



THE TWO WORLDS

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

No. 1767—VOL. XXXIV.

FRIDAY, SEPTEMBER 23, 1921.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1764—VOL. XXXIV.

FRIDAY, SEPTEMBER 23, 1921

PRICE TWOPENCE.

Original Poetry.

Her Last Request.

My work is done! My earthly life is spent!
Then pay me, friends, this final compliment.
Let no sad note of woe be struck this day,
No dismal dirge be sung, or mournful lay;
Display no signs of grief with tearful eyes,
No cheerful voices hush in hopeless sighs,
But rather, let your souls rejoice with me
In having solved the wond'rous mystery.
Death is no foe that one would fain disarm,
His presence should excite no false alarm.
He came to me, God's messenger of peace,
To give my waiting spirit sweet release.
And if allowed to stand beside the bier,
To show myself to some discerning seer,
I pray he may have courage to proclaim
The glorious truth without fear or shame,
So that the closing scene of my career
May stimulate the waning faith, and cheer
The broken hearts of those who've prayed in vain
To see and hear their loved ones once again.

—W. A.

Cause and Effect in Relation to Our Moral Life.

W. H. Evans.

O, Thou who didst, with pitfall and with gin
Beset the road I was to wander in,
Thou wilt not with Predestined Evil round
Enmesh and then impute my fall to sin!
But after silence spake,
Some vessel of a more ungainly make,
They sneer at me for leaning all awry!
What! Did the hand, then, of the Potter shake?"

—OMAR KHAYYAM.

I SHALL endeavour to set out in plain language some thoughts upon a question that seems to be only partially understood by many Spiritualists—namely, that of free-will or determinism, which? In many of the communications which have come from the other side, it is stated clearly enough that man has free-will, and in the messages of the Vale Owen script it is taken for granted. I mention these scripts because they have had such a large circulation, though no Spiritualist accepts them as true simply because they have emanated from the other side. Whatever comes to us from the spirit world must be subjected to the same canons of criticism which applies to all literature. A thing is no more true because an incarnate being says it, and the authority carries no more weight. Reason has to be used, and those on the other side do not ask us to accept their statements without question, but desire that we should bring every message before the bar of reason. With this explanation I proceed.

The conception of law which science has familiarised is one that applies to all realms. Cause and effect is as operative in the moral as it is in the organic or physical realms of nature. When we ask ourselves is man a free being?—free-agent is a contradiction in terms—we require to have a clear idea in our minds as to what we mean by that term. If it means that man is above law we reject it at once; or if it means that he can do whatever

he wishes without regard to consequences, we reject it. Among the dictionary definitions we read, "Exemption from fate, necessity, or any constraint in consequence of predetermination or otherwise," a definition which renders freedom synonymous with license. In the many arguments which I have read pro and con of this question, I have not found any who accept a definition which implies license, and they all come to a definition wherein they say, or imply, that man is free within the circle of law, which virtually gives away the case.

Let us take the theological argument. We used to be told, and the view is still taught, that God created man, put him in a garden, told him not to eat of a certain tree and then left him to the wiles and temptation of another being, whom he (God) must, as the author of all things, have created. The assumption is that God, being almighty, could of course endow man with the power to resist the temptation. But that only begs the question, for as God is the cause of all things, evil as well as good, ("Shall there be evil in the city and the Lord hath not caused it," cries Isaiah, and again he exclaims, "I make good and create evil, I, the Lord, do all these things"). As God is the cause of all he is virtually the cause of Adam's succumbing to the temptation of Eve, and of Eve succumbing to the temptation of the Devil.

The theologian gives his case away by proclaiming that it all forms part of a plan. But while we reject the theological conception as illogical, the argument for free-will contradicting his premises, the consequence is similar to that which must flow from a belief in God, no matter by whom it is promulgated. Admitting that there is a Creative Power which we may not be able to comprehend, and whose modes of operation we can only discover by incessant search, we see that whatever is produced by It is subject to Its laws. Therefore, that Power is primarily responsible for all that is. Isaiah was right; God is the author of good and evil. Man is a part of God, but only in the same sense that all other things are, though he is more keenly aware of it and it is this which makes the distinctive difference between man and beast. But man cannot control God, and therein is revealed his limitation and bondage.

Another thought. We often say that the world is guided. If the universe is guided and the affairs of men are also, then that which is guided is subject to that which guides. And the continual interplay of forces compels one to admit that although he chooses, his choice is determined by factors of which he is partly or wholly unconscious. Every individual who speaks of God as having some end or purpose to achieve admits the determinist position.

If we consider the evolutionary theory as it affects man, we realise that he has risen through struggle. He possess in his nature all the elemental passions of the brute creation, and many of the evils of to-day are just savage survivals, remnants of passions not yet outgrown. The law of heredity binds man up with the brute creation. He has a better equipped brain and nervous organism, whereby consciousness is able to express itself more fully, and that is the great distinguishing difference between man and the brute creation. But we recognise that heredity goes further back, or shall I say goes deeper? That his heredity springs from the Creative Power itself, which reveals that man is more than beast, that he is human and has the potentialities of a divine nature. But in its every-day form heredity is not so simple. The strains are mixed. Every individual man is an epitome of his ancestors. According to the variation of the heredity strain, so will be his original individuality.

Generally he is more like his parents than his aunts, uncles, or grandparents, but sometimes nature jumps backwards, and we have the cave-man, or the atavist born into modern life. Just as a man is sometimes born with muscles and organs which are really survivals of primitive man, so do we sometimes find men who are born with primitive brains, and the primitive brain can only think according to its constitution. Heredity is not a simple thing, but so intricate that it seems as though the ghosts of one's ancestors all take a stir of the stuff of which our bodies are composed. So vivid is this to my consciousness that I think I could write an interesting article on "My Ancestors, as revealed in myself."

Man is the product of heredity and environment, and evolution is the constant adaptation of life to its environment. To quote Drummond, "Like all other energy all spiritual power is contained in environment. Powerlessness is the normal state of every organism apart from its surroundings." The importance of environment must not be overlooked, neither must we make the mistake of considering heredity apart from environment or vice versa.

Although heredity is powerful, environment is by some considered to be more so. The priest who said, "Let me have the children up to twelve years of age, I care not who has them after," was simply preaching the power of environment.

Let us briefly consider what is meant by environment. I have found this quite a bug-bear with some people who have looked upon it as something bad. But environment, like heredity, is mixed. Everything depends upon our attitude to our environment, and that is determined by our heredity and past experience. Environment is the whole of an individual's surroundings seen and unseen, for we must not leave out the psychic factor. Whatever comes within the range of the individual consciousness is environment.

Now many, while admitting the force of the foregoing reasoning, feel an inward protest at the servitude and bondage it implies. With Henley they exclaim:—

"It matters not how straight the gate,
How charged with punishments the scroll,
I am the master of my fate,
I am the captain of my soul!"

But this feeling of protest arises as the result of training, or, as we say, it is engendered by our environment. Have we not been told that we have free-will? Has it not been a part of our teaching from our earliest days? But is man master of his fate? If it is the law that man shall survive the change of death, can he will his own extinction? No, he must live whether he wills or not. What is really meant is that man can shape his future, and that we have seen is only possible with the help of the necessary environment reacting upon the hereditary power of the individual.

Man's power of choice is always in accordance with his heredity and environment, or, as we say, his development. His power of choice enlarges as the years go on, because experience is constantly enlarging his vision. The growth of our power of choice is proportioned to our power to assimilate experience, and this is dependent upon our hereditary disposition to do so. A man is quite right in declaring that he will do as he likes, but his likes and dislikes are determined by his heredity and environment.

What applies to the question of choice applies to that of personal responsibility, and proves that all punishment is immoral. Every individual by the law of his being must reap the result of his own thought and action, no other can do that for him. In our jurisprudence it is assumed that an individual can refrain from doing that which the fact of his having done proves that he could not. Upon this idea our penal system is based. The idea is put forward that the individual must be punished to keep him from doing the same in the future, and to act as a deterrent to others. But our methods do not have that result. Our criminal population is practically a permanent one. What, then, should we do? Our actions here must be guided by commonsense. In the first place the moral code of society is the result of its constantly changing and advancing knowledge. Society's minimum demand is that we conform to its moral standard, therefore those whose heredity has not endowed them with the perception

and strength necessary to resist temptation must be restrained. This does not imply punishment, but that the criminal be treated as one who is suffering from a disease, which in fact he is. We remove the idea of punishment and vengeance, and substitute that of justice and humanitarian treatment. The very fact that any individual is atavistic demands that we should assist him towards normality. For if determinism emphasises one thing more than another it is that we are "all members one of another," and are so bound together by the laws of nature that we are more or less compelled to obey the law of service.

I now wish to push the argument a step further and take up again the criticism in my last article of some of the statements which have come to us from the other side. Every reader must see that this question has a definite bearing upon some of the messages which come to us through various mediums.

A little reflection will show that there are no men who are wholly wicked. We should classify men not as good and bad, but as developed and undeveloped, the most lowly developed man has characteristics which bind him to his fellows. It must be obvious that hereditary tendencies developed or undeveloped are as much in the make-up of a man whether he be in the physical body or out of it, and that his environment in the spirit world will influence him in a similar manner to what it does here. It is this fact which I desire to emphasise, and we here perceive that the statement in my former article relative to local heavens and hells has no foundation in our normal experience. Just as hereditary qualities are mixed, so is our environment. There is no absolutely bad environment, it is good or bad according to our response to it. We are often told that a person passing into spirit life does not always realise the change, which indicates how very similar to earth conditions are its early stages. Consequently we should expect to find states of social life in some respects similar to this life, only on a higher plane.

Let us take the case of what the world considers a thoroughly bad man. He passes away. Is he alone? No, there is someone who is interested in him, and sooner or later he realises that he is what the world calls dead. I assume that spirit life is so wisely ordered that it has the means for bringing the fact of such a stupendous change to the consciousness of even the most undeveloped being. The realisation of that fact must produce a great change in the outlook of the individual, and will tend to bring to the surface of his consciousness a perception of the futility of evil doing. Now, if that man is consigned to what is termed one of the hells in spirit life, how can he rise out of it? For they do rise higher, and it is this fact which proves that hell is a state of consciousness. How does a man get out of a bad environment? By the force of a superior heredity acting upon and being aided by whatever is good in his surroundings.

The same law holds good in the other life. If a man was consigned to a hell, the environment being a perfect reflex of his own evil without any good in it, it is doubtful if he would get out of it. The wish to get out of it could only arise by his being able to contrast his own evil plight with a better condition, and there must be a better condition manifest to him or he cannot make the contrast. What I feel is that many mediums are in bondage quite unconsciously to the old theological conceptions, are so used to the idea of punishment that they unconsciously distort what comes through them. The suffering which we are told of that many in the other life pass through is mental, and the statements made of dark realms, etc., are really symbolic of states of consciousness. Grasp this, and we can see that the spirit world is as beautiful as this world, where the good and the bad rub shoulders and are continually helping or hindering each other. That, to me, is a natural outlook; but I close this, feeling that enough has been said to provoke a healthy discussion, when more can be brought out.

—*

MEN are born to succeed, not to fail.—THOREAU

THE pure angelic life of childhood should teach older children that Divine simplicity is like jewels in the sunlight

The Light Within.

C. L.

OUR Mayor, Ald. D. J. Davis, used in a recent address these words: "God first and then the dear spirit-friends; and Jesus as an example to follow." Against this we have Col. Robt. Ingersoll's statement concerning Christ.

For many years I admired the brave and honest Colonel. The doubts he is facing now I myself had to live through, and as I have been guided so will the Colonel, and eventually come unto his own. But the Colonel had no right to say, "He was a man, and did not know," because the Colonel has not realised what the Christ realised. Had the Colonel realised that he could not possibly speak of the Nazarene in the way he does. His very utterances betray that he has not been initiated into those truths which made Jesus a Christ.

Spiritual things must be spiritually discerned. Intellect cannot help us here, because they transcend reason but do not contradict it. To use the words of my Master, "Show by your lives that religion does not mean words or names or sects, but that it means spiritual realisation. Only those can understand who have felt. Only those who have attained to spirituality can communicate it to others, can be great teachers of mankind. They alone are the powers of light."

All these years I have listened to the most beautiful addresses. They were so pleasing to the ear and, oh, so refreshing to the intellect, but their ultimate result seems to have been nil! Passing in at one ear and out of the other. But to this day I can vividly recall to my mind that simple little incident of 1900, when a "dark" control came through the late Mrs. Alice Webb and, folding the hands in child-like prayer, said, "God, make me good."

Seeking light, striving for spirituality, thinking less of self and more of others, we pass from 'ism to 'ism, from one spiritual condition to another, rising from state to state, until at last we stand face to face with God and realise our innermost true being. Then, seeing, feeling, knowing, being "aware," how the divinity flows out to us from and through each form of life is the background of life, finding himself in that Ocean of Divine Love, knowing himself to be the Intelligence which controls the energy in the atom, realising that personalities are the ripples on the surface of that Ocean, having become one of the Whole. You voluntarily return into the lowest depths to work amongst those very ones whom no one cares to help, leading on and on unto God vision, not resting, renouncing all states of bliss till the meanest of atoms has gained self-consciousness in man and self-knowledge in saints. Verily, to such there are no longer high or low, learned or ignorant, rich or poor, but one Ocean of Divine Love holding them all.

There are a few here and there this very day who have actually seen God, whose mind lives in the Eternal, who have returned from these timeless shores to a life of service and endless self-sacrifice, whose very last breath becomes a love-offering unto all that lives. Remember, it took a greater to inspire a Shakespeare with his dramas, a Raphael to paint his Sistine Madonna, a Beethoven to compose his ninth symphony, and a Jesus to become a Christ.

Divine truths become the simplest of all. How could they otherwise be revealed unto babes, and not the learned and prudent? The becoming "as a little child" did not mean imbecility, but a faith and humility of spirit, as of one of those little ones. The Kingdom of Heaven is divine illumination. Who have become guileless as such children, unto those alone God reveals Himself even here and now:

Man was not born with the Holy Scriptures in his hands, but with a living soul within. Appeal, in the words of Emerson, to the soul of a child and you will always find a ready answer there. Preaching is of no avail unless there is the personality behind it, unless we feel that the man speaks of that which he has experienced and realised himself, unless we feel that his very life is in that which he preaches.

God is not partial to any of His children, they are alike dear to Him, alike divine in their innermost being or

self. Not those whom the world applauds are the greatest benefactors of humanity, but those whose very nature compels them to be as simple and loving as a little child. The world they live in most of us have no conception of; their work is done in silence; they seek no recognition nor reward, and unless we are in a state like theirs they remain unknown to us, since it takes a saint to recognise a saint and a Christ to recognise a Christ.

*

Shame! Shame!

A. J. Wedd, Madras, India.

PERHAPS this feeling of dislike that seems to be so deep-rooted in some minds, to recognise that the spirit world is so close around us, and that a sympathetic interest is still taken where a tie exists between those in the body and those who have left their bodies, could, if we are sufficiently sincere, be traced to the feeling of shame.

A longing for privacy has two motives: that of the thief and that of the mystic; though the latter is least conscious of being alone when in solitude, as also I think is the burglar.

One often finds a text placed over the beds of simple pious folk inscribed, "Thou God, seest me," as an inspiration towards purity, and a support in temptation. It is but a step towards the realisation of the Father in secret, or divine presence within them. Many mothers will leave their drowsy children with the assurance that angels are watching over them, but owing to quite false teaching, may frighten more than reassure them. But do let us at least credit our spirit friends with remaining gentlemen and ladies, with sufficient good feeling to prevent their thrusting their presence where unwelcome, or into company that welcomes them not.

In truth people set up conditions that drive away in sorrow some who long to help, and bring in influences that are attracted; for like attracts like, and everyone can be known by the company he keeps. The old false idea that God lived only in Heaven, remote from the world, and we had the choice of going to Him or remaining away, fostered by the teaching that He was waiting with the parson or priest in churches to forgive us our sins, was very reassuring to some, and still further encouraged by the idea that unless you attended at some special spot, at some particular time, you were lost.

This is not an attempt to judge or belittle ceremonies and united forms of worship, but to emphasise the need for self-examination as to the motives of the desire for privacy.

The worst result of Puritanism still clings to us in the West—our false modesty. Nature knows not the need of modesty, all her actions are pure; it is simply our own unclean minds that suggest vulgarity, and would drape Greek statues.

Yes, we are right to feel ashamed, and long to hide our heads like the ostrich, but that very feeling is the great hope, showing that there is within us our higher self, distressed at our yielding to our lower impulses, and that shame is an urge towards purity. How the mother yearns to overshadow and protect her child, and what a wonderful help towards right conduct the child gains from fear of distressing his mother. Then let us accept the widely demonstrated fact, that the Unseen see, perhaps not physical bodies, but our spirit bodies, and the re-actions in our auras due to our besmirching them with dirty thoughts and gloomy fears.

That other objection, that watching must bring pain and sorrow to the spirits who should be enjoying rewards for their good deeds done on earth, fails to take into consideration the wider knowledge, the broader view. The child that fails to learn his lesson does but test the patience of the teacher, for if the lesson be one of the laws of being, such as that "fire burns," the knowledge must come, however many times the child burns himself and suffers the inevitable pain.

Purity and brightness cannot comprehend dirt and darkness. The little child cannot see the harm in vulgar words, nor the sunbeam ever find the dark shadow, so that the spirits who are living in the bright surroundings of the

higher spheres only contact those rays that penetrate their state.

Indeed, the great plan of evolution is just, and we need never fear that we can hurt others. In very fact, we can but hurt ourselves in the attempt, and the unconscious wounds we seem to inflict sometimes are suffered by the defects of others, their self-esteem or pride—a jealous impulse, not true love.

But after all, either it is or it is not. What I think it ought to be does not alter it, but many of us feel quite capable of improving the Laws of the Universe.

Lead Us Not Into Temptation.

W. Sanders.

SEEING that Spiritualists have done so much and are still doing more in enlightening various denominations as to many of their errors, doubts and unbeliefs, it behoves us, as Spiritualists, to point out to some of our brothers and sisters the inconsistency of our heading. Contrast those words with what we read in the chapter i. General Epistle of James, verses 13 and 14: "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man, but every man is tempted when he is drawn away of his own lust and enticed."

From a logical point of view, God, being all-good, cannot transcend the Law of His Being. Job says, "Even the stars are not pure in His sight."

To put the subject into plain words implies that we call God the tempter, if we make use of the words as repeated times without number in what is known as the "Lord's Prayer." If we fall into temptation it is of our weakness, thoughtlessness or wilfulness. Possibly this well-known prayer has been mixed up with what is known as paganism. Planetary worship is very much in evidence in the Old Testament, and in the New Testament we have many instances in the history of Jesus of His duality with the Sun God, viz., the time and manner of birth, turning water into wine, feeding the multitude (the twelve baskets being the twelve months), the time of crucifixion being astrological, etc. The eastward position adopted in churches of to-day is a ritual which has been in existence for many ages as a greeting to the rising Sun God.

To return to the Old Testament. There are many illustrations of the planetary gods: "And God commended that they (the Jews) should utterly destroy." This alludes to Mars. The wrathful God is also Mars; Saturn is the tempter. There can be little question that among the ancients the Sabbath or Saturn's day, was a day of rest and prayer because of the wrathful nature of the powerful planet-deity who presided over that day. Nor can it be seriously doubted that the Jews descended from the old Chaldeans, among whom (as appears from stone and cylinder inscriptions recently discovered) the very word Sabbath was in use for a seventh day of rest connected with astrological observances and they were familiar with the practice even before their sojourn in Egypt. If we examine the Jewish sacrificial system as described in Numbers, xxviii. and elsewhere, we shall find references to the motions or influences of the celestial bodies.

There was the morning and evening sacrifice guided by the movements of the sun; the Sabbath offering determined by the predominance of Saturn; the offering of the new moon and the Paschal sacrifice depending on the combined movements of the sun and moon, made, in fact, during the lunation following the sun's ascending passage of the equator at the sign of Aries (the Ram).

We see Saturn depicted as the Reaper in these days, and also symbolised as Father Time, and the Keeper of the Keys of Heaven and Hell. His mystery name is Satan. "And whom he loveth he scourgeth." Saturn also stands somewhat as Peter (see Matt. xvi. 18 and 19) at the gate of Heaven, barring the entrance thereto till the purification of the soul is accomplished. Saturn brings the experience of pain that the power of sympathy be evolved; pride by the pain of a fall, to produce the virtue, humility. The greater

the soul the stronger the power of temptation. Hence, we see the astrological part in the headline of this article.

Wherein the Sun God appeals to the Father of planets, knowing the nature and characteristics, and whose office it is to wrestle with humanity unceasingly until he has subdued the human to the Divine. Yet, when to every temptation the soul can say, "Get thee behind me, Satan (Saturn)," then the triumph of the planetary God is complete. The great sorrow of Saturn is when humanity does not resist him, for it means further suffering until the individual realises and lives according to Divine laws.

Wisdom is born of pain.

In very many Spiritualist places of worship this prayer is not used, but where the "Lord's Prayer" is repeated many say, "leave us not when in temptation," but Spiritualists should know that the Father does not leave us, but that we frequently leave the Father, and I venture to remind them of the beautiful parable of the Prodigal son.

Spiritualism at Leek: Another New Society.

THE opening of public meetings was conducted recently at the Labour Church, and splendid enthusiastic meetings have been the result. For quite a time a few friends have gathered at various homes for circles, and a few weeks ago we had a semi-public meeting conducted by Mrs. A. E. Bentley. The result has been the means of our opening and advertising the meetings on September 11th and 12th, when Mrs. A. E. Bentley, of Manchester, rendered to us service beyond all our expectations.

The meetings have been of a high order, clairvoyance excellent, and the praise on every hand has warranted us proceeding to take a permanent meeting hall for future use. The audience at the two meetings was 500, and the collections of £6 10s. 2d. was highly gratifying.

The chair was occupied by Mr. Knight, of Bolton, and Mr. Ashley, of Leek, and every praise was given to Mr. Ball acting as accompanist, who has not been previously interested. It was a regrettable incident that the hall accommodation was inadequate, scores being turned away.

—HARVEY WARD, Sec., pro. tem.

Remarkable Phenomena at Bradford.

DURING a seance held in Bradford with Mrs. Roberts Johnson, the celebrated trumpet medium, of Stockton, unique phenomena were witnessed. Four persons including the medium were present. A banjo was brought into the room to accompany the singing ("David," the medium's guide, told us afterwards it had been very helpful in producing harmonious conditions).

During the progress of the seance a suggestion was made that the spirit people might play the instrument if it were placed in the centre of the circle. The banjo was then placed flat on the floor, and during the continuation of the singing the strings of the instrument were gently touched, afterwards becoming quite powerful. A man's voice sang songs, whilst another accompanied him on the banjo. This continued for some time; eventually the instrument was raised from the floor and played with great vigour.

Material hands were felt constantly by the sitters. Flowers were also distributed freely among them. At the commencement of the physical phenomena there was the manifestation of a joiner's shop, viz., hammering, planing, screwing, the working of a lathe and sand-papering. Previous to the physical phenomena many relatives spoke directly of past events, which proved their identity.

(Signed) THERESA SPENCER,
THOMAS SPENCER,
JOHN V. SPENCER.

"ILLUMINATION" in man is self-assertive. He becomes an individual isolated from all his kind; in fact, a human lighthouse dead to all but his duty as a son of God.

Our National President in South Wales.

THE secretary of the South Wales District Committee of the S.N.U. sent out invitations to all Societies in South Wales, both affiliated and non-affiliated, to meet Messrs. Berry and Yates, President and Secretary of the S.N.U. The response was magnificent. The meeting was held at the Porth Spiritualist Church on Saturday, September 3rd, at 6-30, and proved the most successful organising meeting ever held in South Wales.

Both officials dealt with matters vital to the Movement, and cleared away many erroneous ideas held, especially with regard to trust funds, and succeeded in removing all suspicions from the minds of the delegates. This question has been a bugbear in South Wales, and with its removal we can hope for a larger and stronger organisation. South Wales may yet prove one of the strongest pillars of the S.N.U. in the country. Questions were asked and answered to the satisfaction of all present. The slogan of the meeting was unity, and we believe it will result in an united organisation for South Wales, thanks to the efforts of Messrs. Berry and Yates.

The quarterly conference of the S.W.D.C. was held at Ferndale on Sunday, September 4th. The delegates welcomed the President and Secretary of the S.N.U. to their midst. Mr. Berry was invited to preside for the day, and Mr. Yates was appointed fraternal delegate. The invocation was given by Mr. Yates.

Keen discussions took place on various items in which the officials of the S.N.U. took part, and their enlarged experience proved very useful. Altogether a successful and happy day was spent, the proceedings terminating at 4-30 p.m., when most of the delegates were obliged to leave to catch their trains.

Mr. Yates left for Barry Dock, where he occupied the platform on the Sunday evening. Mr. Berry remained in the Rhondda to conduct a propaganda meeting at Porth Grand Cinema, where a very successful meeting was held. Mr. Berry efficiently replied to the Rev. R. B. Jones' "Book on Demonology."

The lecturer got a fair hearing (especially when we realise he was attacking the lion in his lair, this place being the rev. gentleman's home) and after a long lecture of sledge-hammer blows, Mr. Berry gave half an hour in answering questions in a first rate style.

Orthodoxy is being shaken up, traditions are being broken, commonsense is taking the place of blind credulity. The people of the Rhondda are becoming thinkers. Hundreds were turned away.

*

Sir A. Conan Doyle's New Book.

"The Wanderings of a Spiritualist." *

THE long-looked-for has come at last, and Conan Doyle's latest work under the above title is to hand. The few extracts published some months ago in the "Weekly Dispatch" made welcome reading, and whetted the appetite for the volume itself. It is an imposing work of some 320 pages, and contains a number of full-page illustrations, which give interest to the narrative.

The book is full of incident, and relates the details of Sir Arthur's itinerary through Australia. The story of the crowds to which he lectured, the enthusiasm with which he was received, the boycott of the Melbourne Pressmen, the interviews with noted personalities, and, above all, the various sittings for psychic phenomena, which brought remarkable evidences in their train, carry one with him in his journeyings. Mingled with this, it is interesting to read Sir Arthur's views and criticisms of Colonial life, its virtues and weaknesses show him to be a keen observer, but his faith in the future of Australia is beyond doubt. Spiritualists will be interested, too, in quite a number of little incidents which point to the fact that Sir Arthur himself has more than a little of the "psychic" in his nature, and this enables us to understand why it is that he regards his work as a "call" to the world's service.

The writer's homely, familiar, breezy frankness lends itself to a style of writing which make reading easy. The book should have a good sale, and can be supplied from THE TWO WORLDS Office, post free, 13s.

"The Wanderings of a Spiritualist," by Sir Arthur Conan Doyle. Large 8vo., cloth, 320 pp., 21s. 6d., Hodder and Stoughton.

Preston: United Spiritualist Churches.

It will doubtless be remembered that since the Spiritualists of Preston held their meetings in the Weavers' Hall, Walker-street, several Societies were formed as a result of a division in the members, since which event unification would seem to have been lacking and a semi-isolation obtained 'twixt the respective churches. However, at last—a fitting answer to the prayers and efforts of several earnest workers—unity has again been established, the four recognised churches having formed a representative committee to make and carry out all arrangements for united efforts in the future. The following officers were elected: President, H. B. Tyrer, D.N.U.; secretary, Mr. W. Beetham; treasurer, Mr. W. Rae, of Lawson-street, Clarke's Yard, and Lancaster-road churches respectively.

The first event in this connection took place on Saturday September 3rd, in the form of a garden fete held at Mr. Davis's farm, Ribbleson, near Preston, at which the Preston Excelsior Prize Band played for dancing, and at intervals rendered selections under the able conductorship of Mr. Birch. Sports and games were an interesting feature of the proceedings. Fine weather prevailed, and the large crowd thoroughly enjoyed themselves to a late hour. A pleasing feature which added greatly to the success of the event was the efficiency with which the whole arrangements were made and carried out, special mention being due to the caterers, Mesdames Fishwick, Thompson, Rae and Eastham, who were also in charge of the stalls.

A fitting sequel to this event was held on Monday evening, September 5th, in Clarke's Yard Church (kindly lent by this church), and took the form of a social evening, carried out by the same officials. Mr. W. E. Mason officiated at the piano, and a most excellent programme of dances were rendered, and at intervals voluntary vocalists added to an enjoyable evening, for which Mr. Rae and Mr. E. O. Mason made admirable M.C.'s. During the interval the President, Mr. H. B. Tyrer, made a few observations fitting to the occasion, enlarging on the need for unification, and voiced his thanks to all who had contributed to the huge success of the fete and social. Mr. Beetham, the secretary, seconded, and Mr. Rae, treasurer, in supporting, endorsed all the President and secretary had said. Mr. E. O. Mason also supported the proposition, his observations specially referring to the Parliamentary side of our Movement.

The second part of the programme was then carried out, and the assembly dispersed at 11 p.m., bringing to a close a memorable week-end in the history of Spiritualism in the proud town of Preston.

*

Obituary.

WE have to record the transition of Mr. J. C. Chappell, of Manchester, which occurred at the Manchester Infirmary on September 10th last, aged 56 years. Mr. Chappell had been an active Spiritualist for well over 25 years, and during most of that time had been connected with the South Manchester Society, and for a considerable period acted as its secretary.

Mr. Chappell had suffered inconvenience for some years from stomach trouble, which recently became acute and caused him to go to hospital, where the X-rays indicated a growth. An operation was intended, but he passed away before this could be performed.

A large concourse of people attended at the Southern Cemetery on Thursday, September 15th, where the remains were cremated.

An earnest and faithful worker who never sought prominence, he will be sadly missed. The Good Friday celebrations always found him busy, and his place will be hard to fill.

*

COLLYHURST SPIRITUAL CHURCH.—The officers and members have passed an unanimous vote to purchase their present buildings, and would like all old members and friends who remember the many years of happy memories spent at Collyhurst to help them with their gifts. All donations will be acknowledged by the Treasurer, J. H. HORROCKS, at the church.

FOUNDED NOVEMBER 18th, 1887.

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FRIDAY, SEPTEMBER 23rd, 1921.

Casual Reflections !

THOUSANDS of well-intentioned and studious persons are bending their energies to the study of psychic phenomena in these days, and their opinions may be graded from the incredulously sceptical to the credulously foolish. There is the superior person who regards the whole subject as a labyrinth of mystical delusion, and who fears to trust his own senses, and there is the warm-hearted soul who, having received one conclusive test of spirit action, must, in future, attribute to the "dear spirits" every occurrence which appears complex or extraordinary.

The recognition of the existence of a spiritual world and of the activity of the souls who dwell therein does not necessarily imply that all strange phenomena are due to spirit action. Let us be clear in our thinking! The testimony of the spirit world is to the effect that we are spirits now, and that the retention of our personality beyond death is due to that fact. Potentially, then, we have the same powers and qualities as are possessed by our fellows who have passed through the grave. To make such a statement would superficially assume that all psychical phenomena may possibly be produced by those of us who are still in the body.

Such an argument was recently used in a secularist journal with every assumption of finality. The fallacy which underlies it is obvious to those who have experimentally tackled the subject. It is true, for instance, that the seance room has often seen the levitation of objects without contact, and the deduction therefore may be drawn that spirit people can upset the equilibrium of matter, or that we can move physical objects without touching them.

Let us not overlook the fact, however, that such phenomena are only produced under special and rare conditions. Generally speaking, it is not the every-day custom for discarnate people to remove furniture. Such a phenomenon is rare or abnormal, whilst the moving of physical objects is in the normal and ordinary routine of our every-day lives. Dr. Crawford was able to show us that recognised mechanical method was used in the production of levitation, though it is well to remember that the Doctor's experiments were limited to one or two mediums and it does not necessarily follow that the same process applies to all psychic phenomena of a physical character or to every medium (but this by the way).

That the substance comprising Crawford's psychic rods had its origin in the bodies of the sitters is generally agreed, and so there is a tendency on the part of some writers to assume that the phenomena themselves were abnormal effects produced by the consciousness of the medium or sitters.

It was such considerations which put Alfred Russel Wallace in the position to say, "The facts themselves compelled me to accept them as facts long before I was able to accept the spiritual interpretation of them," and it

explains the position Flammarion at one time occupied when he said, "What I say is that the physical phenomena studied in these pages do not prove the existence of spirits and may be probably explained without them—that is, by unknown forces emanating from the experimenters and especially from the mediums."

Spiritualists are agreed that the unknown forces and psychic faculties exist as a part of our make-up, but we must not overlook the fact that there is a distinctly intelligent and directive side to the phenomena. The "psychic structures" of Dr. Crawford assumed definitely mechanical form, which changed according to the nature of the phenomena produced, and this would assume an intelligence in the medium or sitters capable of producing the effects. Such producing must either be wilful (an act of will) or automatic and unconscious. If automatic, why does it only operate at the time of the seance, and not always then? If wilful, why is it that the medium and sitters are totally unable to produce such phenomena themselves, or only by the supposition that they are meeting with imaginary intelligences.

In the realm of psychic photography we have the same considerations. Quite a host of people are busy with theoretical suppositions to the effect that the thoughts of the sitters affect the plate. If it be so, then those persons who can most forcefully concentrate their minds should be the best sitters, and should be capable at will of producing a pre-arranged image on the film. Theoretically this sounds plausible and practicable, but it has yet to be done, whilst psychic photographs are being produced by the hundred every year. We are not unmindful of the work of Baraduc and others, and of the fact that human mental states have affected a plate, but the effects appear to be totally different to what are loosely termed spirit photographs.

Thought and intent, as generally understood, must play its part, of course, but even then something else seems desirable to explain the physical phenomena of Spiritualism. The thought processes of incarnate and discarnate man may be similar or even identical, but there seems to be a missing link. It would seem that discarnate man has normal access to some form of substance, with which to clothe his thoughts and give some measure of duration thereto. Even as ponderable matter is to us a normal vehicle of our everyday expression, to which he has abnormal access, so it seems to us he has access to a form of substance or motion substantial to him which can become the vehicle of his thought, and it may well be that psychic rods and photographic effects are the result of a blending of two forms of motion, each of which is normal to one plane only.

Of course, as far as we are concerned it is the analysis of the memory of the departed which gives us the evidence of discarnate existence. We should be unwise if we referred all the phenomena of the seance room to the action of the spirit people—we know far too little about ourselves. But the individual who, on the other hand, tries to explain all psychical phenomena by reference to his medium and sitters has a far harder task than ours. In these phenomena we often have traces of a will, a memory, and a temperament which is certainly not that of the sitters.

Let our critics produce by "thought power" a psychic rod which will lift 60 lbs.; let them produce a psychic photograph on an unopened packet of plates of some agreed person. We are far from saying that it cannot be done, we content ourselves by stating the plain fact that it has not been done. Human thought, we are told, enters into all seance work. Of course it does! For without it we could not make an appointment to meet our helpers and teachers in order to conduct experiments. Let us, by all means, exhaust the known before we run to the unknown, but it is purely because the known cannot explain the whole of the facts that we have been forced to become Spiritualists.

Do thy whole duty now, and put not off for to-morrow what should be done now.

THE fault-finders will find faults, even in Paradise.—THOREAU.

CURRENT TOPICS.

Unity in Religion.

THE Bishop of Peterborough, writing on the proposed re-union of Christendom, laments that the Lambeth appeal has fallen flat. It has been received by other churches "with non-committal resolutions." He goes on to say, "There is a universal admission of the scandal of the present disunion," and that the crucial question which must be faced and thought out by each church before any real advance can be made is simply this: "What kind of unity do we want?" Would it not be better, however, to endeavour to discover the things upon which all the Churches are in agreement? It is the unifying principles which need defining before the type of harness each shall wear can be designed. We are greatly interested in this problem of church unity. There is a growing desire for the FRUITS of religion, whilst time is being wasted on its FORMS. And meanwhile, the very foundation stone upon which the early Church and all other forms of religion have been based is being left chiefly to the laymen. That foundation stone is communion with and revelation from the spiritual worlds.

Truth Will Ever Live.

THERE seems to be a fear that there will be a difference between modern and ancient revelation. Difference there may be, but it consists largely in the fact that times have changed, and even the methods of the Great Spirit to teach His children must be adapted to the children's growth. Medieval theology and speculative assertion may have to be scrapped, but if it is untrue to the facts of spiritual life, what does that matter. The only solution of the problem is to get back to the things which matter, and ignore man-made dogmas which merely confuse the issue.

A Modern Jeremiah.

MEANWHILE, at the Methodist Ecumenical Conference recently held in London, Rev. E. S. Tipple, of America, rather spoiled a strong appeal by impersonating the methods of Jeremiah. He tells us "there has been a universal recrudescence of sin—there was a growing vulgarity and recklessness in dress and behaviour and increasingly alarming disregard for the sanctity of the home. There were millions of underpaid people who knew nothing of the sheer joy of living. There were multitudes who lived in filth, squalor and sin. What help was there for this poor broken world? They looked to the Church, but found it full of imposing ceremonies, of thundering moralities, the clatter of rules, platitudes and polemics, everything except the spirit of the Galilean peasant." Mr. Tipple may be an authority on the Church, but we believe he considerably overdraws the picture of man's sinfulness by stating one side only, as parsons have a tendency to do.

Leisure and Temptation.

MANY people cannot distinguish between puritanism and morality, and men of the Tipple type are inclined to regard even healthful recreation and amusement as sinful. The fact is that men and women have more time on their hands (thanks to the shortening of the hours of labour) than they have ever previously had, and many of them have not yet found the best way in which to utilise it. Such results ought to be expected. A conference of teachers recently discovered that children do not know how to play until they are taught, and to-day in every well-regulated school one or more of the teachers is occupied in teaching games and recreation in the playground. Many people find themselves possessed of unusual leisure, and aimlessly wander the streets. It is always true that idleness and temptation gravitate to one another, but despite larger opportunities, we do not believe that positive sin is as rampant as half a century ago. The efficiency of the public press gives prominence to what does exist, and a public scandal becomes national news where a few years ago it was merely local, and the case seems worse than it actually is.

A Modern Outlook Needed.

MR. TIPPLE'S latter remark contains some truth. Men do not spend their leisure hours at church. They do not find such occupation interesting or educational, and ponderous ceremonial often appears as artificial make-believe. In times when the common people could neither read nor write, vestments and ceremonial had its power of appeal. Men had to be approached through the eye or the ear. To-day we have art galleries and cinemas for such purposes, and the first smatterings of general education (which is all we have attained up to now) have opened men's minds so that appeal must now be made to the mentality, and ponderous platitudes have no such power.

The Sunday of the Puritan Out of Date.

LET us look, for instance, at the present state of the British Sunday. Since 75 per cent. of the people do not go to any place of worship, the streets of our larger cities are thronged with a roystering crowd of young people scraping chance acquaintances with one another and frequently indulging in rough horse-play. In the majority of cases they have no idea what to do other than to display their best clothes, and there is nowhere for them to go. It says much for the morality of the country that so few of them fall into moral difficulties, for this very state of things affords every opportunity for the individual with nefarious intent. Musical services of the popular type (and Church music isn't popular with the crowd) will attract 40 per cent. of these people, yet the authorities in most of our large cities place every obstacle in the path of those who would provide clean and healthy entertainment under proper supervision and in well lit halls, while the puritanical Lord's Day Observance Act is used to restrict the liberty of the subject, and lure him into what is often illicit and unwise paths.

The Other Side of the Shield.

DESPITE Mr. Tipple and his Jeremiad, we believe that there never was a time when a greater number of men and women were devoting a large portion of their time to an endeavour to help and assist their fellow-men. The increasing activities of philanthropic bodies is providing a field of altruistic labour for a growing number of voluntary workers, and this is in itself an evidence of the opposite side of Mr. Tipple's story. We deplore the tendency of some folk to make the world appear worse than it is by the mere relation of one side (and that not the largest) of its many activities. We shall never cure sin by continuously drawing attention to it. Most of it is due to idleness. Let's talk of health, of goodness, of right thinking, and these will grow, and in the growth their opposites will die of inanition.

Dr. Abelson's Remarks.

FURTHER light is thrown on the problem by the remarks of Dr. Abelson in a paper before the British Association, who put in a plea for the psychological treatment of the delinquent child, and asserted that a large amount of wrong-doing is bound up with morbid conditions of health. It had been found that a large number of delinquent children possessed a neurotic constitution, and psychological methods had often cured these when other means had failed. Aye! even sin must be treated as a disease.

Do You Feel Blue?

THE Psychology section of the British Association was a decided success at Edinburgh, and the lecture of Miss A. M. Bickersteth on colour in association with thought was decidedly interesting. Inquiry was made, she said, among over 400 English, Welsh and Scottish children as to how many associated the days of the week or month, sounds or such like, with colours. The practice was found to be neither rare nor abnormal, particularly with Highland children. The percentage of "coloured" thinking amongst children from educated homes was remarkably high, at one high school in Oxford it being 50, and at one in Edinburgh, 80. The child who was a

GARW. — Mrs. J. Barnstaple, of Cardiff, gave addresses at the Ffaldan Workmen's Institute entitled "The five senses and their counterpart" and "The world's need of Spiritualism."

HIRST. — Miss Morris, of Gateshead, gave an address on "The divine harmony."

LONDON. — Clapham: Miss L. George gave an address on "More blessed to give than receive." Also clairvoyance.

Brixton: Mr. Nutthall gave an address on "Mediumship in the Bible," and Mrs. Clements followed with clairvoyance.

E.L.S.A.: Mr. Laws took as his subject "Courage," and followed with clairvoyance.

Fulham: Morning, circle. Evening, Mr. R. Boddington gave an address.—

PROS.: Sunday next, at 7, A.L.D. D. J. DAVIS. Thursday, Sept. 29th, Mrs. NEVILLE.

London Spiritual Mission: Morning, Mr. W. Ford gave an address on "Power from on high." Evening, Mr. E. Hunt discoursed on "Not by bread alone."

S.L.S.M.: Morning, circle conducted by Mrs. Still. Evening, Mr. S. Clarkson gave an address. Mrs. Kingstone afterwards gave clairvoyance.

LOUGHBOROUGH. — Mrs. Pearl gave addresses on "The power of spirit" and "Test the spirits and see if they are of God." Clairvoyance by Mrs. Pearl and Mrs. Bull.

MERTHYR TYDFIL. — Mr. I. H. Davies delivered the address on "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Clairvoyance was also given. Good attendance. Mr. D. Rowe presided.

NEWPORT, Central. — Harvest festival, church beautifully decorated with a great quantity of fruit and flowers. Mr. and Mrs. Marshall took the service, and were ably supported by the choir and Sunday school children. Solos were ably rendered by Miss Young. Violin solo by Miss Evans. Recitation by Misses Rowe and Walter. **NEW TREDEGAR, Workmen's Hall.** — Mr. Price and Mr. Adam, of Old Tredegar, gave reading and address. Clairvoyance by Mr. Marshall.

PLYMOUTH, Morley-st. — Miss A. Bartlam, of Birmingham, gave addresses on "Our idea of God" and "The growth of Spiritualism." Also clairvoyance.

Stonehouse: Harvest festival services conducted by Mr. Loomie. Soloists, Mrs. Smith and Miss H. Endicott. Special singing by choir and children. Speeches by Mrs. Dennis and Mr. Loomie. Clairvoyance by Mr. Prout.

PORTSMOUTH, Temple. — Mr. A. Wilkinson (on tour in Southern District) gave addresses and clairvoyance.

ROTHERHAM, Percy-st. — Mr. Norwood was the speaker and Mr. Ward gave clairvoyance. Some stirring truths were given.

SHEFFIELD, Centre. — Mr. C. Porter, of Sheffield, gave an address on "Life and death," followed by clairvoyance.

YORK, Spen-lane. — Mrs. Marshall-Hancock gave addresses. In the evening the subject was "Mediumship." Clairvoyance was also given.

British Magnetic Healers' Association

The above Association will hold a **PROPAGANDA MEETING** at the **MILTON SPIRITUALIST CHURCH, BOOTH STREET, ECCLES,**

on **SATURDAY, SEPTEMBER 24TH.** Demonstrations of the methods of healing will be given. All treated free of charge. We want you to come.

Meeting, 7. Healing, 7-30.

The usual meetings will be held at 21, MANOR STREET.

Collection at close of meeting.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.

SUNDAY, SEPT. 25TH, at 2-30, LYCEUM. At 6-30, MEMORIAL SERVICE to the late Mr. J. C. CHAPPELL, member of the above church and Lyceum.

Speaker, Mr. F. CHANDLEY.

MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.

TUESDAY, at 8-15, Public Developing Circle, Mrs. FORREST.

Collyhurst Spiritual Church, COLLYHURST STREET.

SUNDAY, SEPT. 25TH, at 10-30, LYCEUM At 3, 6-30 and 8, MISS WALLWORK.

MONDAY, at 3 and 8, MRS. LARNER.

WEDNESDAY, at 8, MRS. SHARPLES.

SATURDAY, at 8, OPEN CIRCLE.

SUNDAY, OCT. 2ND, HARVEST FESTIVAL

Manchester Central Spiritualist Church

ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30.

SEPT. 25.—Circle for Members Only.

OCT. 2.—MRS. R. DARBY.

„ 9.—Circle for Members only.

„ 16.—MRS. MARCROFT.

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

SUNDAY, SEPT. 25TH, at 10-30 & 6-30, LYCEUM ANNIVERSARY.

Speaker, Mr. BATTEN.

Welcome to all.

At 3, OPEN CIRCLE.

At 8-10, Mr. CHAMBERLAIN.

MONDAY, at 8, Mrs. RICHARDS.

WEDNESDAY, at 3 and 8, Mrs. ELLIS.

Longsight Spiritualist Society,

SHEPLEY ST., OPPOSITE PIT ENTRANCE, KING'S THEATRE.

SUNDAY, SEPT. 25TH, at 6-45, NAMING CEREMONY conducted by Miss A. HESP, of Leeds.

Silver Collection.

At 8-15, Mrs. SHAKESHAFT.

TUESDAY, at 8-15, Mrs. WOLFENDALE.

THURSDAY, at 8-15, Mrs. SPENCER.

Open Circle on Saturdays at 8.

Doors closed at 8-15.

Moston Spiritualist Lyceum Church,

CO-OP. HALL, AMOS STREET.

SUNDAY, SEPT. 25TH, at 10-30, LYCEUM

At 3, OPEN CIRCLE.

At 6-30, Mrs. INGLE.

Milton Spiritualist Church,

BOOTH STREET, ECCLES CROSS.

SATURDAY, SEPT. 24TH, at 7,

MAGNETIC HEALERS' ASSOCIATION.

Special Collection will be taken.

SUNDAY, SEPT. 25TH, at 3, 6-30 & 7-45,

HARVEST THANKSGIVING.

MISS LARNEY.

MONDAY, at 3 and 7-45, Mrs. HALL.

WEDNESDAY, at 7-45, Mrs. BUTTERS.

THURSDAY, at 8, MEMBERS' DEVELOPING CLASS.

Salford Central Spiritualist Church,

1A, WEST HIGH ST., CROSS LANE.

SUNDAY, SEPTEMBER 25TH, 1921,

HARVEST FESTIVAL SERVICES

AT 6-30 AND 8 P.M.

MR. W. JAMES, OF STOCKPORT,

Speaker and Clairvoyant.

SOCIETY ADVERTISEMENTS.

Pendleton Spiritualist Church, FORD LANE.

SUNDAY, SEPT. 25TH, at 2-30, LYCEUM

At 6-30 and 8, M. & D. COUNCIL.

WEDNESDAY, at 3, Mrs. HOLT.

THURSDAY, at 8, Miss COTTERILL.

SUNDAY, OCT. 2ND, Mr. GILLING.

Middleton Spiritualist Society, GILMOUR STREET.

SATURDAY, SEPT. 24TH, at 7-30,

OPEN CIRCLE.

SUNDAY, SEPT. 25TH, at 10-30, LYCEUM

At 3, 6 & 7-45, Mrs. TURNER.

MONDAY, at 3 and 7-30, Mrs. DUNCAN.

WEDNESDAY, SEPT. 28TH, at 3 and 7-30

SUNDAY, OCT. 2ND, LYCEUM OPEN SESSION.

Bristol Spiritualist Temple,

47, OAKFIELD RD., CLIFTON.

SUNDAY, SEPT. 25TH, at 3 and 6-30,

HARVEST FESTIVAL.

TUESDAY, MISS MARY MILLS.

SUNDAY, OCT. 2ND, Mrs. ANDREWS.

Gillingham Spiritualist Society, ODDFELLOWS' HALL, VICARAGE ROAD

SUNDAY, SEPT. 25TH, at 7,

MRS. MAUNDER.

SUNDAY, OCT. 2ND, Mr. T. W. ELLIS.

SUNDAY, OCT. 9TH, Mr. W. NORTH.

Brighton Spiritualist Church,

ATHENÆUM HALL, NORTH ST. Affiliated to S.N.U.

SUNDAY, SEPT. 25TH, at 11-15 and 7,

MRS. GLADYS DAVIES.

WEDNESDAY, at 8, Mrs. ORMEROD.

Brighton Spiritualist Brotherhood,

OLD STEINE HALL, 52A, OLD STEINE Affiliated to S.N.U.

SERVICES:

Sundays at 11-30 and 7. Lyceum at 8.

Mondays and Thursdays at 7-15.

Tuesdays at 3.

Healing meetings, First Wednesday in every month at 3.

SUNDAY, SEPTEMBER 25TH,

MRS. FLORENCE EVERETT.

British College of Psychic Science.

MONDAY and TUESDAY, Miss BUTCHER.

Liverpool Spiritualist Institute No. 1,

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WEDNESDAY, SEPT. 28TH, at 7-45 p.m.

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All Spiritualists and earnest enquirers are cordially invited to attend.

LECTURE EVERY WEDNESDAY EVENING, SEPT. TO APRIL.

Fee for Full Term, 7/6. Half Term, 5/6.

Opening Lecture, Wednesday, Oct. 5th.

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On **SUNDAY, Sept. 25th, at 6-30 and 8,**

Conducted by the following workers: **Mrs. ASHTON** (Collyhurst), **Mrs. IRONS** (Cheetham Hill) and **Mr. W. PAGE** (Seedley).

CHAIRMAN - - - **C. G. RICKARDS, Esq.**

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SPECIAL WEEK'S MISSION conducted by **Mr. WOOTTEN HARVEY, of Burton-on-Trent.**

SATURDAY, Oct. 1st, at 7-30, LECTURE and CLAIRVOYANCE. **SUNDAY, Oct. 2nd, at 3, 6-30 and 8, HARVEST**

FESTIVAL SERVICES. **MONDAY, at 3, CIRCLE; at 4-30, TEA PARTY AND SOCIAL EVENING.**

SPECIAL SERVICES each night during the week at 7-30. **SILVER COLLECTIONS** Hearty welcome to all.

SOCIETY ADVERTISEMENTS.

Brixton Spiritualist Brotherhood Church,

STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, SEPT. 25TH, at 11-15, CIRCLE.
At 3, **LYCEUM.**

At 7, **MRS. A. DE BEAUREPAIRE.**

SUNDAY, OCT. 2ND, Mr. H. WRIGHT.

CIRCLES: Monday, at 7-30, Ladies;

Tuesday, at 8, Members; Thursday,

at 8-15, Public.

Church of the Spirit, Camberwell,

THE PEOPLE'S CHURCH, WINDSOR RD.,

DENMARK HILL STATION.

SUNDAY, SEPT. 25TH, at 11,

MRS. H. CHECKETTS.

At 6-30, **MR. PORTEOUS.**

WEDNESDAYS at 7-30.

Church of the Spirit, Croydon,

HARWOOD HALL, 96, HIGH STREET.

SUNDAY, SEPT. 25TH, at 11,

MR. PERCY SCHOLEY.

At 6-30, **MR. G. WOODWARD SAUNDERS.**

Clapham Spiritualist Church,

ADJOINING REFORM CLUB, ST. LUKE'S

RD., HIGH ST., OLAPHAM, S.W.

SUNDAY, SEPT. 25TH, at 11, CIRCLE.

At 3, **LYCEUM.**

At 7, **MR. A. J. MASKELL,**

Address and Clairvoyance.

WEDNESDAY, at 7, INVITATION SOCIAL

AND DANCE.

FRIDAY, at 8, MEETING FOR ENQUIRERS

Kingston Spiritualist Society,

BISHOP'S HALL, THAMES STREET.

SUNDAY, SEPT. 25TH, at 11,

MR. GOOD. At 3, LYCEUM.

At 6-30, **MRS. MARRIOTT.**

MONDAY, at 7-30, Mr. E. HUNT

will give the second of his Course of

five lectures on "Self Training."

WEDNESDAY, at 7-30, Mrs. JAMRACH.

Manor Park Spiritualist Church,

SHREWSBURY ROAD.

SUNDAY, SEPT. 25TH, at 6-30,

MRS. GRACE PRIOR.

THURS., SEPT. 29TH, Mrs. PODMORE.

SUNDAY, OCT. 2ND, HARVEST FESTIVAL.

Mr. G. R. SYMONS.

North Finchley.

ST. JOHN'S SPIRITUAL MISSION, WOOD-

BERRY GROVE (opposite Tram Depot).

SUNDAY, SEPT. 25TH, at 7,

MR. S. J. CAMPAIGNE.

WEDNESDAY, Mr. T. W. ELLA.

SUNDAY, OCT. 2ND, Mrs. L. LEWIS.

RAMSGATE. — Circle now open to

all sincere Spiritualists, with object

of forming a Society. — Write, Mr.

C. J. SIDE, 81, West Cliff-road,

Ramsgate.

SOCIETY ADVERTISEMENTS.

Hounslow Spiritualist Society,

ADULT SCHOOL, WITTON RD.

SUNDAY, SEPTEMBER 25TH,

LYCEUM SUNDAY.

At 3 and 6-30, **MR. A. LAURENCE.**

TUESDAY, at 7-45, LYCEUM.

Lyceum every Sunday at 3.

Richmond Spiritualist Church.

FREE CHURCH, ORMOND ROAD.

SUNDAY, SEPT. 25TH, at 7-15,

MR. AND MRS. LUND.

Address and Clairvoyance.

WEDNESDAY, at 7-30, Address and

Clairvoyance.

London Central Spiritualist Society,

FOOD REFORM RESTAURANT,

3, FURNIVAL STREET, HOLBORN.

FRIDAY, SEPT. 23RD, at 7-30,

MRS. M. GORDON.

FRIDAY, SEPT. 30TH, at 7-30,

MRS. G. PRIOR,

Clairvoyance.

Plumstead National Spiritualist Church,

INVICTA HALL, CRESCENT RD.

SUNDAY, SEPT. 25TH, at 11, CIRCLE.

At 3, **LYCEUM.**

At 7, **MRS. ORLOWSKI.**

THURSDAY, at 8, Mrs. PODMORE.

SUNDAY, OCT. 2ND, Harvest Festival,

Mrs. HESTER LINES.

Little Ilford Christian Spiritualist Church,

CHURCH ROAD, CORNER OF THIRD AV.

MANOR PARK, E.

SUNDAY, SEPT. 25TH, at 6-30,

REV. GEORGE WARD.

MONDAY, at 3, Mrs. MARRIOTT.

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

SUNDAY, OCT. 2ND, at 6-30,

MR. R. BODDINGTON, D.N.U.

WEDNESDAY, OCT. 5TH, PROPAGANDA

MEETING to be held at the LIBRARY,

ROMFORD ROAD.

FRIDAY, OCT. 14TH, SURPLUS SALE.

SATURDAY, OCT. 15TH, WHIST DRIVE.

Lyceum every Sunday at 3.

Stratford Spiritual Church,

IDMISTON ROAD, SIXTH TURNING DOWN

FOREST LANE GOING FROM MARYLAND

POINT STATION.

SUNDAY, SEPT. 25TH, at 6-30.

MR. H. BODDINGTON.

WEDNESDAY, SEPT. 28TH, at 3,

Ladies' Meeting, Mrs. SELF.

THURSDAY, SEPT. 29TH, at 8,

PUBLIC CIRCLE.

SUNDAY, OCT. 2ND, at 6-30,

Mrs. MAUNDER.

Forward Movement at 11.

Lyceum at 3.

Miscellaneous Advertisements.

(NOT DISPLAYED).

To Let, Wanted, For Sale, Prospective Announcements, Speakers' Dates, Mediums, Wanted, etc.: 20 words, 1s. 6d. Each additional line, 3d.

ORGANIST offers his services free to any Spiritualist Church within easy distance of Trafford Bar.—Box "J," **THE TWO WORLDS** Office, Manchester.

SPEAKERS OPEN DATES, Etc.

HAVING lost my pocket book which contains a list of my engagements for 1921 and 1922, I would be glad if the secretaries of the churches who have booked me will forward the dates I am planned with them at their earliest convenience to **C. GLOVER BOTHAM, 69, Stafford-street, Burton-on-Trent.**

HARVEY METCALFE, Exponent and Demonstrator, booked by the leading Spiritualist churches, has yet open dates for 1922. Professional terms moderate. Working under the auspices of the **B.M.U.** Highest unsolicited press testimonials.—136, Wood-street, Kettering.

MRS. SELLERS, 83, Old-road, Fails-worth, wishes to cancel all dates through ill-health. Thanking all for kind enquiries of late.

SECRETARIES PLEASE NOTE.—**J. P. BIGGINS,** Exponent and Demonstrator, late of New Villas, Brownhills, near Walsall, has moved to 92, Smith-street, Mansfield, Notts., and wishes to inform those Societies whose dates he had to cancel through illness that he will be pleased to book dates still open; also to inform all Societies that he is booking. Sundays only or week-ends, or special propaganda meetings for any period can be arranged for. Distance no object. An early application will oblige.

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CLEVER Lady Palmist, Character Reader, certificated, refined, experienced, requires post. Salary or shares. September end. — Box "Y," **TWO WORLDS OFFICE, Manchester.**

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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.

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