it in at all. Anyway, if it is true, and I live again, I'll come and let you know." He laughed cynically as he sank back exhausted.

Right into that night I sat beside him, for he had no mother, and I think it comforted him to feel I was near. Just as the dawn was creeping through the curtains a fragrant mysterious dawn, opal tinted and beautiful, I again heard his voice.

"Mother, oh mother," he murmured, "Is it really you? Have you come to fetch me in spite of my unbelief?" He sat up in bed holding out his arms, and the light of a great and wonderful joy shone in his eyes. "She has come for me," he whispered, turning to me, "my little dream mother from heaven. Ah, after all it is true."

Then quite plainly, walking slowly towards the bed I saw his mother, the mother who had died when he was a little child. With infinite tenderness she drew his golden head to rest upon her breast, as slowly she stroked the thick sunny curls.

With a sigh of exquisite joy he gazed into her face, the little mother he had lately only known in dreams, then the newly born sun peeping through the blinds seemed to turn his hair into a halo of gold as he sank back on his pillow with a smile of perfect peace, for although he had denied the existence of an after life, had not his mother come to lead him into the unknown world, proving after all there is a land of angels and of love?

OTHERS may misunderstand me, but I do not misunderstand myself.

A SWEET odour is only a perfume while used sparingly; when used to excess it becomes offensive.

## Service Is Love in Action.

Guy Bogart.

SERVICE is love in action. "By their service shall ye know them." Service is the fruitage of the life-tree. He that loses his selfish desires through service shall find that life. It was there from eternity—that spark of life which is the only excuse for the physical manifestations. But it takes service to dig down through the flesh to the real life within.

Joy comes in the morning as the sun of service rises upon the darkness of selfish desire. Service is the sunshine that kills the microbes of delusion and kisses the ground where slumber the root-seeds of the plants of love. By the alchemic nature of Essential Being there is a divine transmutation of all those manifestations usually known as parts. Hence, service is love, and love is service. There can be no service without love, and love without service were as unthinkable as a causeless universe.

Service is never a burden. "The white man's burden" to his so-called inferior brothers is indeed a heavy load when assumed for the sake of fat and untaught tradesmen at home. That white man's service is a holy joy when undertaken in the spirit of loving. We often speak of "loving service." All service is loving. The fruitage of love is service. The worlds were created in love and are sustained through service. Service is the divine pathway of realization. Service is the life-current—the active principle of love. Are we "service stations" or "supply stations"? It all depends on whether we give ourselves with our gift or give that we may get more in return. For service is love in action.

Service is a mighty serviceable word. It has many definitions in the dictionaries. Only one suited me. ". . . also spiritual obedience and love." A book of synonyms for service gave the materialistic concepts—"advantage," "benefit," "profit," "use," "gain." These synonyms are all right if understood in the altruistic spirit. "Let him that is chief among you be the servant of all."

Servant should not carry with it the idea of the drudge, the menial or the domestic. These are advancing grades of help. The servant is the highest attainment in the flesh, and, so far as we know, in the realms beyond death.

We have service and service here below. There is the police service and the marriage service, to say nothing of the funeral service, musical service, army service and prison service. There are even current myths of telephone service and street car service, while table service can be had in any first-class cafeteria (each fellow furnishing his own service). The athlete serves the tennis ball and the officer serves the warrant.

In holy writ we are admonished to "serve one another," and we are warned not to be "cumbered with much serving," at the expense of "that better part." Through untold ages man has served his institutions, which were meant to serve him. If man served his brothers one-half as faithfully as he serves organisations and fetishes, we should have a true world democracy. Let us be servants one and all, for service is love in action.

## Thoughts on Prayer.

PRAYER is the spirit speaking truth to Truth;  
The expiration of the thing inspired.  
Above the battling rock storm of this world  
Lies heaven's great calm, through which as through a bell  
Tolleth the tongue of God eternally  
Calling to worship. Whoso hears that tongue  
Worships. The Spirit enters with the sound,  
Preaching the one and universal word—the God;  
Word, which is spirit, life and light.

If man, whose life is but a span, enslaves his fellow-men, what would he not do could he live forever.

If you own a big dog, and your neighbour a flower-garden, and he is a good man, he will not let his garden trespass on the rights of your dog.



## 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-meetings are excluded.

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

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

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

\* 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.

#### BARRY, ATLANTIC HALL.

On Sunday, September 5th, the S.W.U. held their quarterly conference at Barry. On Monday, September 6th, Mrs. Tina Timms, D.N.U., gave an interesting and instructive address to a fairly large audience on "The human mind," illustrating her subject with a number of beautifully coloured charts. On Sunday, September 12th, Mr. H. Copeland gave an address on "Spiritualism and religious persecution." Mr. Webb presided.

#### SOUTHEND.

The meetings of the Faithist Scientists Church of Kosmos, 76, Queens-rd., Princes-st., in Southend will be discontinued after Sunday September 26th. The officers have done what they can to obtain rooms, a small house, and also land for the church building at prices within their means, but have failed to find anything suitable at less than about three times those of previous years. Under these circumstances the work of the Faithist Scientists will be carried on by pamphlets, posters, circulars, and such means. This method will benefit Societies generally. We tender our thanks to THE TWO WORLDS and all those who have attended our meetings, and those who have helped in various ways.

#### NEWPORT, MON.

Two very successful meetings were held at Harry-st., when the Lyceum choir sang the following choruses from the "Spiritual Songster": "Open the door for the Children," "March of Life," "Beautiful Home so Bright and Fair," "Heart Flowers," "Joybells," "The Voyage of Life" and "Catch the Sunshine." Recitations were given by Glynn Rosse, Fred, Arthur, Lily and Servine Goodwin. Solos were sung by May Mead, Mabel Price, Jewelyn Rosse, Edward Buckley, James Ryan, and Willie McPherson. At the evening meetings Mr. Rees sang very effectively "The Light of Life" and Dorothy Rees sang "My Love" with very fine expression; and Miss Young, in her able manner, sang "There be any Stars in my Crown." Mr. Rogers gave an address on "What the harvest be," and also gave clairvoyance to a large number of people. The choir rendered the popular

chorus, "Sing and Smile," in a very masterly manner. The refining influence of the singing greatly improved the conditions for the address and clairvoyance.

#### WOLVERHAMPTON.

MRS. MARY Q. GORDON, of London, spent a very enthusiastic week-end with the Temple-street Spiritualist Society, Wolverhampton. One very unique feature about the visit was the very impressive ceremony of the naming of Charles Abraham, the son of Mr. and Mrs. Swannick, which she dedicated to the service of mankind, and gave the spirit name of "Leo." Mrs. Gordon's lectures still maintain high water mark. Her clairvoyance was marked and clear. Our old friend, Mr. Walter Jones, J.P., of Stourbridge, kindly officiated.

#### NOTTINGHAM.

ON Sunday, Sept. 12th, at the Progressive Spiritual Church, Clumber Buildings, we held our annual harvest festival. The services were taken by our President, Mrs. Pepper, in the afternoon and evening. Mr. Barrett and Mr. Rickett presided. Mrs. Pepper gave a trance address entitled "Harvest home." The hall was well filled on each occasion. The address was followed by clairvoyance by Mrs. Pepper's Irish guide. There was a splendid display of all kinds of produce, it being the finest display the church has ever seen. We take this opportunity of expressing our heart-felt thanks to all who helped us to make so fine a display.

#### HUCKNALL.

THE above Society was favoured with a visit from Mrs. Gladys Davies. Two subjects were dealt with, one of which was given from the audience, "The innocence of Joseph" being dealt with in a very able manner. The second subject was chosen by the control, which was "Man's inhumanity to man." After the lecture Mrs. Davies gave some floral readings, which were greatly appreciated, and also gave some clairvoyance. A crowded audience. Record collection.

#### LIVERPOOL.

MRS. JENNIE WALKER, of Canada, conducted the afternoon and evening services at Daulby Hall on Sunday, Sept. 12th. Her addresses were "What is religion?" and "Bible Spiritualism," which were followed by clairvoyance. Both subjects were excellently dealt with by the speaker, and were of an enlightening nature to investigators as well as to Spiritualists. Mrs. Walker is always greatly appreciated by the Liverpool congregations, who look forward to her visit each year. Mr. J. Scotland gave a solo entitled "The Better Land," which added harmony to the service. Mr. E. A. Keeling presided.

#### WOOLWICH.

SUNDAY, Sept. 12th, was harvest festival at Woolwich, and a rich harvest was gathered. Gifts of fruit, vegetables and bread were received from all quarters, and Invicta Hall became a real orchard. The local Board of Guardians were invited to distribute all the gifts to widows and children and deserving cases on their books, a portion being reserved for the Infirmary and Workhouse inmates. The distribution was conducted by Coun. Scobel and Mrs. Scarlett, who are also members of the Woolwich and

Plumstead Society. The secretary desires to thank all for their generous support and gifts which made the festival for 1920 a great success. A final word for Sept. 22nd, upon the last visit of the Rev. B. Mytton. Note the address and time of meeting, and be there, and we will do the rest.

#### LONDON: CENTRAL.

THE Autumn season has started well with crowded meetings of fine tone at 3, Furnival-street, Holborn. On Friday, Sept. 10th, a most excellent address on "Three spiritual steps," and equally satisfactory clairvoyance by the Rev. Beartice Mytton called forth warm acknowledgment. On Sept. 17th, Mr. A. Lamsley discoursed on "Spiritualism: a message to an unrestful world," and also gave some clairvoyant descriptions. Mr. Lamsley's first visit, as a speaker, to the Rendezvous, ensures him a cordial welcome next time. Mr. H. J. Osborne, the chairman, presiding for Mrs. Mytton, gave some recent instances of remarkable verifications of clairvoyant messages which had been given to him in previous meetings.

#### ABERCYNON: CARNTOWN.

THE week-end commencing Saturday Sept. 11th, was splendid. The hall was beautifully decorated for our harvest festival. Mrs. T. Timms, of Cardiff, conducted our services on Sunday, and, assisted by the very efficient Lyceum choir, succeeded in giving us a time to be remembered. In the afternoon the hall was well filled. At night it was crowded: Mrs. Timms named the infant son of one of our members and gave an address on "The garden of souls." The choir, under the conductorship of Mr. Evan Davis, gave solos, duets and quartettes, besides leading the singing. On Monday we had another meeting conducted by Mr. Thomas, and sold our produce. We have succeeded in placing ourselves out of debt, and are looking forward to a brighter and better future.

#### SUNDERLAND: VICTORY.

AT the Co-operative Hall, Hylton-road, on Sunday, Sept. 12th, Mr. A. H. Bain (Newcastle) conducted the harvest festival thanksgiving services. The subjects, "The evolution of agriculture" and "Brethren, I would not have ye ignorant concerning your brother that sleepeth," were of the highest order, and were greatly appreciated by all present. After the address Mrs. A. H. Bain gave clairvoyant descriptions and spiritual messages, which were easily recognised. Solos were rendered by Mr. Nicolson and Miss H. Brown (Lyceumist). The hall was very tastefully decorated with flowers and agricultural produce of every description, thanks to the members and friends who brought forward their offerings, and worked diligently to make the service a success.

#### Manchester and District Union.

#### SPECIAL PROPAGANDA MEETING

WILL BE HELD IN THE

PENDLETON SPIRITUALIST CHURCH,  
FORD LANE ON

SUNDAY, SEPT. 26TH, at 6-30 and 8.

Speakers:

MRS. ADCOCK, MR. F. CHANDLEY,  
AND MR. W. PAGE.

Chairman:

MR. JOHN JACKSON, Pres. M.D.U.

A hearty invitation to all.



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

SUNDAY, SEPT. 26TH, at 2-30, LYCEUM.  
At 6-30 and 8-15, MRS. A. BENTLEY.  
MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.  
TUESDAY, at 8 Public Developing Circle, Mrs. FORREST.  
THURSDAY, at 3 and 8-15, Mrs. HOPE, Medium.

**SPIRITUALISM.**

For purpose of free discussion on the various phases of Psychic and Spiritual phenomena and the study of religious and philosophic subjects thereto,  
A WINTER SEASON OF FORTNIGHTLY PUBLIC MEETINGS  
WILL BE HELD IN  
PRINCESS HALL, MOSS SIDE, on  
WEDNESDAY EVENING at 8 P.M.  
OPENING DATE, SEPT. 29TH.  
Chairman: Mr. F. GARNER.  
Deputy Chairman: Mr. H. POLLARD.  
A Cordial Invitation is extended to all enquiring minds.  
Seek, and ye shall find.

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

SUNDAY, at 6-30.  
SEPT. 26.—Circle for Members only.  
OCT. 3.—Mr. S. LAWRENCE.  
" 10.—Circle for Members only.  
" 17.—Mr. F. HEPWORTH.

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

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

**Collyhurst Spiritual Church,**  
COLLYHURST STREET,

SUNDAY, SEPTEMBER 26TH,  
HARVEST FESTIVAL.  
At 10-30, LYCEUM. At 3, OPEN CIRCLE.  
At 6-30 and 8, Mr. GILLING.  
MONDAY, CIRCLE. At 3, Tea Party and Social.  
WEDNESDAY, at 8, Mrs. NOBBS.  
SUNDAY, OCT. 3RD, Mrs. A. SMETHURST.

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

SATURDAY, SEPT. 25TH, at 7-30,  
OPEN CIRCLE.  
SUNDAY, SEPT. 26TH, at 6-45 and 8-15,  
Mrs. WRIGLEY.  
TUESDAY, at 8-15, Mrs. LANGFORD.  
THURSDAY, at 8-15, Mrs. WILLMOTT.

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

SATURDAY, SEPT. 25TH, at 7-30,  
OPEN CIRCLE.  
SUNDAY, SEPT. 26TH, at 3 and 6-30,  
Mrs. CHARNLEY.  
MONDAY, at 3 and 7-45, Mrs. KNOTT.  
WEDNESDAY, at 7-45, OPEN CIRCLE.

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

SUNDAY, SEPT. 26TH, at 6-30 and 8,  
Mrs. GIGGLE.  
TUESDAY, at 3 and 8, Mrs. RICKARDS.  
THURSDAY, at 8, Mrs. HOLDEN.

**NEW SECRETARIES**

DALTON SPIRITUALIST CHURCH.—  
MR. J. W. TURNER, 9, Castle-st.,  
Dalton-in-Furness.  
SOUTHPORT SPIRITUALIST CHURCH.—  
MRS. DILLON, 25, Sefton-st., Southport

**Society Advertisements.****Hyde Spiritualist Church,**  
CLARENDON STREET.

SUNDAY, SEPTEMBER 26TH,  
HARVEST FESTIVAL.  
SPEAKER: MR. E. W. OATEN.  
Afternoon at 2-45. Evening at 6-30.  
Silver Collection.

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

SUNDAY, SEPT. 26TH, at 3, 6 and 7-30,  
Mrs. CASTLE,  
HARVEST FESTIVAL.  
WEDNESDAY, at 3 and 7-45, Mr.  
RIDGWAY.  
THURSDAY, at 7-30, MEMBERS' CIRCLE.

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

SUNDAY, SEPTEMBER 26TH,  
MISS MARY MILLS, B.T.Sc.  
Speaker and Clairvoyant.

**Liverpool Society of Spiritualists,**  
DAULBY HALL, DAULBY STREET.

SUNDAY, SEPT. 26TH, at 3 and 6-30,  
MR. REX SOWDEN,  
The Well-known Clairvoyant.

**Liverpool Spiritualist Institute No. 1.**  
DERBY CAFE, RICHMOND ST.,  
WHITECHAPEL.

MEMBERS & FRIENDS RE-UNION,  
MONDAY, SEPT. 27TH, at 7-45.  
All Spiritualists and Earnest Enquirers are cordially invited to attend.  
(Will local Societies kindly take note.)

Lecturers every Monday evening,  
Sept. to April.  
Fee for Full Term, 5s. Half Term, 3s.  
Family Subscriptions, 5s. first Member,  
2/6 each additional member.

OPENING LECTURE, MONDAY, OCT. 4TH,  
AT 7-45,  
MR. WALTER HOWELL.  
"Sleep and Dreams."  
For further particulars apply HON.  
SEC., MR. N. GOULDEN, 65, Rosalind-st.,  
Kirkdale, Liverpool.

**Brighton Spiritualist Church,**  
ATHENEUM HALL, NORTH ST.  
Affiliated to the S.N.U.

SUNDAY, SEPT. 26TH, Addresses by  
MR. H. J. OSBORNE.  
At 11-15, "Jangled Voices." At 7,  
"The Historic Basis of Spiritualism."  
Lyceum at 3.  
WEDNESDAY, at 8, SPECIAL ESPERANTO  
SERVICE, MR. A. J. HOWARD  
HULME, M.B.E.A., Dipl. B.E.A.,  
Lond. Ch. of Commerce, N.U.T.,  
on "The Passing of Babel."

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

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

SUNDAY, SEPT. 26TH, at 11-30,  
HEALING SERVICE.  
Dedication of New Songs of Healing.  
At 7, HARVEST THANKSGIVING SERVICE  
Special Collection for Local Hospitals.  
Speaker: MR. J. J. GOODWIN.  
Clairvoyance, Miss FAWCETT.  
MONDAY, SEPTEMBER 15TH,  
ENTERTAINMENT and SALE of  
VEGETABLES, ETC.  
in aid of Hospital Funds.  
TUESDAY, at 3, CLAIRVOYANCE.  
THURSDAY, at 7-15, QUESTIONS and  
CLAIRVOYANCE.

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

SUNDAY, SEPT. 26TH, at 11-15 and 6-30,  
MR. A. LAMSLEY.  
SATURDAY, SEPT. 25TH, at 7-30,  
SEANCE.  
WEDNESDAY, Public Circle,  
MRS. MANSSELL.

**Central Spiritual Church, Abertillery**

SUNDAY & MONDAY, SEPT. 26TH & 27TH  
MR. G. A. MORLEY WRIGHT.  
Also Open Air Lectures by  
MR. WRIGHT.  
At PENARTH at 3 and at CARDIFF at 7,  
on TUESDAY, SEPT. 28TH.

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

SUNDAY, SEPT. 26TH, at 11-15,  
CIRCLE SERVICE.  
At 6-30, MR. A. J. MASKELL.  
THURSDAY, at 8-15, Mrs. BLOODWORTH.  
SUNDAY, OCTOBER 3RD,  
MRS. JENNIE WALKER.

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

SUNDAY, SEPT. 26TH, at 3, LYCEUM.  
At 7, Mrs. MARRIOTT.  
Address and Clairvoyance.  
SUNDAY, OCT. 3RD, Mrs. MAUNDER.  
Circles: MONDAY, 7-30, LADIES;  
TUESDAY, 8, MEMBERS; THURSDAY  
8-15, PUBLIC.

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

SUNDAY, SEPT. 26TH, at 11,  
PUBLIC CIRCLE. At 3, LYCEUM.  
At 7, MR. LOVEGROVE.  
Clairvoyance by Mrs. KINGSTON.  
MONDAY, at 7, SOCIAL and DANCE.  
Tickets, 1/-.  
FRIDAY, at 8, MEETING FOR ENQUIRERS.

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

SUNDAY, SEPT. 26TH, at 11,  
CHURCH SERVICE.  
At 6-30, MR. T. W. ELLA.  
SUNDAY, OCT. 3RD, at 6-30,  
MR. JOHN OSBORN.

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

SUNDAY, SEPT. 26TH, at 7,  
Mrs. LONGMAN.  
SUNDAY, OCT. 3RD, at 7,  
Mrs. BEAUMONT SIGAL.

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

SUNDAY, SEPT. 26TH, at 7,  
MR. and Mrs. SMITH.  
At 3, LYCEUM.  
TUESDAY, at 7, Mr. HOWELL.

**Kingston Spiritualist Church,**  
BISHOP'S HALL, THAMES STREET.

SUNDAY, SEPT. 26TH, at 11 and 6-30,  
MR. WALTER HOWELL.  
LYCEUM at 3.  
WEDNESDAY, at 7-30,  
Rev. B. MYTTON.

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

SUNDAY, SEPTEMBER 26TH,  
MR. PERCY BEARD.  
SUNDAY, OCTOBER 3RD,  
MR. G. R. SYMONS.



**DENTON CENTRAL SPIRITUALIST CHURCH, MARKET STREET.**

**The HARVEST FESTIVAL will be held on SUNDAY, Sept. 26th.**

**Mr. ROBERT DAVIES, of Manchester, Speaker and Clairvoyant.**

SERVICES at 3, 6-30 and 7-45 p.m.

SILVER COLLECTION.

ORGANIST: MR. JAMES HURST.

**Society Advertisements.**

**Plaistow Spiritualist Society,**  
BRAEMAR ROAD, BARKING ROAD.

SUNDAY, SEPTEMBER 26TH,  
MR. E. HICKMAN.  
MONDAY, MR. H. WRIGHT.  
WEDNESDAY, MISS L. GEORGE.  
THURSDAY, MRS. LAWS.

**Little Ilford Christian Spiritualist Society,**

CHURCH ROAD, CORNER OF THIRD AV.  
MANOR PARK, E.

SUNDAY, SEPT. 26TH, at 6-30,  
MRS. MAUNDER.  
MONDAY, at 3, MRS. GARRETT.  
WEDNESDAY, at 8, MR. JAMRACH.  
Questions Invited.  
SUNDAY, OCT. 3RD, at 6-30,  
MRS. GRACE PRIOR.  
WEDNESDAY, OCTOBER 6TH, at 8,  
MISS MORSE.  
Lyceum every Sunday at 3.

**Woolwich & Plumstead Spiritualist Church,**

INVICTA HALL, CRESCENT RD.

SUNDAY, SEPT. 26TH, at 11, CIRCLE.  
At 3, LYCEUM. At 7, ALD. D. J. DAVIS.  
THURSDAY, at 8, Miss V. BURTON.

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MRS. C. IRWIN.  
THURSDAY, SEPT. 30TH, at 3,  
LADIES' MEETING.  
FRIDAY, OCT. 1ST, at 8,  
Mr. and Mrs. PULHAM.  
SUNDAY, OCTOBER 3RD,  
Mr. T. ELIA.  
Lyceum every Sunday at 3.

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FOREST LANE GOING FROM MARYLAND  
POINT STATION.

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MR. G. PRIOR.  
WEDNESDAY, SEPT. 29TH, at 3,  
MRS. JAMRACH, Ladies' Meeting.  
THURSDAY, SEPT. 30TH, at 8,  
PUBLIC CIRCLE.  
SUNDAY, OCT. 3RD, at 6-30,  
ALD. D. J. DAVIS.

Forward movement at 11.  
Lyceum every Sunday at 3.

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THURSDAY, at 8, Mr. W. WALKER,  
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**TRANSITIONS.**

LORD.—Joseph Lord, 18, Hope-st., Earlestown, passed to the higher life on September 11th, 1920, aged 67.

**SPEAKERS' OPEN DATES, Etc.**

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SOCIETY SECRETARIES PLEASE NOTE. ARCHIE BARLEY, of Heywood, is compelled to cancel all dates for 1920 owing to ill-health.

WILL Secretaries please note that Mr. W. F. BAILEY, Inspirational Speaker and Clairvoyant, has removed to 16, Church-street, Lozells, Aston, Birmingham, and is open to book dates for 1921.

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