



# 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. 1761—Vol. XXXIV.

FRIDAY, AUGUST 12, 1921.

PRICE TWOPENCE.

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1761—Vol. XXXIV.

FRIDAY, AUGUST 12, 1921

PRICE TWOPENCE.

## Original Poetry.

### Knowledge.

BEFORE I knew—and after I had lost you,  
Shivering, I waited for the creeping years.  
Hope, love and I joy buried deep beside you;  
My only tribute, grief; and comfort, tears.

Each green-tipped bud, a tiny dart to wound me;  
But a fresh heart-ache in each bird's glad song.  
Desire of beauty cold—and life before me,  
A barren road tired feet must press along.

Until you came, my tyrant pain to vanquish,  
Brought from so far by my great need—and thine,  
Heav'n were not heaven, since love must share love's  
anguish;  
It held no peace, with me bereft of mine.

Now I know well that when we loved so dearly,  
We were as islands—with deep seas between.  
Death, cruel-seeming, made you mine more nearly,  
Close as my very thought, although unseen.

So I go on, and strive to make ways brighter  
For those I journey with, and look before  
To the blest hour when we shall climb together  
God's open highway, on that further shore.

—PAULINE HAWKINS.

## The Value of Spiritualism to the World.

W. Emmette Coleman

MARCH 31ST, 1818, marks an important epoch in the world's history, for upon that day dawned the recognition of a new world of being; nay, of a new universe, of which before men had had vague glimmerings and fitful gleams, but of which demonstrative evidence of actuality had never before been systematically presented. Consequent upon this demonstration, and concomitant with the movement therefrom arising, called Modern Spiritualism, many blessings and benefits have accrued to the world, a brief summary of some of which will now be given.

In the first place, Spiritualism has demonstrated the existence of the spiritual universe, and of a future life for man. In this materialistic age, when so many are doubting—nay, are absolutely denying—the existence of aught in the universe except matter and force, had Spiritualism done nothing else but prove the existence of spirit, that work would be the crowning glory of the nineteenth century, exceeding all the achievements and acquirements of material science and physical discovery with which that teeming age was so prolific.

Next, Spiritualism dethrones the "King of Terrors," destroying all fear of death. In the Spiritualistic philosophy death is shown to be an inestimable blessing in the divine economy of nature—the pathway to the brighter glories and purer felicities of the sweet by-and-by. Relief from fear of death constitutes a gleaming, glittering jewel in the diadematic circle, crowning the laurel-entwined brow of Modern Spiritualists. Eternal punishment, another monster ghastly and gaunt, has fallen by the earth, transfixed by the piercing dart of Spiritualistic revelation. Progress eternal is, we know through Spiritualism, the prin-

pal birthright of the human soul. No heart so black with hate and fierce malignity but what in time will be attuned to sweetest harmony and purest love; no soul so blood-stained, so thickly crusted over with vice and crime, villainy and turpitude, but what is destined, as the ages roll, to be redeemed therefrom, to walk arrayed in robes of purest white, symbolic of abiding virtue, purity and truth.

Heaven—what is it? A place in some remote part of God's universe, where a select few of sanctified pietists will wear golden crowns, play golden harps; wave palm branches and chant interminable psalms around the throne of the Great I Am, for aye? Such was the popular conception of heaven; but of such a place Spiritualism knows naught.

In its stead it gives us a rational, natural, human existence, a solid, substantial world, a purified and beautiful earth (so to speak), with undulating hills and verdant slopes, purling streams and fragrant flowers; meandering rivulets and glassy lakes, with the wealth of field and forest, grotto and lawn; with sportive lambkins and paradisaical birds; with towns and cities, hamlets and villages, brotherhoods and associations, schools and sanatoria, colleges and laboratories, museums and observatories, associations and libraries and theatres and art galleries, temples and towers, chateaux and palaces, rural cottages and stately mansions—un-encumbered with deed or mortgage, but held in fee simple by each occupant, where every soul has all things requisite for its use and benefit, according to its desires and needs; where no one can possess more than can be utilised for his or others' benefit, where the only poverty seen is poverty of soul, of mind, of virtue, of intelligence—the only riches, wealth of purity, wealth of wisdom, wealth of love, wealth of right thought and right deeds.

The dogmas of vicarious atonement and the forgiveness of sins are overthrown by Spiritualism. The angels from the spirit clime proclaim that as you sow, so shall you reap; that be sure your sin will find you out; but for each violation of neglect or omission of any moral duty, the full penalty inevitably ensues, and no power on earth or in heaven can prevent it. That all atonement for wrongdoing must be made by the offender in person and no one else; that the last farthing must be paid ere you can be released from the dungeon-house created around you by your own misdeeds; that there is no escape from wrongdoing save in its abandonment, and strenuous endeavour to rise superior thereto.

Spiritualism cultivates our self-reliance, bidding us stand upon our feet, erect, God-like, free, calling no man master, but to develop our own individuality, thinking, reasoning, acting, for ourselves. Seek ever one thing—truth; and when found, uphold it, defend it on all occasions; yet regard not that as truth which is not based upon calm research, patient discrimination, and purest reasoning, being in strict accord with nature and her immutable teachings.

Superstition, dire and malign, fills the earth. We find it in every clime, among all peoples, including many Spiritualists. Inbred superstition, the product of centuries; growth in progenitorial veins, has not yet been eliminated from all Spiritualists; but the ancient phases of superstition found among Spiritualists are in direct antagonism to the teachings of Spiritualism. The Spiritualist philosophy is the deathblow of superstition. It demonstrates law to be supreme in all the universe, as much in spirit land as on earth, but the dicta of spirits, real or supposed, should never be received unless in accord with enlightened reason and the manifest teachings of nature. That we should test the asserted revelation of spirits in the crucible of commonsense, rejecting all absurdities, insanities, trivialities,

claiming a post-mortem origin. Spiritualism harmonises science, philosophy, and religion into one concordant whole—substantiating that universality of law in all departments of being, the highest heaven being as much the subject of law as the lowest planet, with the total absence of all miracle and supernaturalism from the universe—that which is regarded as such being the legitimate outcome of natural law, as old as the universe, fixed in the constitution of Deity itself.

Spiritualism has, from its very inception, affirmed the truth of the evolutionary system of creation; the derivation by natural sequence of higher species from lower; the evolution of man from lower nature. Supplementing material science, it extends these fundamental principles to the spiritual universe—positing the evolution of the spiritual universe cotaneous with the physical, man's spiritual body being evolved coincident with the material body, while worlds and systems of worlds, comprising the domain of spiritual existence, are developed coevous with their material counterparts.

Spiritualism evidences morality to be the only religion and the inefficacy of all creeds, faiths, beliefs, except in so far as they affect the character of their adherents. Character worth is the touchstone of human endeavour, and the honest, upright, charitable Roman Catholic will occupy a higher place in the spiritual spheres than a depraved, sensual Spiritualist, prate he ever so loud of his belief in Spiritualism—the interior life alone being the criterion, and worth, character, being all in all, aside from all opinions and professions.

In harmony with the rationalistic tendencies of the age, Spiritualism declares reason the highest guide. It enthrones reason as the sovereign arbiter upon all points and questions, including its own most deeply cherished principles.

It proclaims the brotherhood of man, not as a mere sentiment, but as a living actuality; it affirms the equality of all human beings, according to inherent capacities, emphasising the central truth that every human soul will attain eventually the same exalted destiny in spirit life, all being, in essence, the same—rays of light, so to speak, from the Deific Central Sun of Being, brothers and sisters in one grand human family.

Spiritualism demands its practical exemplification in daily life—that earnest philanthropy characterises the aims and efforts of all souls. It was a potent instrumentality in the accomplishment of the downfall of African slavery in America and of Russian serfdom. It necessarily asserts the equality of the sexes, and it has done much to advance the progress of the woman's rights movement during the last forty years or more. It antagonises the deadly scourges of war and intemperance, it urges the settlement of international controversies by arbitration, rather than by the sword, and that the ill will and malevolence so conspicuous in life be abandoned. It urges men to abandon all filthy habits and lead clean, chaste lives. Regarding the body as the temple of the spirit, it demands the abstention from everything inimical to its health and purity.

It is in sympathy with all genuine reformatory movements, looking to the amelioration of human ills and grievances, or to the improvement of mankind in every department of being. Capital punishment is specially abhorrent to it, and it declares that all punishment should be strictly remedial and reformatory, never vindictive or retaliatory. It is a mighty agent for the relief of the physical ills of diseased humanity through its many healing and clairvoyant mediums. It urges the utilisation of the present world while inhabiting it—that we are placed in this world to cultivate to the fullest extent possible all our powers and faculties, doing all the good we can, and that the best preparation for the next world is to make the best use of this world. It encourages all rational and innocent amusement so often tabooed by the creedal religionists of to-day, it being merely their abuse and misuse that are interdicted. It emphasises the primary importance of liberty in all its manifold relations, including freedom of thought, speech and action, provided that no infringement be made upon the exercises of a like liberty in others. Be free, it says, and strive to make all others similarly free.

It demands the complete secularisation of the State, that everything of a theological character be eliminated from statutory enactment, from governmental usages and customs, the dissociation of Church and State in every particular.

It restrains and reforms in many cases those viciously inclined, through the realisation of the abiding presence of their spirit friends—mothers, fathers, sisters, brothers, etc.—conscious of their every thought, word and deed. It comforts, with lasting joy, the sorrowing, the mourner for the loss of departed friends and loved ones. And, lastly, it bestows upon those realising its heavenly truths a happiness unspeakable. A true Spiritualist is indeed a happy person. Thoroughly realising the exalted destiny awaiting him and all humanity in their upward flight through the shimmering Summerlands, joining spacial depths, he cannot be otherwise than happy. To him the universe assumes a new aspect, all nature appears in different garb, all being is responsive to the joy and serenity of his enraptured mind. The heavens wear a gladdening smile ne'er seen before, and earth seems robed in silvery sheen and burnished gold. Light-hearted, buoyant, free, cheerful, gladsome, smiling, he wends his way along earth's pilgrim haunts, upsoaring hope ever in his heart, and heavenly aspiration for the better, the nobler, the wiser, ever in his head, inhabiting a heaven here, and one that none can deprive him of—none in the least impair.

Purged of the excrescences, purified of its imperfections and shortcomings, this combined iconoclast and upbuilder, this combined destructive and constructive instrument of earth's regeneration and spiritual revivification, will in time fill the world with the plenitude of its power, with the amplitude of its beneficence, and with the all-potency of its wisdom, till all, from the lowest to the greatest, shall be forced to acknowledge the beauty and grandeur of what is now termed Modern Spiritualism.—“PROGRESSIVE THINKER.”

✱

## The Discovery of a New Mental World: The Larger Consciousness.

Seth Ackroyd.

It comes to one with a kind of shock in a progressive movement like Spiritualism and in a Spiritualist paper to find it objected to to have such words as the superconsciousness. A Rip Van Winkle living in the time of Humphrey Davy found his chemical learning quite upset by the progressive discoveries of that successful scientist. A correspondent, in like manner, appears to be annoyed that psychic science will not stand still to save his old-fashioned opinions. May I venture to say that it is usually found very useful when a new discovery is accomplished, on a new thing made, to give it a name. Your correspondent apparently would leave things nameless, so that we might live and move and have our being in a fog. We can not oblige the “Foggerenions.” According to the old Hebrew traditions, even God Himself wanted names for the animals “which he had made.”

Again, I would like to know how any thinking is going to be done unless we have names and language to think in. Thinking requires language, expressed or understood.

### THE LARGER CONSCIOUSNESS.

The principle of a larger consciousness in man is now an integral and recognised portion of the science of psychology. Consciousness is a state of mind-functioning in which intellectual problems are being solved.

Mr. Frederic Myers was the first to propound and prove the theory that besides the waking consciousness of man there was another and a larger consciousness which was solving human problems and continuously influencing human life.

Ordinarily we have no perception of this larger mind of man, but, as a matter of fact, we are larger than we know and greater than we thought. Sir Oliver Lodge regards it as definitely settled that our consciousness is much larger than the consciousness which is manifested in our waking state, that beyond what we knew normally as conscious



ness there exists a great tract to which no other name can be correctly given save that of consciousness, because it carries on the same kind of work.

From this part of ourselves (and a very important part) from time to time there comes whirling from this unfelt field of consciousness ideas so powerful, commands so imperious and compelling, that they overbear the reason, and mould conduct even against the reason of the waking mind. Mr. Myers uses a comparison drawn from human physiology. He says the trunk of the human body is divided into two parts by a fleshy integument called the diaphragm. The diaphragm separates the chest from the abdomen, or lower part of the body. If you suppose a second diaphragm separating the chest from the head, we shall have an illuminating comparison. The chest will then represent the waking consciousness of man; the abdomen would represent the subconsciousness; and the head would represent the superconsciousness.

Again, the entire consciousness of man might be compared to a tree with two tap roots. The visible tree would represent the waking consciousness; one root would represent the worldly influences of the past, the heredity, the physical and psychical inheritance from animal and human ancestors.

Spiritual influences coming to us will surely come to us through the root of our being, and so the forces which have their origin in our astral and psychic nature, and influences coming from the spirit world must come into our waking consciousness through the root, supplying nourishment and power from unseen and spiritual sources.

The larger consciousness is a storehouse of forgotten and accumulated facts. It has an almost perfect memory. The facts thus stored up, and which cannot be recalled at will, as in the case of normal memory, are not forgotten. The organism has to be thrown into an abnormal state before this accumulation of memories is available. From time to time mental wreckage is washed up, the surging waters of experience send up fragments of these memories. You hear a ravishing tune or a piece of silly doggrel. These become impressed on the subconscious mind. You are going about your daily duties thinking nothing about these things, but you discover yourself subconsciously humming the tune or repeating the silly doggrel.

It would appear that there are certain brain masses—masses of nerves—through which the mind acts independently of the larger brain or cerebrum, and through these brain masses the mind sends thoughts and memories of sensations into our waking life.

#### PROOFS OF THE LARGER CONSCIOUSNESS.

What is the evidence on which rests this principle of a larger consciousness? There is a large accumulation of facts which are explainable by this principle of a larger consciousness. First, there are the facts of abnormal psychology, the facts accumulated by the sciences of mesmerism and hypnotism. Second, there are the facts connected with the exaltation of the senses. Internal clairvoyance, the seeing of the diseased state of the internal organs of the human body, is a striking proof of a larger than normal consciousness.

Third, we have the facts relating to the exaltation of intelligence. This is seen in the mesmeric, hypnotic and in the Spiritualistic trance. We have also the exaltation of intelligence in the manifestations of genius, another striking proof of a larger consciousness.

Fourth, we have the proof from the exaltation of the emotions. The sudden acts of heroic courage, of marvellous self-sacrifice, when the ordinary man—the common man—experiences emotions which drive him into heroism and death. Charlotte Corday and Sidney Carton are historic examples of this exaltation of the emotions, and of a larger mind of feeling and thought. Our own Archbishop Cranmer is another example. He quailed before the prospect of death at the burning stake, and signed his recantation, but afterwards, when led to execution, fearlessly and bravely held his hand in the burning flame. They must have had a consciousness larger and more than normal to dare such things.

Fifth we have the facts of religious conversion. Facts and influences are stirred up in our nature. Some occurrence brings them up again into normal memory. Memories

of childhood, recollections of child innocence it may be. A convict sees the pattern of a carpet; it reminds him of the same pattern in the old home. He thinks of the days of innocence and of his present wretched condition—a convict. In penitence and tears he is impelled to a changed life. A family are gathered round a dying mother, and not one of them can pray for her. Down on his knees goes the eldest son, and pours out his heart in prayer. The vision of the past loses all attraction for him. Henceforth he becomes (according to his light) a religious man. Proofs of a portion of our nature where there are thoughts and emotions which are real, existent and powerfully influencing life.

Sixth, we have the experiences of the mystic and the consciousness of the saint. Influences issuing in a life different from the normal life, when all the pleasurable enjoyment of the normal life are despised and rejected, and other experiences are enjoyed. Here again we have an extension of consciousness.

Seventh, we have a great number of facts in every-day life, how men have been grappling with problems and have been defeated. They have put it on one side, saying, "I will sleep on it." Taking up the work in the morning, they have felt that the solution has come to them. Intellectual work has been done during their sleep. Another proof of a larger consciousness.

#### THE ELEMENTS OF THIS LARGER CONSCIOUSNESS.

It appears to me that consciousness is an attitude of spirit functioning through a body. The waking consciousness expresses itself through the larger brain, the cerebrum. When the larger brain is, by sleep, put out of action, the next larger nerve masses—the cerebellum and Medulla Oblongata, and the spinal cord—remain in command of the organism. These parts of the nervous system control the expanding of the lungs, the beating of the heart, the action of the bowels and the secretory glands. We know that it is in operation. While Captain Cerebrum sleeps, his mate is in command, and remains at his post. When the captain sleeps the whole organism is under the command of his mate, the Cerebellum.

There is, then, a mechanism through which we have the expression of the waking consciousness, and there is a mechanism for the expression of the consciousness that is beyond the normal.

When Frederic Myers discovered the new world of the larger consciousness, he made one of the most important contributions to the science of psychology. He may well be compared to Christopher Columbus.

When Columbus sailed South to the Cape de Verd, and then turned the prow of his ship due west and sailed on and on, ever westward, he discovered not the Indies, but the new world of America. And so Frederic Myers discovered the new world of a larger human consciousness. Both discoveries were epoch-making.

But Frederic Myers, while making a great discovery, also made a mistake in confounding the source of inspiration with the lumber-room of physical heredity.

#### WHAT IS THE WAKING CONSCIOUSNESS?

What is the proper definition of it? We call that the waking consciousness which works through and is conditioned by the cerebrum or larger brain, the upper and frontal nerve mass. That instrumentally is the organ of the waking consciousness. When we examine the contents of that consciousness we find it largely made up of perceptions and conceptions derived from the outer world, and from perceptions derived from the activities of the inner world of the human understanding. The contents of the waking consciousness are clear cut and well defined.

#### AN ILLUMINATING ILLUSTRATION.

Let us take from the science of optics an illustration that will be found helpful in understanding the elements of human consciousness. When a beam of sunlight is passed through a polished, wedge-shaped glass, instead of a bright spot of sunshine we get spread out a band or ribbon of light, ranging from red to violet—all the colours of the rainbow. Men of science have found that at both ends of this band of light, that is beyond the red, at the left hand, and beyond the violet at the right hand, there are invisible rays at both ends. There are the X-Rays at

one end and the Y Rays at the other end. None of these rays are visible to normal eyes.

Just so beyond the waking consciousness at one end there is the subconsciousness of physical heredity, and and at the other end there is the superconsciousness of genius and of spiritual influence and power.

#### THE SUBCONSCIOUS.

Stored up in the subconscious mind are the dim relics of the past. The heredity, physical and psychical, from savage and human ancestors. Memories dim and blind, together with animal and supernatural terrors of the past, all stored up in the subconsciousness.

#### THE SUPERCONSCIOUSNESS.

We come now to the consideration of the superconsciousness. Just as the subconsciousness means that which is under, so super means that which is above or beyond the waking consciousness. The super is above the normal. I define the superconsciousness as those impulses which come directly on the mind and brain from psychic and metaethereal sources.

From the superconscious region comes these promptings which have been called the products of Genius. It is claimed that through the superconsciousness have come the visions of the saints and the experiences of the psychics.

The command comes from the ancient world, "Man, know thyself," and the discovery of the human subconsciousness and superconsciousness places us in a far better position than we ever were before for carrying out the injunction. It sheds a flood of light on the promptings and blind terrors which start up in the mind when the nervous system is weak and depressed. It helps us to a clearer understanding of the meaning of Genius, and it produces in our minds the conviction that primarily man is made for action. The very construction of the nervous system, the sense nerves going to the brain, and the motor nerves issuing from the brain and going direct to the muscles, prove that no sooner is the warning given of the approaching danger than the order goes forth, "Prepare to act."

We cannot study the subconscious nature of man without being impressed with the potency of the forces which have shaped human nature in the past, and the wisdom that is involved in wisely shaping the course of human action in the future. Nor can we study the superconsciousness of man without the conviction that there is a spiritual world sending forth streams of influence and inspiration, and placing at our disposal powers that are potent for good, and guarantees of future weal and fateful progress.

The inspiration and the power are there, but they are conditionally available. According to the nature of the soul will the blessing come. The pure in heart shall have the vision beautiful. The command ever is, "Cease to do evil, learn to do well." The light will come, some of the spiritual splendour will surely arrive. But some of it will be changed by the vehicle through which it comes. If there is an element of foulness in the pipe, the water will not be pure. Purify your natures, and then climb and welcome the oncoming light. For centuries the Heavens have been declaring the glory of God. The vision of the future is, that man, the son of God—His human nature—shall also proclaim His glory.

Into the dark and mysterious recesses of human nature the light of science is beginning to shine. Slowly the dawn is coming. It is time for us to get ready to welcome the coming King of day. Science beholds man enshrined in a living organism—psychic and material. It does not make that organism into a kind of patent-button, into which the ego slips, and from which it has to be ejected to make room for a foreign control. Science presents a far more intelligent conception. It sees the ego as a tram-driver, organised in living vital union with his car. And when the driver sleeps the guard subliminal (also in vital union) continues to control the power and the brakes.

"Watchman, what of the night?" The day cometh, and with it comes the question, "What are the abnormal states, and how many are reliable for guidance?" That is a question that neither Spiritualists nor Eastern thinkers have yet faced.

## Theological Controversy.

W. H. Evans.

I HAVE read with interest V. C. Deseritis' letter in "our paper" under the above title. With the opening paragraph I am in cordial agreement, but some of the ideas expressed in the rest of the letter are open to question. When Spiritualists or other people attack the Bible, they do so because it is the foundation of that theology which I very much doubt if V. C. D. himself accepts. It is no use running till at the superstructure, you have to disprove the premises upon which an argument is built. It is only of late years that some of the clergy have begun to question their sacred scriptures, and they have virtually been compelled by the pressure from without. And although to-day it may seem that "diatribes against the Bible beat the air," it is not so long since that the iconoclastic work of Bradlaugh, Ingersol, Saladin, Foote, and others was absolutely necessary for our mental progress. Through their efforts, together with the advance of science, we have come to see that the Bible is "literature, and not dogma." V.C.D.'s letter appears to me to be a bit of special pleading. It is all very well to tell us that we are not bound by the ideas of the Ancient Hebrews, but these very ideas are the foundations upon which the whole of Christian theology is reared. Everyone of the numerous sects of Christendom supports itself by an appeal to the Bible, and the nightmare horrors which enslaved the mentality of Europe for centuries were supported by appeals to that book. It has been one of the greatest barriers to human progress, and although it contains much that is high and lofty, it also contains much that is filthy and obscene. One, of course, can understand it as a record of the religious evolution of a certain people, and as such it has its place in human literature, but when Christians oppose us, and quote from their sacred books against us, it seems to me that one has to utter diatribes against the book. Of course, there are more ways than one of doing it, and there are ignorant Spiritualists as well as ignorant Rationalists, but I do not think that there are many Spiritualists who are out to smash Christianity, though if in disproving the Bible Christianity gets smashed one cannot help that. V. C. D. does a good bit towards the smashing in his letter.

Is the Bible a useful ally? I doubt it. Whenever I am asked whether the Bible supports Spiritualism, I reply that it depends upon the questioner's idea as to whether he considers the Bible God's word, and that it is not a question as to what the Bible says or does not say, but that the truth of Spiritualism is a question of fact and not the "ipse dixit" of any brand of Christian theology. A book which supports every side of a question is useless in debate, and this appeal to ancient texts and records is out of date. To-day we want facts, and we have them in Spiritualism, and a fact is neither Biblical nor anti-Biblical; it stands independent of the Bible. No, friend, we can do without the Bible as an ally, and we are not to be drawn by such specious pleading.

That sentences from the Psalms and Prophets occur at great crisis in the lives of many people, only shows the power which early training has over them. No doubt at great crisis of their lives Mohammedans quote the Koran, and Hindus quote the Vedas. That is simply an illustration of the power and influence of environment. Doubtless a child trained in the Spiritualist Lyceum will when great crisis come quote from the "Manual," because what we imbibe into our minds as children becomes part of the emotional content of the mind. It may be forgotten, but some great crisis will bring it up to the surface, and even give it a power which, apart from the crisis which has brought the sentences up, is quite fallacious.

But it is the last two sentences which amaze me. Is not the Bible in opposition to the science. Genesis agrees with geology; Joshua with astronomy; the tremendous increase of the Jews in Egypt with the laws of human biological development. What a wonderful book. Agrees with science! Does it? Then it is true, absolutely, and V. C. D. must erase the arguments preceding his last paragraph, and even the statements in that paragraph, for we are not to take the Bible literally, but if it agrees with science,



why not? The sun, of course, did stand still, the world was made in six days; the big fish did swallow Jonah; the shadow did go back on the sun dial; the Jewish women in Egypt did have sixty children each; and they ran out of Egypt at the rate of sixty miles an hour; all the plagues did happen; Aaron's rod did turn into a serpent. Why say more? We simply want to find one of the wheels of Pharaoh's chariots in the Red Sea to know that Moses did part with his rod. Frankly, this sort of pleading is so apologetic that I feel rather impatient at it. I agree we should get on with the things that matter in Spiritualism, but this sort of "don't hurt a fellow's feelings" argument is rather too ridiculous. The Bible is not a book to put into the hands of any child, and the Catholic priests are wise in keeping it from their children. It is necessary to tell the truth, and one need not apologise for so doing.

May I, in conclusion, express my hearty approval of Mr. Berry's presidential address.

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## A Clear and Convincing Proof of Spirit Return.

John G. Wood.

ON Saturday, June 25th of the present year, the North Midlands Spiritualists held their annual outing at Belper, the Midlands Area Executive also meeting at Belper to conduct business matters there on that day, and to take part in propaganda efforts elsewhere the following day. Amongst the Spiritualists present at Belper there was Mr. J. Barrett, of Nottingham, a gentleman whom I have known personally for a good number of years. In the course of conversation Mr. Barrett said he would be glad if I would endeavour to find out the truth or otherwise of a communication received by them at a circle some years ago, and for that purpose Mr. Barrett handed to me a note relating the purport of the message received. The wording of the note handed to me by Mr. Barrett was as follows:—

"At a circle held about 10 years ago a spirit friend came and sang to us in a very sweet voice, 'O, for a peace that floweth like a river,' and some other songs. Asked who she was, she said her name was Mary Jane (called Polly) Lawton. Asked where she lived before she passed into spirit life, she said she lived at 49, Portway-road, Wednesbury; that her father was a local preacher and worked in the iron works; and that she was 17 years old when she died; that she found she was not dead; that she had been over there about 40 years. She came several times to the circle, and I sometimes hear her singing in the evening hours."

Frankly, I doubted the possibility of being able to prove the accuracy of the message as received. 40 years is a lengthy period, and I feared all direct trace would be out of the question. I waited two or three weeks, and then I decided to send the note exactly as received to my friend, Mr. J. H. Cooper, of Wednesbury, and ask him to take up the case. I may explain that Mr. Cooper was formerly a Primitive Methodist local preacher, therefore was the most likely man to whom I could address an enquiry regarding a local preacher.

Within a few days I received a reply from Mr. Cooper in these words:—

"DEAR FRIEND WOOD.—In reply to yours. I gathered all particulars so satisfactory that it has made a stir round here. I was at once impressed not to make for Portway-road, Wednesbury, but to go to Ocker Hill, Tipton, to find out an old friend of mine who I worked with when I started as an exhorter for the Primitive Methodists, Thomas Lawton, a real old blood and fire, hell and brimstone Evangelist, but apart from this, a sincere and enthusiastic Christian. I found him a cripple, aided by two sticks, and in his 87th year.

"Of course, I had to start with a little bit of old time experience. At last I said, 'Now, Thomas, I have a matter in hand I want you to help me with. It is proof I am after, and you would be the last man to keep that away from me.' I said, 'I have a note here that has come from Nottingham.' To cut it short I read the contents of the note to

him. He said, 'My lad, I'm no Spiritualist—never dabbled with it. I'm Tom Lawton. I lived 40 years ago at 49, Portway-road, Wednesbury. I had a daughter, a beautiful girl, a day-school teacher, a tract distributor and a lovely singer. She sang not long before her death at a great gathering in the Town Hall with one especially engaged called the Gipsy Countess.'

"I asked how old she would be when passing over. He replied, '18 years.' Could he give me an idea of how many years since she passed over. 'I can tell thee, my lad, in a minute. My oldest daughter still living is 60 years of age. Polly was two years younger.' Knowing him only as a business man in a small way, and that 26 years ago, I said, 'Have you ever worked in the iron works?' 'Yes, I worked in them when Polly was alive, but was victimised for taking an active part in disputes, and had to get out the best way I could.' 'You said your daughter's name was Polly. Was she christened in that name?' 'No, her name was Mary Jane, but we called her Polly.'

"This, Mr. Wood, is the most remarkable case I have ever met with and it is being talked about by members of other Churches."

The old gentleman pressed Mr. Cooper to remain and take tea with him, and extracted a promise that other visits should be paid to him, and said before my friend left him, "Tell that gentleman when you write him every thing given him is perfectly true. God bless her. I never thought her dead, and very often I talk to my father in the night." Said Mr. Cooper, "You may have a chat with your daughter now the ice is broken."

By a strange coincidence, as people would ordinarily regard it, Mr. Cooper had an engagement to speak at the very same Primitive Methodist Church that has been referred to on the Sunday afternoon following the receipt of my letter. This, of course, had been arranged some weeks previous to my writing to him on this matter. Imagine the effect of that revelation in the very church where Polly Lawton had been so well known long before.

It only remains to point out that, although Mr. Barrett has consented to the publication of these facts, he has most certainly not "rushed into print," seeing that the message was received 10 years ago, and that I on my part did not deem it possible to obtain clear and definite proof after 40 years had elapsed since the transition. Certainly I never dreamt that the father of the young lady was still alive, and that such undeniable first-hand proof and confirmation could be obtained. Mr. J. H. Cooper is to be congratulated on the successful result of his call, and the aged father of Mary Jane Lawton will undoubtedly look upon the subject of Spiritualism with changed views as regards its power for good.

Mr. Cooper has for some years been a convinced Spiritualist. He has done, and continues to do, good work for the Movement he has learnt to love. May many others in the district concerned, learn the lesson those facts teach to their own deep and abiding joy.

Facts, and still more facts, Spiritualism is out to hand to earth's children, and truly there is more joy among the angels of God over the sight of the conscious reunion of the aged father to his daughter so long translated from the home, than there is at the sight of so many Pharisees who would draw around them the cloak of their own ignorance and bigotry, and deny the possibility of that communion of saints in which with their lips they profess to believe.

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MR. J. G. McFARLANE writes us as follows: "It may not be generally known that the preparation advertised in your paper under the heading of 'SAMBOY' is entirely due to spirit agency, the prescription, name and all details being given to the manufacturer through automatic writing. The proprietor has one desire, and that is to give to the movement all the profits from the sale of the tonic, and to that end has authorised me to state that to all National Union societies who write for six bottles, another six will be sent free, the proceeds from the latter to go to the several building or local benevolent funds. It must be understood, however, that only one such offer can be given to each society, but on all subsequent orders a reduction of 25% will be allowed for the same object."

FOUNDED NOVEMBER 18th, 1887.

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FRIDAY, AUGUST 12th, 1921.

## How Spiritualism Helps.

THERE "is only one important thing about life—that is the living of it." Our contact with those who have passed through it and emerged into the light of a fuller illumination accentuates the fact thus stated. A brief sojourn in the realm of spiritual activity abolishes many of the illusions under which men have suffered during their pilgrimage through scenes physical.

A cynic has said that "language is given us to disguise our thoughts." It is equally true that our bodies are the things which we hide behind. Limited as we have been to the data collected by five senses which, wonderful as they are, are very insufficient for our purposes, we continuously misinterpret one another. It is not always the case that men wilfully hide their motives and purposes in life, for it often happens that a man is incapable of full expression, and is judged by the portion of himself which he manifests. It is often true that the most honest of men is unable to convey to others the full strength of his honesty. Sometimes we may be wilfully misled, whilst at others we painfully misunderstand those actions of our fellows which are prompted by the highest motives.

A common expression is that "appearances are deceptive." The cleverest of men do not always LOOK clever. The most insignificant bodies often hide the greatest of souls. Modern thought and investigation are carrying us back to the ideas of the ancients, and we are beginning to realise that the great and enduring personality is "the man behind the man."

Psychical investigation is pointing to the fact that this man may be known even here on earth. The subtle vibrations which appeal to the psychic senses often convey to the sensitive a revelation of the man who lies hidden behind the mask of flesh. We are no longer confined to the judgment of the physical sense perceptions, the finer perceptions of our psychical natures often enable us to feel or "sense" the soul vibrations of those we meet. The incident of death is but nature's means of causing us to discard a body beneath which the real man has been incubating; the physical realm is revealed as the womb of the spirit.

Death, then, dissolves many of the illusions which have resulted from judging life from the standpoint of physical appearances. In many of our colonies men are judged rather by what they are able to do, than by birth, breeding or possessions. Carlyle, in his "Sartor Resartus," opens our eyes to the possibilities of stripping ourselves of the veneer and trappings which convention rather than civilisation has wrapped about us, and the extension of this idea enables us to compute what a change would take place in our every-day life if we were able to meet soul to soul rather than body to body.

The sheath of the physical body is a means of breaking down the vibrations of life, so that they reach us in terms interpretable to our condition of being. But the real and intense vibrations of life itself are active all the time.

None but the psychically sensitive know the intense irritation or ecstatic pleasure experienced by contact with these higher pulsations; yet death will quickly usher us

into a plane of life where these will be the norm of our experience. Spiritualism, by its continuous call for the gradual and regular unfoldment of psychic sensibility, is surely preparing us for the life ahead. Inconvenience may often be suffered when such development is too rapid, for the newly-born must ever be carefully watched and guarded until time has gradually hardened them to the conditions of their new life. The Spiritualist, then, is in the track of progress.

It is too much to expect newly emerging senses to conform to the same standards of exactness which we require from our normal sense perceptions, and this is one of the factors which too many investigators overlook, but a few generations of consistent psychic development will place the matter on a very different level.

We see, then, that psychic unfoldment is an attempt to contact our fellows on a plane above the physical to meet them "soul to soul" rather than "body to body" to enter into relationships on an enduring rather than a transient basis.

There naturally arises another consideration. When dealing with the physical plane alone, this attempt to meet our fellows must be dependent upon our success in overcoming the resistance of two bodies—our own and that of the person we would commune with. Where intense love blends individuals we often speak of communion between two souls, and this is not a mere figure of speech. "Two souls with but a single thought" may not be an experience of all of us, but it certainly is of some of us. It might naturally be expected that any ability in this direction would contact us more easily with dwellers in the spirit world than with those who still abide on earth, for the reason that there is only the resistance of one body to retard our efforts—the discarnate soul having laid his aside. Logically, then, it should be easier to enter into soul communion with dwellers in the spirit world than with those who still carry the vehicle of flesh.

We think this works out in practice. Telepathy is called in to explain many phenomena which give a hint of spirit activity, but our experience goes to show that communion with the departed is easier than telepathic communion with our fellows on earth. It may be more difficult to check results in the former case. We may have greater trouble to verify all the details, but the fact and the verification of the fact are two different things.

If, then, thoughts are wafted from mind to mind between us, if the sympathy and goodwill of our fellows is helpful, if love and tenderness between men here help to grease the wheels of life and aid to success therein, it must surely be true that the sympathy, love and helpfulness of those who watch us from "within the gates" is even a greater power in our lives, and the effect which can be thus produced must be measured very largely by the height of responsiveness to which we individually attain. Open your soul to the largest and fullest, and the large and full shall flow in. Attune yourself to the best, and the best shall automatically come to you, for the tides of goodwill are ever ebbing and flowing from soul to soul, aye, even from the infinite to the finite.

Spiritualism, therefore, helps us by enabling us not merely to anticipate the future, but to enter into the joy of living even now. Whilst we are still dwelling in the land of shadows the warmth of the rays of sunshine ahead may be wafted to us to cheer us along the road.

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SIR ARTHUR CONAN DOYLE hopes to visit Manchester early in October, and doubtless the Free Trade Hall will again resound to the applause of crowded audiences.

WE have to record the passing of Mr. Wm. E. Stout, of Warrington, which occurred at his home, 33, Cairo-street, on August 4th, at the age of 77. Further particulars next week.

OUR congratulations are offered to Mrs. Jessy Greenwood, of Hebden Bridge, on the honour conferred upon her by her appointment as J.P. for the West Riding of Yorkshire. She is the first lady in the Todmorden Division upon whom the dignity has been conferred. We hope to publish a photograph and sketch of Mrs. Greenwood next week.



## CURRENT TOPICS.

THE series of articles now running in the "Weekly Dispatch" from the pen of Rev. G. Vale Owen, Vicar of Orford, Lancs., are certainly amongst the best which that paper has given us. They reveal Mr. Owen as a man rather than the medium, and they tend to correct the fallacious opinions we have often heard expressed that the writer must be an æsthetic visionary. There is, too, a clear difference of style between this matter-of-fact statement of his personal opinions and the automatic writings which he has given to the world. It is the difference between life on this plane and experience in the higher household of the Kingdom. Mr. Owen is revealed as a patient and investigator who applies cold logic and matter-of-fact standards to the evidence adduced. Credulity is rarely absent, whilst his experiences are such that even a critic may understand the tremendous volume of evidence which has compelled his recognition of spirit action.

THAT'S just the point. The vast majority of Spiritualists to-day are such, not because they desired to be, but rather by reason of the facts of their experience which have forced them—often against their will—either to recognise the action of spirit people, or be false to every edge of truth and commonsense. Dr. Alfred Russel Wallace expressed the point of view forcibly in the words, "The facts beat me." The man who knows a truth and has to face its consequences is a craven, whilst he who follows the logic of the situation may find himself persecuted and ridiculed from the outside world, but has within him a sense of justification and peaceful satisfaction which the outside world can never give. He commands his own respect, the loss of which is the greatest humiliation of all.

AN interesting series of psychic experiences are being told in the "International Psychic Gazette," by Mr. Richard Wolstenholme, of Blackburn, which contains examples of speaking in foreign tongues, materialisation, the taking of wax moulds of materialised hands, feet, etc. Mr. Wolstenholme is the President of the Blackburn Society, a member of the National Union Council, and a Director of THE TWO WORLDS Company. He is a young vigorous man bordering on 80 years of age. He has been investigating Spiritualism for about 50 years, and has sat with such mediums as Dr. Slade, Madame Esperance, Miss Wood, Cecil Husk and John Taylor. For many years he was a professional photographer, and conducted experiments in this branch of the subject over 20 years ago. He is one of the happiest of men, thoroughly enjoying each day and looking gladly to to-morrow, with a consciousness of eternal security.

MR. FRED BARLOW, secretary of the Society for the Study of Supernormal Pictures, sends us a lengthy reply to the article on "Spirit Photographs," which appeared in the "Psychic Research" under the joint signatures of Messrs. C. Vincent Patrick and W. Whately Smith, and which has recently been published by Messrs. Kegan, Paul & Co., paper covers. Few who read the article would, we think, be inclined to take it as a serious contribution to the subject, as the authors had no first-hand experience of the subject, and plainly show that they have no clear understanding of the conditions under which the experiments are usually conducted, and Mr. Barlow says, "If Mr. Whately Smith and his collaborator, Mr. Vincent Patrick, had conducted their experiments, or even if they had made sure of their results instead of jumping to conclusions, their well-meant article would never have seen the light." Mr. Barlow goes on to show that in nearly every case the writers have not adhered to the ACTUAL FACTS, and thus, in an article which claims to be scientific, is really inexcusable.

## The Science of Faking.

MR. PATRICK alludes to certain methods of producing faked spirit pictures by sketching the extras on a background in quinine sulphate. Mr. Barlow counters him with the suggestion that he (Mr. Patrick) has heard of this and adopted the idea without a single experiment. Mr. Barlow, however, has tried the experiment with many fluorescent chemical compounds, and challenges Mr. Patrick to produce any such effects which bear a colourable likeness to the psychic effects obtained by our photographic mediums. In short, very few of Mr. Patrick's proposed methods of faking appear to be capable of practical application. Mr. Patrick tells of a few experiments which he himself conducted. They were apparently of the simplest kind, and made without any adequate check, whatever, but it would appear regrettable that this gentleman did not experiment with each of his suggested methods of faking.

## You May Get a Copy.

MR. BARLOW dissolves the article of Messrs. Smith and Patrick into thin air, and shows us clearly that a dozen actual experiments are of more value in determining the facts than pages of dreamy speculation based on nothing more than an imaginary case. Mr. Fred Barlow, Bryntirion, Springfield-road, Moseley, Birmingham, will be pleased to supply a typed copy of his reply to these critics to any who may be interested, if they will enclose 3d. for postage. The supply, however, is very limited. The thanks of all true students are due to Mr. Barlow for thus taking up the cudgels in defence of a subject which, whilst controversial, is certainly adding to our knowledge.

## The "Freethinker" and Spiritualism.

MR. CHAPMAN COHEN, in the "Free-thinker" is endeavouring to make good his assertion that the phenomena of Spiritualism are not evidence of the action of discarnate personalities. It is unfortunate, therefore, that he misconceives the whole position at the very outset. He says, "What the Spiritualist aims at proving is that we live after death, and that communion between the dead and the living takes place." We fear that Mr. Cohen's outlook has been warped by his long controversy with creeds. We claim that the majority of responsible Spiritualists simply aim at giving a reasonable and logical interpretation of the facts of their experience, and that they are Spiritualists not because they want to prove anything, but rather because those facts have forced them to adopt the Spiritualistic interpretation, as the ONLY one which covers the whole ground of such facts. It is very easy to select an incident capable of telepathic explanation, to work out the details of such explanation, and then to claim that telepathy explains Spiritualism, whilst ignoring the fact that the incident is one carefully selected for the purpose. Mr. Cohen, too, is rather unfortunate in his choice of Mr. Frank Podmore as an authority. The bitter bias of this investigator is now generally recognised. None the less, we note with pleasure the absence of any trace of venom in the article.

## Some Explanation Needed.

IT may be true, as Mr. Cohen says, "that a heavy object being moved around a room without the observers being able to detect how it is done," does not prove existence beyond the grave, but suppose a planchette, with a book upon it (to give sufficient pressure to cause pencil marks) is placed upon a blotting pad in the centre of a large dining table 6ft. by 4ft. 6ins., and in the full glare of gas light, and in the presence of some eight people, moves regularly for several minutes without any physical contact. Suppose further that on examination the blotting pad contains a message and an autograph signature, the signature being that of a deceased person, no one present ever having seen a sample of his writing—in fact, the deceased being practically unknown to anyone present, and suppose further that subsequent investigations showed that this was a facsimile signature to that of the deceased written when in life. And to add to the weight of the case, suppose the same thing occurred week by week, signed messages coming from a

score or more of deceased persons (known and unknown to the sitters), what is one to make of the case? It isn't supposition, either, it actually occurred in the writer's presence, no KNOWN MEDIUM being present, and the sitters being the members of one's own family. We quote this not as the most conclusive evidence obtained at that circle, but milk must precede meat as an article of diet. Further, no one present at the time would have called himself a Spiritualist. The experiments were conducted purely for our own satisfaction, and what others may think never occurred to us, as is evidenced by the fact that though thirty years have elapsed we have not mentioned the matter a dozen times.

### Silver Wedding Celebration at Sunderland.

ON Monday, August 1st, Mr. and Mrs. Petrie, Vice-President and President of Derwent-street (Sunderland) National Spiritualist Church, completed 25 years of married life, and in celebration of the event some 200 guests assembled at Wetherall's Rooms to spend the evening in dancing, whist, etc. Every member of the church had been invited, besides which Monkwearmouth, Southwick, "Victory," South Shields (Fowler-street) and Gateshead (Rectory Hall) churches were represented, together with friends, relatives and workmates.

During the evening Mr. W. Dowell Todd, called upon on behalf of the officers and members of the Derwent-street Church to make a presentation to the "bride and bridegroom," opened his remarks with a humorous story concerning a great presentation at the gold-diggings, and then spoke of the valuable services to the church rendered by the "happy couple," concluding by asking them to accept the gifts as a slight outward expression of an innermost regard. The joint gifts were: Silver tray, silver entree dish and cut glass, silver mounted salt and pepper castors. Personal gifts: Gold-mounted fountain pen and gold clip (Mr. Petrie), silver card case (Mrs. Petrie).

Mr. J. Slimin (Lyceum conductor) followed, and on behalf of the Children's Lyceum presented "the blushing bride and her lesser half" with a silver entree dish, to match the one presented by the church, and in doing so stated that Mrs. Petrie had done as much (or more) for the Lyceum as she had done for the church, and the children wished the Lyceum to show its relationship to the church by completing its gift. Then Miss Gladys Miller, an eight year old Lyceumist, completed the "giving of gifts" by making a neat little speech and handing the bride a bouquet of pink carnations.

Both recipients, who claimed to be folk of "few words," replied in feeling terms, and after "musical honours" dancing was resumed. The tray and both entree dishes bore suitable inscriptions.

AN old Spiritualist writes us from Newton Abbot (Devon) that a private circle has been started, with a view to public work in the future. Will friends resident in the district, or visitors thereto, write to Mr. W. H. Satterford, 20, Albert-road, Newton Abbot, Devon.

A column and a half article recently appeared in the "Glamorgan Free Press" anent the meetings conducted by Mr. Arthur Clayton at Caerphilly. The reporter seems to have been deeply impressed by the "reverential attitude and sincerity of all present." He tells us that he experienced "quite a shock" at finding a large audience and the absence of creepiness, whilst he pays high tribute to the clairvoyance of Mr. Clayton. This young church appears to be healthy.

A FORWARD MOVE.—As will be seen by our advertising columns the Rev. Chas. L. Tweedale has inaugurated "The Society of the Communion of Saints" for the study of psychic phenomena, especially within the Church. It is intended to be largely a matter of correspondence between those interested. It is evidence of a forward move within the Church to study the matters which should have been the Church's province, but which has been neglected. There is certainly a useful field of labour before the new society, and we wish it well.

## 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 cancellation, it is requested that letters to the Editor be made as brief as possible.

### A SUGGESTION.

SIR,—May I suggest the following through the columns of your valuable journal, which has been tested with very good result, besides aiding others to think of those who are sick, and who often do not get the opportunity while at their meeting to concentrate. We realise that "prayer is the soul's sincere desire," then let the soul reach out and deliver its prayer. I suggest after the singing of the opening hymn two minutes' silent concentration for those who are sick should be given before the speaker delivers the invocation. The results will be found to have had a great effect, besides creating a sympathy of thought, which produces a harmonious condition for the speaker and clairvoyant to work with.

E. A. FIDLER.

### AN URGENT QUESTION.

SIR,—To my mind a crisis has been reached in Spiritualism which needs to be tackled, and only by prompt action will the best results be obtained.

In nearly every town one is forced to realise the necessity for buildings, both by the presence of boxes with appeals for building funds appended, and by the conversations of Society leaders emphasising the progress they could make if only they had a building of their own, also by the finding of Spiritualist meeting places either up an entry or at the top of endless stairs. You will agree, no doubt, that buildings are necessary, and it is up to the S.N.U. to get them up in the shortest possible time.

The local Societies are to be congratulated for their enthusiasm on the subject, but waiting until they have enough money individually is a slow system, as high rents are a dead loss, and the inconvenience suffered by some of the Societies amounts almost to martyrdom. Better systems can be arranged, and I give below a few thoughts which I think may help:

1. Let the S.N.U. float a building fund, say, of 500 £2 shares weekly.
2. Each Society could have one or more shares according to their funds and collections. Small Societies could have one share between two.
3. A ballot would decide the order of paying out.
4. All buildings and moneys for same would be the property of the S.N.U. until the whole had been supplied or in the case of a Society dissolving.

By this method, No. 1 in the ballot would receive £1,000 in the first week, No. 2 in the second week, and so on. Each week from the commencement one Society would have the means of providing themselves with a building that was healthy, well lighted and well placed, as well as saving the high rents to provide for extensions at a future date.

I do not claim these thoughts to be perfect in detail, but a rough draft of a scheme much needed for the progress of the Movement which is young, and to which people are flocking now, but will not continue to flock unless they are adequately catered for by healthy conditions, which are so necessary for the development of so sacred a science.

WALTER SHARPLES.

A FRIEND writes us from Colchester to say that she can discover no Spiritualists there, but would like to meet a few interested persons, with a view to forming a circle for investigation and development. Will any friends in this locality write us, in order that some beginning may be made.

SYMPATHY will be extended to Mr. Wilfred Rooke, of 3, Ashton Old-road, Manchester, on the passing to spirit life of his wife, after a long and painful illness. The public work of Mr. Rooke is well known, and too often the fact is overlooked that the success of many of our workers depends upon those who stay at home and make the sacrifices so essential to the labour of our workers.



## 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 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.

## YORKSHIRE DISTRICT COUNCIL.

THE quarterly conference was held on Sunday, July 31st, in the N.S.C., St. Peter-street, Huddersfield. A successful demonstration meeting was held on the Saturday night, Mrs. Hogg, D.N.U. (Hull), and Mr. S. Rastall (Huddersfield) giving demonstration of clairvoyant power.

On Sunday morning the business session was preceded by our usual time of spirit intercourse, messages being received from the invisible leaders through Mrs. Hogg, Mr. G. Stabler, Mr. J. Roberts, Mr. Shackleton, Mr. S. Rastall and Mr. Harding. The minutes of the last conference were accepted and confirmed. The financial statement showed income, £74 0s. 5d.; expenses, £62 7s. 2d. The balance sheet of May conference and propaganda meetings showed a profit of £4 15s. 3d.

The S.N.U. delegate, Mr. G. Stabler, gave his report of the Halifax conference, out of which a discussion arose in reference to the grievance felt by our District Committees in not being able to send delegates to the S.N.U. A.G.M. The feeling was very strongly expressed that if this is against the rule, the Rule should be amended. The matter was adjourned until the next conference, when time will be allowed for its full discussion.

A letter was read from the General Secretary of the N.U. saying it had been decided that D.C. representatives should serve one on organisation committee and one on propaganda committee, and asking D.C. to make the allocation. It was agreed that Mr. B. Davis should serve on the propaganda committee and Mr. W. G. Gush on the organisation committee.

A resolution was carried to the effect that it is imperative for each church to keep a register in which shall be entered the names of all children named in the church, and further, that a rule should be made by each church saying that in the event of the church closing, such register to be sent to the National Union for safe keeping.

The National Union representatives brought to the notice of delegates that the National Union E.C. meetings and the quarterly conferences fell on the same dates in October, 1921, and January, April and October, 1922. It was agreed to change the date of the next conference to November, and to discuss the feasibility of holding Saturday conferences at that meeting.

The S.N.U. representatives gave their report, great satisfaction being expressed that Skipton Church is to remain with the Yorkshire D.C., and that the powers of our associate members to speak and vote at our conferences is not to be interfered with.

The opinion was freely expressed that the cumbersome method of electing D.C. associate representatives on the D.C. by postal ballot was unnecessary, and that they could be elected

at the annual meeting in the same way as the officers.

A resolution was passed that the time was very opportune for the S.N.U. to issue a badge, to be sold to members only. The suggestion was made that the letters S.N.U. in a circle would be a suitable design, to be made about the size of a shilling.

In the afternoon and evening propaganda meetings were held. Good audiences gathered, who listened with great interest to short addresses by Mrs. Hogg, D.N.U., Mr. S. Rastall, Mr. J. Rothery, Mr. J. Roberts and Mr. W. G. Gush. The President, Mr. B. Davis, occupied the chair at all meetings. Our thanks are due to the St. Peter-st. friends for their hospitality and goodfellowship.

## NUNEATON.

ON Sunday, Aug. 7th, we had a return visit of Mrs. Blanche Petz, who gave two interesting addresses, which were listened to with attention by large audiences at both services. Clairvoyance of a convincing character was given after each address, all descriptions being recognised, and we all felt at the close that we had had a most enjoyable and profitable time, and that convincing proof had been given to many that their loved ones still live and love. Mr. Mason took the chair at each service.

## TENTH EDITION.

## HEAVEN REVISED.

A Narrative of Personal Experiences After Death

by

MRS. E. B. DUFFEY.

PRICE 1/-. POST FREE, 1/3.

Special terms for quantities.

TWO WORLDS OFFICE, MANCHESTER.

## BOURNEMOUTH.

WITH deep regret for the loss of his physical presence, we announce the transition of our beloved President, Mr. T. H. B. Lonsdale. He has for many years been associated with our church and identified with its work. For some considerable time he continued the valuable work of Mr. Spriggs in London, doing great service for those in physical pain and weakness. Latterly coming to Bournemouth as a permanent resident, he was elected President after the transition of Mr. Hartley of revered memory. Mr. Lonsdale maintained the high standard and efficiency of the church by his unfailing attention to his duties, in which he always had the sympathetic and patient assistance of Mrs. Lonsdale, who survives him.

The interment took place at Boscombe Cemetery on Friday, July 29th, in the presence of a large number of members and friends of the church. Mrs. Lonsdale and her son, Mr. J. W. Lonsdale, together with other members of the family, were in attendance, supported by the officers of the Church and Lyceum and a representative of the S.N.U. Mr. Frank T. Blake, resident minister, conducted the service. One by one the members of our church corporeal are gathered to the church spiritual, there to continue their labours and effect the greater usefulness of our combined efforts, while in passing they leave behind a fragrance which will sweeten the path for all who follow.

## BRIDGEND.

ON Sunday, July 31st, advantage was taken of the visit of the E.C. of the S.W.D.C. to the above Society to hold an open-air meeting in the afternoon. The meeting was addressed by Mr. Griffiths, of Ferndale, and Mr. E. P. Anthony, of Port Talbot. Great results are expected from the meeting owing to the excellent addresses delivered.

In the evening the church members and friends were addressed by Mrs. Halestrap, of Tredegar, and Mr. J. E. Richards, of Cardiff. Mr. Antony took the chair. Excellent clairvoyance was given by Mrs. Halestrap, and altogether a most profitable time was spent.

## HASTINGS &amp; ST. LEONARDS.

ON Saturday, July 30th, we moved into our new, larger and more commodious premises, the Masonic Hall, St. Leonard's. We were extremely fortunate in having secured a booking with Mrs. Edith Marriott, from London, for the week-end.

Our first services under the new roof drew the biggest audiences we have yet had, many friends from Bexhill and outlying districts attending. On Saturday evening, before a packed audience, Mrs. Marriott spoke on "What Spiritualism stands for," and many people who had never attended a Spiritualistic meeting before were deeply moved.

On Sunday morning Mrs. Marriott gave a splendid address on "Colour vibrations," which was most instructive, and in the evening, again before a packed audience, an address was given by her on "The world's activities," holding her audience enthralled. Great praise is due to Mrs. Marriott for her eloquent and inspiring addresses and excellent clairvoyance. Mrs. Marriott terminated her week-end on Monday afternoon with a psychometry meeting, when she dealt with 22 articles, many really remarkable tests being received.

## HEBBURN-ON-TYNE.

A NEW branch was opened in this district on Saturday evening, July 30th. The ceremony was ably performed by Mr. Scollar, of South Shields, and solos were rendered by Mrs. Scollar. The speaker's address was entitled "Spiritual gifts," which was much appreciated by a good audience.

The President, Mrs. Waters, being unable to attend, Mrs. Brown, the vice-president, occupied the chair. During the ceremony she was presented with a bouquet from a young Lyceumist.

On Sunday evening the service was conducted by Mr. Atkinson, of South Shields. Previous to the official opening Mrs. Smith kindly lent her home for the first series of meetings. As this is the first Spiritualist Church in the district, it is hoped by the writer that all will rally round and help to spread the truth.

## WORCESTER.

IN spite of much opposition, we still keep the flag flying in Worcester. On Tuesday, July 12th, a special service was held for the naming of the infant daughter of Mr. and Mrs. A. Wallcroft, of Birmingham. Mr. A. Taylor conducted the service in a most impressive manner. Following an invocation Mr. Taylor christened the child "Star of Progress" as its spirit name. The guides gave a very interesting forecast of the unfolding of the child's future, and the work which,

under spirit guidance, would bring joy to the parents' hearts, and in its own small way make for the building on earth of the city beautiful.

### MEETINGS HELD ON SUNDAY, AUGUST 7th, 1921.

**BARROW-IN-FURNESS.** — Mr. Daniel Griffiths gave addresses on "Christianity versus Spiritualism" and "Spiritual ceremonies and their significance." He also gave clairvoyance. Mr. Fowler presided.

**BARRY, Atlantic Hall.** — Lyceum anniversary. Evening service given over to the children and Lyceum officials who provided a programme of music, recitations, readings, short addresses, etc.

**BIRMINGHAM, Aston.** — Meetings conducted by the President. In the evening Mrs. Jarvis gave clairvoyance.

**BRIGHTON, Athenæum Hall.** — Mr. T. W. Ella gave trance addresses morning and evening.

**BRISTOL, Dighton Hall.** — Services conducted by Mrs. Trueman, of Plymouth. Mr. Powell presided.

**United:** Morning, open circle. Evening, address by Mr. Pritchard on "Hope thou in God." Clairvoyance by Mrs. Bevan. Mr. Taylor presided.

**Universal:** Mr. Scotch-Brooks gave addresses, and Nurse Graham gave clairvoyance.

**BULWELL, Hazel-street.** — Mr. J. Herriott, of Radford, gave good address and clairvoyance.

**EXETER, Market Hall.** — Afternoon, address and clairvoyance by Mrs. Grainger. Evening, Mr. H. Lockyear discoursed on "Mediums and mediumship." Clairvoyance by Mrs. Perkins.

**LINCOLN.** — Afternoon, Lyceum held their session in the open air. Evening, Mrs. Roddis, of Rotherham, gave an address and clairvoyance.

**LONDON.** — Brixton: Mrs. Melloy gave an address on "Spiritual insight," and Mrs. Clements followed with convincing clairvoyance.

**E.L.S.A.** Mr. G. Tayler Gwinn gave trance replies to various questions put by the meeting, arising from points in a reading from Stainton Moses.

**Fulham:** Morning, circle. Evening, Mr. Lamsley gave an address. — Pros.: Sunday next, at 7, Mr. Woodward SAUNDERS. Thursday, Aug. 18th, at 8, Miss GEORTE.

**Manor Park:** Morning, Mr. Mead conducted the healing service. Afternoon, the Lyceum held their open session. Evening, Mr. A. Vout Peters gave an address on "Immortality" and also gave clairvoyance.

**S.L.S.M.:** Morning, circle conducted by Mrs. Still. Evening, Mr. Miles (Kingston) gave an address on "Are Spiritualists insane?" Mr. C. J. Williams gave clairvoyance.

**DOUGHBOROUGH.** — Mrs. Cox, of Nottingham, conducted the services and gave clairvoyance.

**NEWPORT, Mon., Harry-street.** — Mrs. Laura Lewis, of London, gave an address on "Put on the whole armour of God, that ye may be able to stand against the wiles of evil." She also gave clairvoyance.

**New TREDEGAR.** — Miss Williams, of Merthyr, gave a trance address on "Come away." She also gave clairvoyance. Mr. Thomas presided.

**PETERBOROUGH.** — Addresses and clairvoyance by Mr. Stimson, of Wisbech. Mrs. Stimson gave a recitation.

**PLYMOUTH, Morley-street.** — Mr. Waterfield gave a trance address on "Spirit control from the spirit side of life." Mr. Brock sang and Mr. Herbert gave symbolic clairvoyance.

**Stonehouse.** A memorial service to our arisen brother, Mr. Slee, was conducted by Mr. West, of Saltash. Soloist, Miss M. Short, who sang "The Rosary." Address by Mr. Loomie

on "The vacant chair." Clairvoyance by Mrs. Joachim Dennis.

**PORTSMOUTH, Temple.** — Mr. Punter, of Luton, gave addresses and clairvoyance. Silent meditation was introduced at both services in recognition of the passing on of Mr. Frank Pearce, a staunch supporter of our church.

**TREDEGAR.** — Morning, address by Mr. Adam on "The origin of philosophy of sin," followed by discussion. Evening, address by Mr. A. Brown on "Man, a little lower than the angels." Clairvoyance by Mrs. Halestrap.

### SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 14TH, at 2-30, LYCEUM.  
At 6-30 and 8-15, Miss MORSE.  
MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.  
TUESDAY, at 8, Public Developing Class, Mrs. FORREST.  
THURSDAY, at 3 and 8-15, Mrs. HOPE.

#### Manchester Central Spiritualist Church ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30.  
AUG. 14.—Circle for Members only.  
" 21.—Mr. E. W. OATEN.  
" 28.—Circle for Members Only.  
SEPT. 4.—Mrs. E. GREEN.

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

SUNDAY, AUG. 14TH, at 10-30, LYCEUM.  
At 3, PUBLIC CIRCLE.  
At 6-30 and 8-10, Mrs. RICHARDS.  
MONDAY, at 8, Mrs. WOLFENDALE.  
WEDNESDAY, at 3, LADIES' MEETING.  
At 8, Mrs. BURTONWOOD.

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

SUNDAY, AUG. 14TH, at 6-45 and 8-15,  
Mrs. ROBERTS.  
TUESDAY, at 8-15, Mr. W. BACK.  
THURSDAY, at 8-15, Mrs. BARRATT.  
OPEN CIRCLE on SATURDAY at 8.  
Doors closed at 8-15.

#### Collyhurst Spiritual Church, COLLYHURST STREET.

SUNDAY, AUG. 14TH, at 10-30, LYCEUM.  
At 3, 6-30 and 8, Mrs. LARNER.  
MONDAY, at 3 and 8, Mrs. SHARPLES.  
WEDNESDAY, at 8, OPEN CIRCLE.  
SUNDAY, AUG. 21ST, LOCALS.

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

SATURDAY, AUGUST 13TH, at 7-30,  
Mrs. WILSON, of Bolton.  
SUNDAY, AUG. 14TH, at 3, 6-30 & 7-45,  
Mrs. HOPE.  
MONDAY, at 3 and 7-45, Mrs. CHARNLEY.  
WEDNESDAY, at 7-45, OPEN CIRCLE.  
THURSDAY, at 8, MEMBERS' CIRCLE,  
Mrs. COTTAM.

#### The New Manchester Progressive Lyceum Church,

377, OXFORD ROAD.

SUNDAY, AUGUST 14TH,  
LYCEUM at 10-30.  
NAMING CEREMONY  
of the  
DAUGHTER of Mr. and Mrs. J. HIGSON.

Conductor: Mr. W. POULTON.

All are most heartily invited

SUPPORT OUR ADVERTISERS.

### SOCIETY ADVERTISEMENTS.

#### Moston Spiritualist Lyceum Church Co-op. HALL, AMOS STREET.

SUNDAY, AUG. 14TH, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE. At 6-30, MR. VICKERS.  
WEDNESDAY, at 8, OPEN CIRCLE.

#### Pendleton Spiritualist Church, FORD LANE.

SUNDAY, AUG. 14TH, at 2-30, LYCEUM.  
At 6-30, MR. W. ROOKE.  
Mrs. VERITY.  
WEDNESDAY, at 3, Miss COTTERILL.  
THURSDAY, at 8, Miss SANDIFORD.  
SUNDAY, AUG. 21ST, Mr. P. HEPWORTH.

#### Middleton Spiritualist Society, GILMOUR STREET.

SATURDAY, AUG. 13TH, at 7-30, and  
SUNDAY, AUG. 14TH, at 3, 6 and 7-45.  
[Mr. RENSHEAV, of Oldham.  
LYCEUM at 10-30.  
MONDAY, at 3 and 7-30, Mrs. HOYLE.  
WEDNESDAY, at 3 and 7-30.  
SUNDAY, AUG. 21ST, Mr. BREMMANT.

#### Bristol Universal Spiritualist Church, BISHOP STREET, ST. PAUL'S.

SUNDAY, AUG. 14TH, at 11 and 6-30.  
Mr. J. AUSTIN, of Cardiff.  
Clairvoyance at both meetings.  
SUNDAY, AUG. 21ST, Mrs. MILES ORD.

#### Nuneaton Spiritualist Church.

ON SUNDAY, AUG. 14TH, at 3 and 6,  
at THE PALACE,  
TWO LANTERN LECTURES ON  
"PSYCHIC PHOTOGRAPHY,"  
by Mr. HOPE, of Crewe.  
Silver Collection.

#### Gillingham Spiritualist Society, ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, AUGUST 14TH, at 7,  
DR. W. J. VANSTONE.  
AUGUST 21ST, Mr. TAYLER GWINN.  
AUGUST 28TH, Mrs. MARY CROWDER.

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

SUNDAY, AUG. 14TH, at 11-15 and 7,  
MR. E. SPENCER, on S.C.U. Tour.  
Also throughout the week,  
LYCEUM at 3.  
MONDAY, at 8, PUBLIC HEALING  
CIRCLE.  
WEDNESDAY, at 8, Mr. E. SPENCER.

#### 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 meetings, First Wednesday in  
every month at 3.

SUNDAY, MONDAY and TUESDAY  
AUGUST 14TH, 15TH and 16TH,  
Mrs. MERVYN.

**Where Are Our Heroic Dead?** By  
Sir William Earnshaw Cooper, C.B.E.  
The Church's opportunity. Eminent  
fitted to circulate among Christian  
inquirers. 2d., post free.

**On the Threshold of the Unseen.** An  
examination of the Phenomena of  
Spiritualism and of the evidence for  
survival after death. By Sir William  
Barnett, F.R.S. Cloth, 336 pages.  
8s. 3d., post free.



## BOLTON AND DISTRICT SPIRITUALISTS' SOCIETIES.

## SIXTH ANNUAL CAMP MEETING, SATURDAY, AUG. 20th.

MIDST MOUNTAINS, LAKES AND GARDENS. BOLTON'S BEAUTY SPOT, BARROW BRIDGE.

An ideal picturesque place for a Spiritualist meeting.

A Band will leave Haliwell Tram Terminus at 3 o'clock and march in procession to the Grounds (63 steps).

MEETING at 5-30. Speaker: MR. E. W. OATEN (Editor TWO WORLDS), assisted by local speakers and mediums.

At 3-30, Bolton Lyceum District Council Convention. Speaker: MR. G. F. KNOTT (Editor "Lyceum Banner").

Teas provided in the Gardens, 1s. to 2s. 3d. Hymn Sheets provided. Collections in aid of the Bolton Infirmary.

## SOCIETY ADVERTISEMENTS.

## Sutton Spiritualist Society,

CO-OPERATIVE HALL, BENHILL ST.,  
SUTTON.SUNDAY, AUGUST 14TH, at 6-30,  
MR. H. BODDINGTON.Hastings & St. Leonards Christian  
Spiritualist Society,Meetings are now held in the MASONIC  
HALL, St. Leonards (Near St. Leonards  
Pier, where trams from all routes stop).  
Meetings every Saturday at 7; Sunday  
at 11 and 6-30; Monday at 3.SATURDAY, SUNDAY and MONDAY,  
AUGUST 13TH, 14TH and 15TH,  
Mrs. MARY MAUNDER.Flower Readings, Saturday & Monday.  
Next Week-end: Mrs. EDEY.  
The Hon. Sec., Mr. F. R. WARD, 26,  
Priory-road, Hastings, will be pleased  
to answer any enquiries.Brixton Spiritualist Brotherhood  
Church,

STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, AUG. 14TH, at 11-15, CIRCLE.  
At 3, LYCEUM. At 7, Mr. G. PRIOR.  
AUG. 21ST, Mrs. GRADDON KENT.  
CIRCLES: Monday, at 7-30, Ladies;  
Tuesday, at 8, Members: Thursday, at  
8-15, Public.

## Church of the Spirit, Croydon,

HAREWOOD HALL, 96, HIGH STREET.

SUNDAY, AUG. 14TH, at 11,

MR. PERCY SCHOLEY.

At 6-30, MR. WILLIAM FORD.

## Church of the Spirit, Camberwell,

THE PEOPLE'S CHURCH, WINDSOR RD.,  
DENMARK HILL STATION.

SUNDAY, AUGUST 14TH, at 11,

MR. T. W. ELLA.

At 6-30, Mrs. E. MARRIOTT.

WEDNESDAYS at 7-30.

## Clapham Spiritualist Church,

ADJOINING REFORM CLUB, ST. LUKE'S  
RD., HIGH ST., CLAPHAM, S.W.SUNDAY, AUG. 14TH, at 11, CIRCLE.  
At 3, LYCEUM.

At 7, Mr. J. REYNOLDS,

Address and Clairvoyance.

FRIDAY, at 8, Meeting for Enquirers.

## East London Spiritualist Association,

NO. 7 ROOM, EARLHAM HALL, EARL-  
HAM GROVE, FOREST GATE (pass thro'  
Main Building to Second Door on Left).

SUNDAY, AUG. 14TH, at 7,

MR. G. TAYLER GWINN.

AUG. 21ST, Mrs. BEAUMONT-SIGALL.

## Hounslow Spiritualist Society,

ADULT SCHOOL, WITTON RD.

SUNDAY, AUG. 14TH, at 6-30,

Mrs. M. CROWDER.

TUESDAY, at 7-45, Mrs. M. MAUNDER  
will give Flower Readings.  
Lyceum every Sunday at 3.

## SOCIETY ADVERTISEMENTS.

## Hackney Society of Spiritualists,

240A, AMHURST ROAD.

SUNDAY, AUGUST 14TH, at 7,

MR. H. BOLTON.

MONDAY, at 7-45, CIRCLE.

## Kingston Spiritualist Society,

BISHOP'S HALL, THAMES STREET.

SUNDAY, AUG. 14TH, at 11,

MR. KIRBY. At 3, LYCEUM.

At 6-30, Miss V. BURTON.

WEDNESDAY, at 7-30, Mrs. CROWDER.

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

SUNDAY, AUG. 14TH, at 6-30,

Mrs. PODMORE.

MONDAY, at 3, LADIES' MEETING.

TUESDAY, at 8, Mrs. MARRIOTT, Seance.

WEDNESDAY, at 8, Mr. and Mrs. LUND.

SUNDAY, AUG. 21ST, Mr. G. PRIOR.

Lyceum every Sunday at 3.

## Manor Park Spiritualist Church,

SHREWSBURY ROAD.

SUNDAY, AUGUST 14TH, at 6-30,

Mrs. HARVEY.

THURSDAY, Mr. WALKER.

SUNDAY, AUG. 21ST, Mrs. PODMORE.

## North Finchley.

ST. JOHN'S SPIRITUAL MISSION, WOOD-  
BERRY GROVE (opposite Tram Depot).

SUNDAY, AUGUST 14TH,

MR. S. J. CAMPAIGNE.

WEDNESDAY, Mrs. NEVILLE.

SUNDAY, AUG. 21ST, Mrs. CANNOCK.

Plumstead National Spiritualist  
Church,

INVICTA HALL, CRESCENT RD.

SUNDAY, AUG. 14TH, at 11, CIRCLE.

At 3, LYCEUM.

At 7, Mr. W. NORTH.

THURSDAY, at 8, Mrs. M. CROWDER.

## Richmond Spiritualist Church.

FREE CHURCH, ORMOND ROAD.

SUNDAY, AUGUST 14TH, at 7-15,

REV. C. DRAYTON THOMAS.

No WEDNESDAY MEETING in AUGUST.

AUG. 21ST, Mrs. WORTHINGTON.

## Stratford Spiritual Church,

IDMISTON ROAD, SIXTH TURNING DOWN  
FOREST LANE GOING FROM MARYLAND  
POINT STATION.

SUNDAY, AUG. 14TH, at 6-30,

MR. G. R. SYMONS.

WEDNESDAY, AUG. 17TH, at 3,

LADIES' MEETING.

THURSDAY, AUG. 18TH, at 8,

PUBLIC CIRCLE.

SUNDAY, AUG. 21ST, at 6-30,

Mrs. M. CROWDER.

Lyceum at 3.

Forward Movement at 11.

## Miscellaneous Advertisements.

(NOT DISPLAYED).

To Let, Wanted, For Sale, Prospective Announce-  
ments, Speakers' Dates, Mediums, Wanted, etc.: 20  
words, 1s. 6d. Each additional line, 3d.Will all Mediums and Speakers  
please note that the Secretary of the  
Bristol Universal Spiritualist Church,  
Bishop-street, Bristol, is now H. S.  
WEBB, 3, Wilson-avenue, St. Pauls,  
Bristol.

## SPEAKERS OPEN DATES, Etc.

CONSEQUENT upon Mrs. NANCY  
IMISON (Nurse Graham) having  
removed from Shepherd's Bush to  
41, City-road, Bristol, a few vacant  
dates are open.ETHICAL SPIRITUALIST CHURCH, 10,  
LAWSON ST., PRESTON. — Mediums  
wishing to book with the above church  
for 1922 please write to Mr. A. CLOUGH,  
28, Miller-road, Preston. State terms  
and qualifications.MR. ROBERT DAVIES, Speaker and  
Clairvoyant and Psychometrist, Beech  
House, 83, Cleveland-road, Crumpsall,  
Manchester.MR. W. PEARL is desirous of book-  
ing dates for week-ends and week-  
nights. Can arrange for mission.  
Speaker and Clairvoyant.—119, Coven-  
try-road, Bulwell, Nottingham.

## WANTED,

MEDIUM used to public work seeks  
employment as Stoker or any other  
place of trust. Willing to assist  
Society or help in circles. Distance  
no object.—Write Box "M," Two  
WORLDS Office, Manchester.WANTED, Attendant Nurse to take  
charge of little girl patients under  
spiritual healing. Apply, "B," 10,  
Bicton-place, Eymouth.

## NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries  
of Societies can be intimated under this head if stamps  
to the value of 3d. be forwarded with the information.BIRMINGHAM, ASTON.—Mr. A. E.  
JENKINSON, 18, Anglesey-street, Lozells  
Birmingham.HASTINGS AND ST. LEONARDS  
CHRISTIAN SPIRITUALIST SOCIETY:—  
MR. F. R. WARD, 26, Priory-road,  
Hastings.BIRTHS, MARRIAGES and  
TRANSITIONS.Ordinary intimations when printed under the above  
heading will be inserted as follows: Six lines, 1s. 6d.  
Above six lines, 2d. per line. Payment must be sent  
with the intimation. Poetry not accepted.

## TRANSITION.

STOUT.—At his residence, 33, Cairn-  
street, Warrington, on Thursday,  
August 4th, 1921, William Edward,  
age 77 years, beloved husband of  
Alice Mary Stout, and President of the  
Warrington Spiritualist Church.LAWTON.—Passed to the Higher  
Life on July 29th, Ellen Lawton, a  
member of Barrow-in-Furness Psy-  
chological Hall Society of Spiritualists;  
widow of the late Mr. Thomas Lawton,  
trustee of the same church. Inter-  
ment took place on Tuesday, August  
2nd, and was conducted by Mr. Dan  
Griffiths.Palmistry Simply Explained. With  
numerous Diagrams. By James Ward.  
Price 101d.



### Yoga Crystals FOR DEVELOPING PSYCHIC FACULTIES.

The Yoga Crystal is solid, 2" dia., and the finest on the market.  
21/- each; smaller 10/6.  
Instructions included.  
Yoga, 46 Well Close Mount Leeds.

#### SPECIAL OFFER.

#### Ten Complete Lessons in Book Form on CLAIRVOYANCE.

By H. JOHNSON.

It tells you how to Develop Normal Clairvoyance, Trance Clairvoyance, Psychic Phenomena, Physical Phenomena, Thought Transference.  
"An excellent guide to mediumship." By post, 1s. 4d.  
**A. SIGNA, 12, Newton St., GLASGOW.**

#### CLAIRVOYANCE.

A CLASS is being formed for the study and development of Crystal Gazing, Psychometry, Normal Clairvoyance and Clairvoyant Sleep. One lesson per week.  
For full particulars send stamped envelope to

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**ALL WOMEN** should write immediately for **FREE SAMPLE** of the "TRIUMPH" Treatment. The sure and speedy remedy for all irregularities. Testimonials, Sample, and "Manual of Wisdom" free on application to the

Manageress,  
**Le Brasseur Surgical Manfg. Co. Ltd.,**  
(Dept. 31), 90 & 92, Worcester Street,  
Birmingham. Works: PASSY, PARIS.

#### SIX WONDERFUL BOOKS.

CLAIRVOYANCE AND CRYSTAL GAZING.  
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MEDICAL HYPNOTISM & SUGGESTION.  
HOW TO CONVERSE WITH SPIRIT FRIENDS.

PERSONAL MAGNETISM & WILL POWER.  
TABLE RAPPING & AUTOMATIC WRITING  
Price 8d. each, post free 10d.

N.B.—Each book contains a full course of lessons. Address all orders to  
**ALEX. VERNER, 15, Vernon Street, Bolton, England.**

#### RAPID VAMPING INSTRUCTORS.

Our Price 1/6 post free.

Place the Card over the piano keys, and you can at once vamp, etc., thousands of Songs, Ballads, Waltzes, Ragtime, etc., equal to a professional musician. No knowledge of music required. After using a few times you will be able to dispense with aid of the Instructor.

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MEMPHIS CRYSTALS, 8/6, 15/6 and £1 1s., post free.

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OULJA BOARDS, superior to Planchettes, 7/- and 16/6.

SEANCE TRUMPETS FOR DIRECT VOICE, ETC., 7/6.

Prompt Delivery.

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Get the "Little Goldie" Habit.

**DR. GARDNER'S "LITTLE GOLDIES"** are curing Rheumatism, Arthritis, Sciatica, Lumbago and Gout daily. Palatable, Convenient and Curative.  
Prices 1/3 and 3/-.  
From Taylor's Drug Co., Ltd., or post free.

**Pharmachem Products Ltd., (Dept. 5), 18, Anglesey St., Lozells, Birmingham.**

**XMAS CHOCOLATE CLUBS.** Spare time Agents wanted. Good remuneration. No outlay. Best makes only supplied. Particulars free.—**SAMUEL DRIVER, South Market, Hunslet Lane, Leeds.**

## The Magnetic and Herbal Treatment that Cures.

#### PARTICULARS FREE.

If sufferers from all kinds of diseases, no matter how long standing, chronic, or if given up by doctors, will send me a full description of their complaints, and stamped addressed envelope, I will send them free particulars of my Celebrated Herbal Treatment. By this Natural Method of Healing I have permanently cured hundreds of cases that have been pronounced incurable. I use no drugs or minerals, but Nature's Herbal Remedies, that find the seat of the Disease at once, and all my remedies are MAGNETISED by me before making up. This treatment gives quick relief and permanently cures. In the Thirty years of experience before the public I have been marvellously successful in permanently curing all kinds of diseases. Testimonials can be seen. Note address:—

**MR. GEORGE VERNON,**  
The British Magnetic Healers' Institute,  
21, Manor St., Ardwick Green,  
Manchester.

Hours of Attendance: 10 to 4 p.m.

#### BRITISH MAGNETIC HEALERS' ASSOCIATION,

21, MANOR STREET, ARDWICK GREEN, MANCHESTER,

will hold **Public Healing Meetings**

On SATURDAY and TUESDAY EVENINGS at 7-30.

A Hearty Invitation to all.

MR. VERNON will Diagnose Disease and give Herbal Recipe for same (donations voluntary), from 7-30 to 8-30 every Saturday.

#### Amazing Cures of

## Bad Legs and Ulcers.

**Germolene the New Ointment.**  
Soothes and Heals at a Touch.

AWARDED FOUR GOLD MEDALS.

"At last she gave up in despair!" That unhappy phrase might have been associated with the experiences of thousands of sufferers from bad leg and deep seated ulcer, but for the introduction of Germolene, the new aseptic ointment. Without a doubt, however, all the old methods of treating these terribly distressing maladies have been superseded. Germolene soothes the pain at the first application, and subsequently drives out the poison, cleanses the tissue and heals the wound. It was because of its admitted excellence that Germolene gained Gold Medals at the great International Pharmaceutical Exhibitions, and its efficacy in the treatment of bad leg and ulcer is proved conclusively by daily testimony.

Mrs. Mary Cumming, of 88, York-street Lane, Ayr, Scotland, had suffered for many years from bad leg. She had tried every method of treatment without avail, and at last she gave up in despair, convinced that her unhappy lot could not be relieved. Her sister, however, persuaded her to try Germolene, and the first box gave relief. Though she was in poor circumstances she determined to continue the treatment, and she says during that period she would have preferred to be hungry than be without Germolene. In ten months she was cured, and now her leg is healthy, and even the scar is disappearing. Such testimony cannot be denied.

Use Germolene for all skin troubles, especially recommended for Poles and Eczema. Germolene costs 1/3 and 3/- per box at all chemists, and is prepared in the same laboratory as Dr. Cassell's Tablets.

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Apartments with or without board. Trams pass door. Home comforts. Piano. Phone 553.

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**Largest Spiritualist Sea-Side Holiday Home in the Country.**

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