



# 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. 1776—Vol. XXXIV. FRIDAY, NOVEMBER 25, 1921. PRICE TWOPENCE.

**MARLBORNE SPIRITUALIST ASSOCIATION, Ltd.**  
SUNDAY EVENING SERVICES at 6-30 p.m. in  
AEOLIAN HALL, 135, New Bond Street, LONDON, W.

SUNDAY, NOVEMBER 27TH, Mrs. E. A. CANNOCK.  
SUNDAY, DECEMBER 4TH, Mr. ROBERT KING.  
Admission Free. Collection. Enquirers cordially invited.  
Doors open at 6 p.m. No admission after 6-40 p.m.

**LONDON SPIRITUAL MISSION,**  
13, PEMBRIDGE PLACE, BAYSWATER, LONDON, W.

SUNDAY, Nov. 27th, at 11, Mr. G. PRIOR.  
At 6-30, Mr. ERNEST HUNT.

WEDNESDAY, Nov. 30th, at 7-30, Miss V. BURTON

**WIMBLEDON SPIRITUALIST MISSION,**  
BROADWAY HALL (THRO. PASSAGE BETWEEN 4 & 5 THE  
BROADWAY).

SUNDAY, Nov. 27th, at 11, Mr. F. J. JONES.  
At 6-30, Mr. GEO. MORLEY.

WEDNESDAY, Nov. 30th, at 3, HEALING CIRCLE. From  
4 to 5, Treatment per Mr. and Mrs. LEWIS.  
At 7-30, Mr. A. VOUT PETERS.

**LEWISHAM SPIRITUALIST CHURCH,**  
LIMES HALL, LIMES GROVE, LEWISHAM (op. Electric Theatre)

SUNDAY, Nov. 27th, at 11-15, CIRCLE, Mr. COWLAM.  
At 2-45, LYCEUM. At 6-30, Mrs. L. HARVEY.

WEDNESDAY, NOVEMBER 30TH, Mrs. J. ROLLESTON,  
Address and Clairvoyance.

SATURDAY, Dec. 3rd, at 7-30, SOCIAL EVENING.  
Tickets 1s. 3d. each.

## N. L. S. A.

GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN

SUNDAY, Nov. 27th, at 11, Mr. W. DRINKWATER.  
At 7, Mrs. M. CROWDER, Address and Clairvoyance.

WEDNESDAY, Nov. 30th, at 8, Mrs. PODMORE,  
Address and Clairvoyance.

SATURDAY, Dec. 3rd, SPECIAL LADIES' EFFORT,  
in the form of TEA AND SOCIAL. Tickets 1s. each.  
Every MONDAY, at 8, PUBLIC CIRCLE (Members only).  
Every SATURDAY, at 7-30, WEIST DRIVE in aid of Building  
Fund.

Every FRIDAY, at 8, FREE HEALING CENTRE  
Every SUNDAY, at 3, LYCEUM.

**SOUTH LONDON SPIRITUALIST MISSION,**

LAUSANNE HALL, LAUSANNE ROAD, QUEEN'S ROAD,  
PECKHAM, LONDON, S.E.

SUNDAY, Nov. 27th, at 11-30, CIRCLE. Doors closed 11-40.  
At 7, Mrs. A. JOHNSON, Address and Clairvoyance.

THURSDAY, Dec. 1st, at 8-15, Mrs. S. PODMORE,  
Address and Clairvoyance.

SUNDAY, Dec. 4th, at 7, PUBLIC MEETING, Clairvoyance.

THURSDAY, Dec. 3th, at 8-15, Mr. T. W. ELLA.

SUNDAY, Dec. 11th, at 7, Mrs. L. LEWIS.

SUNDAY, Dec. 18th, Mr. R. BODDINGTON.

**SALE SPIRITUALIST CHURCH SERVICES.**  
SUNDAY: 10-45, LYCEUM. AFTERNOON at 3. EVENING  
at 6-30 and 8, at the TECHNICAL SCHOOL, SALE.

SUNDAY, NOVEMBER 27TH, Mrs. SHEARSMITH  
MONDAY EVENINGS, at 7-30, at HEREFORD ST. TEMPERANCE  
HALL, DEVELOPING CIRCLE for MEMBERS ONLY.

**LONDON COLLEGE OF MEDIUMS.**  
30A, BAKER STREET, LONDON, W.1.

President: Mrs. MARY Q. GORDON.  
Vice-Presidents: Miss ESTELLE W. STEAD, Miss S.  
MACCREADIE and ALD. D. J. DAVIS, J.P.  
Treasurer: Mrs. H. DAVIDSON. Hon. Sec.: Mr. A. T. CONNOR.  
Membership is open to all BONA FIDE Spiritualist  
Workers and Students. Application forms can be obtained  
from the Hon. Sec., Mr. A. T. CONNOR, 19, OAKHURST RD.,  
FOREST GATE, LONDON, E.7.

**SAMBOY**  
KING OF HAIR  
TONICS

**The New Hair Grower**  
To meet the demands of the present day  
**Safe and Sure for All Ages.**  
Prevents Greyness.  
Let "Samboy" Put Fresh Life  
into your scalp and start  
**A New Growth.**  
Only one sample to each person.  
PRICE 4/6 (postage extra).  
Sample, 1/6 (post free).  
"Samboy," 22, Strand, Ryde, I.W.  
Dept. T.W.5.

## MORSE'S GALVO-PAD IS WORTH ITS WEIGHT IN GOLD

to sufferers from Nervous Debility or from any kind of  
Rheumatic, Neuralgic or Nervous disorder. It seldom fails  
to banish pain which has defied every other form of treat-  
ment; and it has cured, speedily and effectually, some of the  
most stubborn cases of Lumbago, Neuritis, and Sciatica.

MORSE'S GALVO-PAD is a scientific invention which  
gives an impetus to the springs of health by toning up and  
strengthening the whole Nervous System. No drugs or  
medicines. Simply a removable pad (with belt attachment)  
to wear on the spine. Its energising and invigorating  
properties are marvellous. Send us your waist measure-  
ment, with P.O. 7/6 and we will despatch to you a

### MORSE'S GALVO-PAD

by return of post, together with copies of some remarkable  
testimonials. Head Office:

MORSE & TIPPLE, 170, Station Road, MARCH.

## Important Notice.

PLEASE NOTE

### Burchell's Change of Address :

2, Gardener Road & Brunswick Road,  
MORECAMBE, W.E.

*Business as usual under the Best Conditions.*

### BURCHELL'S Famous Six Golden Remedies,

WHICH BY ONE TRIAL WILL SPEAK FOR THEMSELVES.

- Burchell's Special Stomach and Liver Pills.
- Burchell's Wonderful Tic and Nerve Pills.
- Burchell's Special Indigestion Pills.
- Burchell's Special Cough and Bronchitis Pills.
- Burchell's Special Diuretic and Gravel Pills.
- Burchell's Special Rheumatic Pills.

They are not "Cure-Alls," but for the various complaints they are intended for will be found, as we affirm

"REAL GOLDEN REMEDIES."

Sold in Boxes, post free . . . . .	1/4
Three Boxes, post free . . . . .	3/6
Six Boxes, post free . . . . .	6/-

Forming a Useful Medicine Chest for any Home.

### In Burchell's Medicine and Pills

Are to be found the pure ingredients of the Finest Herbs, Roots and Barks, which tone up the Stomach, Liver and Blood, and make life worth living. Medicines are made up specially for every individual case, so that a remedy of the highest value is obtained. Every description of ailment taken in hand through the medium of correspondence, and carefully considered by sending a plain statement of the case, enclosing a stamped envelope for reply.

NO HOME SHOULD BE WITHOUT

### BURCHELL'S Re-Embellisher for the Hair.

It Stops Falling, Thinning and Greying.

WILL WORK WONDERS IF GIVEN A FAIR TRIAL.

PRICE 1/9, 3/-, 5/- POST FREE.

CONVINCING TESTIMONIALS from North, South, East and West—London, Liverpool, Bradford, Burnley, Devon, Dewsbury, Bristol, Blackburn, and all over the Kingdom. What we have done for others can be done for you.

ALWAYS AT YOUR SERVICE.

NOTE THE ADDRESS—

**J. & J. BURCHELL,**  
THE HERBAL SPECIALISTS,  
2, Gardener Road & Brunswick Road,  
MORECAMBE, W.E.

WHEN WRITING, MENTION THIS PAPER.

PROVE THE TRUTH OF SPIRITUALISM IN YOUR OWN HOME.

## Try the "ALPHAGRAPH."

Only 5/9 post free (Colonies 6/9).

THE MOST SUCCESSFUL COMMUNICATOR ON THE MARKET  
ALSO THE CHEAPEST.

A BOON TO INVESTIGATORS.

It combines in unique form both PLANCHETTE and ALPHA-POINTER. Can be INSTANTLY CHANGED from one to the other. The most simple yet complete and convenient instrument ever brought before the public at so small a price. LARGE SCALE of Letters, FIGURES, etc. FULL INSTRUCTIONS. SIMPLE. Testimonials from all parts of the country. SEND FOR ONE TO-DAY AND TRY IT IN YOUR OWN FAMILY.

"RAYSAL" MANUFACTURING CO., 153, Duke Street, Liverpool.



THE UNIVERSAL  
BADGE OF SPIRITUALISM (Registered)  
Oxydised and Blue Enamel Brooch or  
Pendant, 3/-. Bronze ditto, 5/-.  
Gold ditto, 36/-. Sent post free, with  
symbolical meaning on application.  
MRS. MONTGOMERY IRVINE,  
115, Ladbroke Grove, London, W.

### J. H. LLEWELLYN

(ORGANIST, HARWARDEN SPIRITUAL ALLIANCE CHURCH)

TUITION, ORGAN. PIANOFORTE, THEORY.

MODERN METHODS. SPECIAL CHILDREN'S DEPT.

TERMS, ETC., 26, Cope Street, Nottingham.

### "THE BIBLE AND THE HEREAFTER."

READ THE WORKS OF REV. ARTHUR CHAMBERS  
on the "Life Beyond" as disclosed by the Bible.

Our Life after Death 5/- net.

Man and the Spiritual World. 5/- net.

Thoughts of the Spiritual. 5/- net.

Problems of the Spiritua, or Answers to Problems  
on Our Life After Death. 5/- net.

Our Self After Death. 3/6 net.

Postage 5d. per Volume extra.

"No one can read these books without gaining new light, new hope, and a larger insight into the deep places of Scripture."

GAY & HANCOCK, 34, Henrietta Street, W.C.2.

### THE CONCENTRIC GLOBE.

YOU CAN HYPNOTISE with the aid of this little Instrument, cure nervous troubles, assist the development of Mediumship, etc. Price 7/6 with typewritten course of Special Instructions on Hypnotic Healing. Advice Free.

ROTARY PLANISPHERE, showing principal stars visible every hour of the year. Enables even a novice in Astrology to give an accurate reading from birth date. Price 7/6 with full instructions.

R. ROSS, 5, Spenser Road, Herne Hill, London.

### NORTHERN LIGHTS.

PSYCHIC TALES FROM THE TYROL.

By MADAME D'ESPERANCE.

This book has long been out of print, but we have just discovered one dozen.

PRICE 4/- POST FREE, 4/6.

THE TWO WORLDS OFFICE, MANCHESTER.

# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1776—Vol. XXXIV.

FRIDAY, NOVEMBER 25, 1921

PRICE TWOPENCE.

## Original Poetry.

### A White World.

"God makes sich nights all white and still."—LOWELL.

PASSIONLESS night, chaste as a vestal virgin,  
White-robed and sparkling from the Almighty's hand  
Cruel the glitter of thy frosty star-light,  
Ruthless thy grasp upon this ice-girt land.

Yet, one may dream of ruddy fireside corners,  
Of children's prattle on this winter's night ;  
Of soft embraces and of tender kisses,  
Of love-lit eyes that speak of warmth and light.

Of songs of mirth to wake the starry silence,  
Of cricket blithely chirping to the night,  
While tender memories, long, long buried, waken,  
And hard hearts soften as the world grows white.

"God makes sich nights all white and still" and blissful  
That souls may hear the beating of His heart,  
That mighty pulse, that, throbbing through creation,  
Breathes "God is Love" and man of Him a part.

—E. P. PRENTICE.

## Spiritualism in Ancient Rome.

Horace Leaf.

[CONCLUDED FROM LAST WEEK.]

ALTHOUGH the philosophers of ancient Rome are reputed to have considered all religious beliefs as equally false, while the magistrates regarded them as equally useful, there can be no doubt that long after the fall of Paganism, as well as long before, a considerable section of the educated classes believed sincerely in them, and in secret practised the occultism associated with their religion. To argue that the cultured people encouraged religion because it established the sanctity of the oath and gave a kind of official consecration to certain virtues, by commemorating special instances in which they had been displayed, thereby strengthening patriotic feeling and fostering a vague but valuable belief in the immortality of the human soul, is to attach a far more secular notion to these sacred practices than did the Romans themselves. The habit of historians of treating this aspect of Roman life in a sceptical way is greatly misleading. It is stated that Paganism produced many heroes, but no saint. There are, however, at least two ways of looking at the question. Paganism was too practical and had too much commonsense to encourage individuals to withdraw themselves from every-day life to live in isolation, far from the temptations of the world. The conception it taught of what constitutes a good person, was that of a man living pure and noble in the midst of worldly attractions.

A striking example of this is found in the life and beliefs of the famous pagan emperor, Julian, the Apostate, a title given to him by the Christians, in whose faith he had been trained from his childhood, but which, when a young man, he renounced in favour of Paganism. On considering the splendid principles which governed Julian's noble career, it is amazing how they could have been superseded by other doctrines. Perhaps it was largely owing to the fact, long recognised by the philosophers of Greece and Rome, that

they were above the aspirations of the common people. At this late period, nearly fifteen hundred years after the age of Julian, there is a notable trend on the part of certain people to adopt them.

He held, in common with others influenced by Greek culture, that the government of the world is committed to beings of a superior order to man ; that the affairs of nations require the assistance of celestial powers, and that it is the supreme duty of man to aspire to be worthy of the companionship and approbation of the gods. To accomplish this he must purify his soul, extinguish his appetites, and enlighten his understanding ; regulate his passions and subdue the selfishness which too frequently makes kings despots and multiplies the sorrows of mankind. It is, he maintained, man's interest and duty to solicit the favour of these spiritual powers, who are ever ready to help and guide those deserving and desiring their assistance. The inferior gods were believed sometimes to descend to earth in human form, animate statues, or inspire, by their actual spiritual presence, suitable individuals, such as the sibyles. This usually happened in some place dedicated to their honour. In uttering an oracle through a person, allowance had to be made for the imperfections of the instrument. Plutarch expressed this view when he defended the inspiration of bad poetry, on the ground that the inspiring spirit availed itself of the natural faculties of the priestess through whom the oracle was spoken, for in the early days the oracles were given in verse. In course of time they sank to prose.

To Julian the sun, moon and stars, indeed the universe as a whole, were the express work of the Divine Spirit, the First Cause. The sun, whose genial influence is so obvious and essential to the needs of mankind, he regarded as the beneficent image of the Logos, visible to all who have eyes to see its mystical meaning.

These teachings were accompanied with certain occult practices that had come down to ancient Rome from Greece, and probably had their origin still farther east, at a much more remote date. By means of these powers and mystical rites the priests and philosophers of Paganism claimed to be able to control to some extent the order of nature, to see and hold converse with the superior gods, to control the lesser, and to explore the secrets of futurity. Even the Christians admitted that the Pagans could perform miracles, although they ascribed them to the agency of Satan, whilst those of their own saints they attributed to God. The miracles and visions of the Pagans were certainly of a less gloomy nature than those of the Christians.

Gibbon has attributed these claims to imposture, and has declared them to be evidences of the deplorable hypocrisy of the leaders of philosophy and religion. A dishonest appeal to the superstition, ignorance and credulity of the people. Had Gibbon had at his disposal the remarkable scientific evidence that we have to-day of the reality of psychic phenomena, no doubt he would have greatly modified his opinion.

The final aim of the religion of Julian was the disengaging of the soul, by pure thinking and noble living, from the body of flesh and to reunite it with the Divine Spirit, of which he believed it to be a spark or ray.

In paganism, to attain occult powers was no easy task. Only the brave and good, animated with the purest aspirations, could hope to face the dangers and terrors of the initiation supposed to have been prescribed by the Creator Himself. Whoever paid the price was sure of a reward, surpassing in grandeur the wildest imaginings of the ordinary mortal, and the abilities of his faculties to even comprehend. It belonged, indeed, to another aspect of man's evolution, and was subject to an entirely different

idea and course of life to that taken by the average person. It was accompanied by an interior illumination, itself the guarantee of the spiritual attainment of the initiate, and the possession of wonderful powers. The Emperor Julian aspired after, and claimed to have reached, this desirable goal. For this purpose he placed himself in the care of various masters, who, having taught him all they knew, passed him over to the instruction of Maximus, the most skilful master of the Theurgic science then living. By him Julian was secretly initiated at Ephesus in the twentieth year of his age. In time he became qualified to receive a solemn initiation into the higher mysteries of Eleusis, which, in the midst of the decay of Grecian and Roman worship, still survived, and continued with some activity for about thirty years after the death of Julian.

For this great initiation Julian came to Gaul, and there, by mystic rites and sacrifices, consummated what he regarded as the great work of his sanctification. From that time he consecrated his life to the service of the gods, and henceforth his conduct was one of unalterable devotion to the highest good. Pressing as were the demands of his great Empire, he seems never to have neglected his philosophical studies, and a stated portion of the night was invariably reserved for the exercise of private devotion.

"By voluntary fasts he prepared his senses and his understanding for the frequent and familiar visits with which he was honoured by the Celestial powers. Notwithstanding the modest silence of Julian himself, we may learn from his faithful friend, the orator Libanius, that he lived in perpetual intercourse with gods and goddesses; that they descended upon earth to enjoy the conversation of their favourite hero; and that they interrupted his slumbers by touching his hands and hair; that they warned him of every impending danger, and conducted him by their infallible wisdom, in every action of life." Thus writes Gibbon somewhat satirically. As a rationalist of the 18th century, he could do no different, but as a rationalist of the 20th century, relying on the testimonies of scientists like Sir William Crookes, Dr. Alfred Russel Wallace, Cesare Lombroso, and Sir Oliver Lodge, he might well be expected to see in these apparently extravagant claims, not merely credulity or falsehood, but something of reason and sincerity.

A better witness to the beneficent influence of Paganism upon its most earnest devotees cannot be found than the manner in which Julian employed the last moments of his short but splendid career, brought to a period by the javelin of an enemy upon the field of battle. As he lay upon his couch, surrounded by his generals and courtiers, he informed them how cheerfully he paid the debt demanded of him by nature. "I die," he said to his sorrowing friends and comrades, "without remorse, as I have lived without guilt. I am pleased to reflect on the innocence of my private life, and I can affirm with confidence that the supreme authority, that emanation of the Divine Power, has been preserved in my hands pure and immaculate. Detesting the corrupt and destructive maxims of despotism, I have considered the happiness of the people as the end of government. Submitting my actions to the laws of prudence, of justice, and of moderation, I have trusted the event to the care of Providence. Peace was the object of my counsels, as long as peace was consistent with the public welfare, but when the imperious voice of my country summoned me to arms, I exposed my person to the dangers of war with the clear fore-knowledge (which I had acquired from the art of divination) that I was destined to fall by the sword. I now offer my tribute of gratitude to the Eternal Being, who has not suffered me to perish by the cruelty of a tyrant, by the secret dagger of conspiracy, or by the slow tortures of lingering disease. He has given me, in the midst of an honourable career, a splendid and glorious departure from this world, and I hold it equally absurd, equally base, to solicit or to decline the stroke of fate. Thus much have I attempted to say, but my strength fails me, and I feel the approach of death."

It would be wrong even to imply that this noble man was an example of the general influence of Paganism. Allowance must always be made, where large numbers of people are concerned, for difference of temperaments, and the effects of education and ignorance. But he is an

instance of what that ancient faith could do to the lives and characters of its more enlightened followers, besides revealing something of the occult powers it professed, at least, to possess. It is a singular fact that even when decay had fast set in, and disbelief in the gods was openly expressed in the streets and in the theatre, when among the richer and more depraved section of the people it was fashionable to profess atheism, belief in occultism as an art flourished among these very sceptics. With the same breath that they declared the gods did not exist, or that they never interfered in the affairs of men, they professed absolute faith in auguries, dreams, portents and miracles. There must have been some practical reason for so strong a credence beyond the natural superstitiousness of mankind. A strong belief in fate seems to have always prevailed among the ancient Romans, which in these later times grew in proportion as other articles of their faith weakened.

The elder Pliny notices that in his time the belief was rapidly gaining ground, both among the learned and vulgar, that the whole destiny of man is determined by the star that presides over his nativity; that God, having ordained this, never interferes with human affairs, and that the reality of the portents is due to preordainment. Later this notion was carried to ridiculous lengths, and numbers who denied any divinity believed, nevertheless, that they could not safely appear in public, eat or bathe, unless they had first carefully consulted "the almanac to ascertain the position of the planet Mercury, or how far the moon was from the Crab."

This is not unimportant to the subject, as it is well known that astrology is intimately related to occultism, and is, indeed, regarded by some as one of the principal teachings the great occultists have seen fit to reveal to the world. Psychic phenomena, in all forms known to us to-day, appear to have been common in the Roman Empire. All the remarkable events that have occurred in the presence of Madam Blavatsky, D. D. Home and Eusapia Paladino, have their parallels in Roman history, even table tilting, for on one memorable occasion two courtiers fell foul of the Emperor Valens for venturing to enquire of the invisible world through the medium of a table, who would be that ruler's successor. Notwithstanding drastic steps to prevent the fulfilment of the answer, the table proved correct as far as its explanation went. There is reason to believe that fairer treatment of the religious history of the ancient Roman world will reveal once more that there is "nothing new under the sun," and that with all the features of modern occultism Paganism in ancient Rome was quite familiar.

### Mr. W. Walker, Tyneside: An Appreciation.

MANY of the readers of THE TWO WORLDS will hear with deep regret that on Oct. 28th Mr. William Walker, of North Shields, passed away after an illness of six weeks. He was ascending the steps of the platform of the Spiritualist Society at Whitley Bay, where he was about to lecture, when the illness from which he never recovered attacked him.

As a lecturer he was logical and convincing; as a thinker he was profound, contributing much constructive thought and spiritual idealism to the cause which early in life claimed his whole energies. As a friend he was constant and true, a source of inspiration and strength to many, and loved by all who worked with him.

There is no one to whom Spiritualism in the Tyneside district owes more than to Mr. Walker. In the early struggles with the Secularists his written and spoken words were invaluable and much appreciated by those who, like our parents, Mrs. Eliot and the late Thomas Cocks Eliot, were in the fray. In the modest family circle, and in the larger seance where the fact of spirit return was demonstrated, his kindly presence and clear reasoning were important assets. In later years his private study and public lecturing continued, with ever a ready hand of fellowship for others.

Many hundreds of Spiritualists throughout the north who have profited by his work for the cause will feel the deepest sympathy for Mr. Walker's daughter and relatives.

MARY J. C. ELIOT-HARRISON.  
MARGARET D. ELIOT-SHAW.

## An Interesting Seance.

AT my house on Oct. 9th we held the 179th seance of our Friday Development Circle. A recent addition to our circle is Mr. John Brown, who has only been interested in the movement a little over a year, but immediately developed clairvoyance, and at the last two sittings has developed a strong clairaudient faculty, precisely resembling Mr. W. R. Sutton with his guide "Louis." Mr. Brown hears the communicator quite clearly as if conversing through the telephone, and the entity gave his name as "William Sagar," asking to be known to us simply as "William," and said he came from Waterfoot, near Bacup, near Crawshawbooth, and that he had been left with just enough money to live (or exist) on, and had led a kind of hermit life, devoted to astronomy and astrology, and had been in the habit of lying out in the open at night on a sheet observing the stars, and thus got cold after cold, which eventually carried him off. He had practiced fortune-telling by the stars, and when people he gave advice to profited by it they often gave him a present. But he now knew he did wrong to take money, but he did not charge people for his advice.

He came to Mr. Brown, he said, "to let all know there was a life beyond the grave," and as evidence of his identity he gave the name of a Mr. Trickett, of Waterfoot, a slipper manufacturer, and he spoke of knowing a Sir Thomas Brooks, who was later a Lord Crawshaw, of Crawshaw Hall, Crawshawbooth, and he knew his son John, a very athletic university man, and gave Mr. Brown a vision of a railway station and crossing with high gates, over which John leaped easily, and near by was a quarry and small wagons of dressed stone, and also mentioned a place Rawtenstall, near Burnley. He told us he passed over 18 years ago this November, and about a Mr. John Gill, a quaker, about 90 years old, occupier of one of two grocer's shops rented from the railway company, near entrance to Waterfoot station, and he wanted Mr. Brown to visit Waterfoot to tell him there was life beyond the grave.

Mr. Brown, who knows nothing of the places or the persons named, pointed out that the cost of travelling was a serious expense, and wanted to know whereabouts these places were, and "William" said it was about 23 miles from Manchester to Haslingdon, and the same on to Waterfoot. Asked if there was anyone with us he could see, he said there was a lot of spirits from lower and higher spheres, but our doorkeeper (the Rev. F. Calder, who passed over on the 23rd August, 1900, and was previously headmaster of Chesterfield Grammar School, and later Vicar of Wingerworth) was holding them back, but it was taking him all his time. "William" said he could see us, but could only hear Mr. Brown speaking to him. He had been attracted to our circle by a light he saw from it.

Later "William" came back with a spirit of the name of "Reuben Robinson," who, he said, was a corn miller, but was an officer in the war and was killed, leaving a wife and a boy and girl. His people were living at Sheffield (Robinson's Corn Mills), and he wanted his wife to know he was all right and happy.

Another spirit he introduced gave his name as "David Murgatroyd," passed over about 18 months, who said he had been a dispenser at one of Jesse Boots, Ltd., chemist shops in Sheffield, and a girl had come with a prescription and he had made it up wrongly and someone was poisoned, and it preyed on his mind and he poisoned himself.

We are enjoined to "prove the spirits," and as all the statements of William Sagar are out of our knowledge, we hope some of the readers of THE TWO WORLDS might be in a position to fraternally give some information re the persons and places named—all for the sake of truth.—WM. HARRISON BARWELL, 10, Carter Knowle road, Sheffield.

ALL that exists, exists only by the communication of God's infinite Being. All that has intelligence, has it only by derivation from His Sovereign Reason; and all that acts, acts only from the impulse of His supreme activity. It is He Who does all in all; it is He Who, at each instant of our life, is the beating of our heart, the movement of our limbs, the light of our eyes, the intelligence of our spirit, the soul of our soul.—LAMBELON.

## An Armistice Day Reverie.

### Through "Francesca."

I SAT in my quiet study away mid the wild Welsh mountains buried deep in their snow-white wintry garb. It was the great day of national remembrance, and the hands of the clock were fast approaching the time chosen for that wonderful universal meeting of the two worlds.

While I meditated on all those past years of strife and horror and thought of the brave young lives of every race and nation laid down in willing sacrifice for high ideals, an inner vision came to me, and the eyes of my spirit seemed opened. The "veil between" was gone, and as I gazed, methought I saw those dear brave boys, myriads upon myriads of them, stretching further than my sight could reach, drawn up in companies and battalions, standing alert and at attention as if for review. Eager expectancy was on each face, radiant health and vigorous young manhood pulsed through every frame. Each had been drawn to his old company, led by the officers under whom they served. Silent they stood at close attention.

And then I saw a growing radiance, deepening and spreading down the wide path between the ranks, and lo! there came down that way of light unspeakable the "White Comrade" of the trenches—he whom so many of those lads had seen on awesome battle grounds and 'mid his band of helpers on the grim waste—"no man's land." Slowly down the ranks he passed, and as all knelt in reverence he outspread his arms and blessed them, his eyes resting on them with love unspeakable and tenderest understanding which each one felt for himself, that he, their Comrade, their Great Elder Brother, was mindful of their great sacrifice, and from those spheres so far beyond where he dwelt had come once more among them on this day of days.

And as he stood in the midst of his younger brethren the bugles rang out, and they rose as one man. It was the supreme moment, where earth and heaven meet—the wonderful, great silence. Then I saw the love and prayers from earth take colour and form as thoughts sped upward to meet and greet their own. Each found their own, and brought a gladness unspeakable, the joy of remembrance. And then all seemed to merge in one vast heart-shaped tribute of laurel leaves, bedewed with earth's tears that had turned to sparkling gems of rarest colours and radiant beauty—the nation's memory of earth's slain.

Then I saw that while most of the "boys" were rejoicing in conscious thought-union with the dear ones on earth, there were still some few lonely ones even there, as on camp post days at the Front, when all eagerly looked for letters and parcels, and some turned away in bitterest disappointment because they were forgotten! And I prayed: Beloved Master, may I send a visible thought-form to each of those lonely ones, that they may not feel left out? May it take the form of a laurel leaf and immortal flower, that they may know they are remembered? And the strong desire was granted—not one was left out.

Then I heard martial music—solemn, yet glad. The great review was over, the earth "silence" at an end, but the thought-links remain, and nothing can break those links with the inner worlds. The "veil between" fell once more, and my consciousness returned to the earth plane.

How shall I tell you, friends, the joy remembrance brings to those on life's other side. The value of constant daily prayers for their help and progress, the love-thoughts speeding always between the two worlds, give them these. They watch for them so eagerly, as emigrants to a foreign land watch for the oversea mail. Give them their heart's desire—just thought and prayer—wherever they may be in those inner worlds. They will reach them where they are, have no doubt of that. As our poet seer wrote: More things are wrought by prayer than this world dreams of. Therefore let thy voice rise like a fountain for me day and night."

The mythical Christ and his virgin mother appealing to the emotional in art have been the subject of the purest conceptions of the human form, which is not mythical, but divine.

## Spiritualism and Christianity.

I. Jones.

JUDGING by the correspondence in THE TWO WORLDS from time to time, there appears a good deal of heart-burning as to the relationship of Spiritualism to Christianity, and the attitude it should take up towards Jesus. This is perhaps natural, when we realise the place that Christianity has occupied in religious thought for centuries, and in the religious experiences of a large number of those who come into association with Spiritualism and find solace in their bereavements through its phenomena; but there are others, too, who having failed to find any longer in the orthodox teachings or in the Bible a secure basis for their religious faith, have found in Spiritualism a basis of facts that has re-established their faith in spiritual realities, and a freer outlet for the expression of their convictions of truth as it appears to them. While the first section strive to reconcile the undoubted facts of Spiritualism with Christian teachings, and find a common ground for amalgamation with orthodox institutions, the other section insists that the demands of the age are for a new lead in religious thought, new interpretations of spiritual realities; that Spiritualism stands in a unique position to do this; and further, it appears increasingly clear that it is its mission to do so, unattached and untrammelled from traditions and established institutions.

That there are elements in the Bible and in institutional Christianity that have contributed to the moral and spiritual development of the race is undeniable, but there are other elements in the tradition and doctrine which have been insisted upon as essentials that are fast losing their hold on the assent and adherence of thinking men and women. A good many definitions have been given of Christianity that could be equally applied to other systems of religion, but to suggest that the term is not determined by its particular conceptions of Deity, its peculiar code of ethics, or even by the life and some of the teachings of Jesus, but by the unique claims that it has associated with him—that in him was realised the Messianic hope; the Christ of God; that he was the only means by which spiritual illumination and eternal felicity could be attained; that he was the "Logos," the only begotten son of the Eternal God. These are the rock bottom ideas, upon them and around them the whole fabric of Christianity is built. They form the substance and purpose of the whole of the New Testament; take them away, and we have but a code of ethics left, beautiful in the ideal, but questionable in their practicability. Here lies the crux of the whole position. In what relation can Spiritualism stand to these claims? That relationship is evidently inferred by the absence of any reference to them in the Seven Principles, that Spiritualism cannot place the same interpretation upon the life and death of Jesus, or allow the claims made with regard to him that the New Testament and Christianity makes. And in this Spiritualism has the support of the facts of history, of experience, and the results of ripe and honest scholarship.

The facts of history are that Jesus did not fulfil either the Messianic (or Christ) ideas that had grown up in and dominated the minds of the Jews for ages, nor the hopes and expectations of himself which he definitely led his disciples to expect. The claim that Jesus was the promised Messiah of the earlier Scriptures, and the speedy coming and establishment of the Messianic kingdom, are set forward in definite statements, about which there can be no misunderstanding. That they were not fulfilled is a difficulty that many attempts to explain away has proved both evasive and unsatisfactory. The attempts to prove that the second advent of Jesus and the coming of the Messianic kingdom is still an event of the future, or to be regarded as a subjective experience than to take place in an objective character, are efforts of that evasive character, for which there is no warrant in the Bible. It appears to be but a bunking of the real issue. The Messianic idea is but an illusion of the ages. That Jesus was mistaken as to the nature and character of his work. The whole code of ethics contained in the New Testament are what are termed interim ethics, based upon the expectation of the speedy merging of the material into the spiritual kingdom—the

end of the ages. There is a great probability that but for the teachings of Paul and John in their respective writings the followers of Jesus would have died out in the first or second century.

The claim that Jesus was the only means by which spiritual illumination and eternal felicity could be attained is negated by the fact that in other systems of religious thought than in Christianity, and totally apart from any faith in Jesus as the Christ as an atoning sacrifice or as the divine Logos, there have been those who have attained great spiritual insight and illumination and a sense of divine fellowship; and in the many facts of inter-communion with the spirit realm there is every reason to believe that eternal felicity and progress is open ultimately to every human soul. Further, the Logos idea did not originate either with the Jews or Christians, but in Greek philosophy, and became associated with other characters in Greek, Roman and Egyptian mythologies before it became associated with Jesus.

It would not be difficult either to point out the efforts of the Christian Church to bolster up its claims from the first, when they became falsified by events, by spurious documents and childish traditions in the various Apocraphal writings. But the point is, can Spiritualism, with the demand of the age clamouring and yearning for truth, offer a food, unadulterated, with which its own intellectual and moral sense knows to be erroneous and misleading, as an expedient to please or draw within its pale those who have not the courage to think fearlessly and act for themselves?

Religion itself is not confined to Christianity for its expression, nor does it need its traditions or claims to justify itself. Christianity is but one of many systems in which man has sought to express his interpretations of the spiritual and divine, the same as Judaism. The soul experiences that are expressed in such writings have found expression in other forms and expressions which the world would be the poorer without. The religious instinct of divine awareness lies too deep in the complex constitution of mankind to be destroyed by disproved beliefs or shattered faiths, in the secret of the soul, when unfettered, he finds the divine presence that bids him build anew.

To many of us Christianity is based upon erroneous assumptions and disproved claims, without which it cannot survive. Between Spiritualism and Christianity there can be no amalgam, and time must come—if it has not come already—when we must boldly say so, even with inconcinnism to the old faiths, to give to the world a new gospel that shall proclaim "an indwelling God," "the divine sonship of every human soul," "inter-communion and fellowship with the spiritual and divine," and "eternal progress," from which the highest aspects of life may be interwoven into the fabric of thought. When men thought they were but at the caprice of the gods, they were capricious in life and conduct; when they taught they were fallen creatures, they were miserable sinners; but let the thought of divine indwelling and divine sonship enter into their daily outlook, and the trend of life will become nobler, purer in all its different relationships.

The great apostle of Christianity, Paul, saw the danger to the early church in the efforts of the Judaizing converts, lest what to him was the pure gospel should become of none effect. So to us to-day let us keep our Spiritualism in its purest sense, unattached and unadulterated with that which is extraneous, and out of the basis of facts psychic phenomena gives to us, give to the world a teaching that will embrace all that is truest and best in all the other forms, and the highest revelation of divine relationship that is called for in the growing consciousness of the times.

With regard to Jesus, stripped of all the claims associated with him, he will still stand as a spiritual power in the world's thought, as a supreme example of divine indwelling and divine consciousness, which expressed itself in wonderful instances of spiritual power, and after death gave evidence unparalleled in history of immortality of the human soul. We can do well by him without the term Christ, which to many minds represents an illusion and false assumption.

MAN'S worst enemy is hid within himself. He is occult, and he knows it not. When an internal demon appears, this he knows.

## Yorkshire District Council of S.N.U.

THE quarterly conference was held in the National Spiritualist Church, Holborn-street, Witham, Hull, on Saturday and Sunday, November 5th and 6th. Dairycoates Church had joined forces for the effort with Holborn Hall Church, and, under the efficient leadership of the Hull District Committee, the conference arrangements were admirably engineered.

On Saturday night a rally of old and new members was held, and a splendid audience listened with attention and appreciation to the short and appropriate addresses given by Mr. J. Smith (Leeds), Mr. A. Bramall (Slaithwaite), Mr. Rawlinson (Doncaster), Mr. R. H. Yates (General Sec., S.N.U.), and Mr. W. G. Gush (Secretary, Y.D.C.). It was a very notable and enjoyable gathering. Mr. T. Oliver (Sheffield) presided.

A goodly number of delegates and associate members were present at the business session of Sunday morning. In the absence of Mr. Rothery (President, pro. tem.), Mr. J. Roberts (Cleckheaton) was elected chairman of the meeting. A very cordial welcome was given to the Council by the presidents of Dairycoates and Holborn Hall Churches.

The minutes of the last meeting were read, accepted and confirmed. The question, to which District Committee the Milton Church, Bradford, be allocated, was considered. This church has applied to be allocated to the Leeds District Committee. Bradford District Committee strongly objected, the Leeds representative agreeing that the proper place of the Milton Church was with the Bradford Committee. On the appeal of the necessary five delegates, the chairman ruled that it was church business, and that only delegates must vote. Finally it was decided by a delegate vote to refer the matter to the S.N.U. for their decision.

The financial report was presented by the secretary, showing an income of £86 12s. 10½d, and expenditure of 79 19s. 10d. The report was accepted.

The executive council and the N. U. councillors' reports were read and accepted. The secretary intimated that Scarborough Church had applied for the necessary application form, and intended to apply to the National Union for membership, and asked for power to endorse application when received. After consideration power was given.

The secretary reported the resignation of the President, Mr. B. Davis, and that the executive council had appointed Mr. J. Rothery (Vice-President) as President pro tem. It was agreed that the appointment be confirmed, and that Mr. Jowett (Hull) be Vice-President.

The question of the disbursement of the "Slack" Fund was raised, and after discussion it was agreed that a small sub-committee be elected to deal with the matter. The committee elected was Messrs. Oliver, Yates and Gush. A meeting of subscribers to the fund to be called by advertisement in THE TWO WORLDS.

It was further agreed that a sub-committee be elected to call together the parties concerned in the Sheffield area in relation to certain matters arising out of the late president's (Mr. B. Davis) resignation. Messrs. Jowett, Yates and Gush were elected.

It was reported that one of the auditors, Mr. Houldsworth, was still seriously ill and unable to fulfil his duties. Mr. Thistlethwaite, of Keighley, was elected in his stead.

Remission was granted to the Bradford District Committee to alter their December conference from the third Sunday to the second Sunday, and also to the Halifax District Committee to abstain from holding a conference in December.

In the afternoon and evening propaganda meetings were held in the City Variety Theatre. Good audiences gathered, and the lectures given by Mr. R. H. Yates, D.N.U., and Mr. W. G. Gush, G.N.U., on "Modern Spiritualism, its Proofs and Teachings," were heard with attention and sympathy.

The catering arrangements were well managed, and the entertaining of delegates deserve our best thanks to those who took so much trouble for their comfort. This conference will stand out in our memories for the fraternal settlement of many delicate matters of business. May this spirit of good fellowship grow and strengthen.

## The S.N.U. Fund of Benevolence.

SIR,—I am indeed pleased with the generous response so far. Societies who have not yet sent their collection, or who have not taken one, please do so quickly. Times are bad equally for the old folks, and coal and rents are higher than last year. Let us, dear friends, rise to the occasion. It is more blessed to give than to receive. Thank you all. M. A. STAIR, Hon. Sec.  
14, North-street, Keighley.

### INCOME FOR OCTOBER.

FRIENDS.—Miss Elliott (Hanson G. Hey postcards), 5s.; Mr. Connor (Hanson G. Hey postcards), 4s. 2d.; Mrs. S. Lowe, Nottingham, £1 1s.; Mr. A. W. Orr, £1 1s.; Mr. A. Campbell Holmes, £1 1s.; Mr. J. Auld, 5s.; Mr. J. Osman, 10s.; Mrs. Lomas (postcards), Keighley, 9s. 2d.; Mrs. W. Naylor, 5s.; Mr. S. Bartlett, 5s.; Mrs. Lomas (Hanson G. Hey postcards), 4s. 2d.; Harry Saulé Circle, 10s.; Harry Marsden, 2s. 6d.; Mr. and Mrs. Barker, Retford, 10s.; Mr. J. P. Bowerman, £1 1s.; J.W.O., Brighton, £10; "Alma," 5s.; J. E. Ball, Sowerby Bridge, 7s. 6d.; "Sambo" Box, London, £1 10s.; Mrs. Walker, Buxton, 2s. 6d.; Mr. and Mrs. Ernest Oaten, £1 1s.; Mr. J. Oates, 5s.; Mr. and Mrs. F. Bessant, £1 1s.; Mrs. Lonsdale, 5s.; Mr. and Mrs. Berry, 15s.; Miss M. McCullam, 10s.; Mr. Givens, 2s.

SOCIETIES AND LYCEUMS.—South Shields, Fowler-st. Lyceum, 4s.; Dalton-in-Furness Society, £1 1s.; Jarrow Church, Northern Counties, £5; Coventry, Foleshill Society, £3; Radcliffe Progressive, 11s.; Accrington, Argyle-st., £1; Ferndale, South Wales, £1; Pontypridd, River-st., £1 1s. 6d.; Leeds Psycho Society, £3; Runcorn Lyceum, 9s.; Exeter First Society, £2 3s. 3d.; London, Ealing Society, £2 5s.; Grantham Society, 10s.; Sowerby Bridge Circle, £1; Salford Central Church, £1 13s.; Preston Lancaster-road Society and Lyceum, £2 8s.; Darlaston Society, £1; London Spiritual Mission, £11 19s. 6d.; Hounslow Society, £1; Rawtenstall Society, £2; Dearnley Society, 5s.; Sheffield, Heale, Gifford-rd. Lyceum, 10s.; Slaithwaite Church, 17s.; Newlands Avenue, Shildon, £1; Scottish Mediums' Union Society, £2 14s.; South London Mission and Lyceum, £3 16s.; London, Camberwell Spiritualist Church, £4 7s.; Heywood Church, £1 12s. 6d.; Tredegar Church, 11s.; Wombwell Society, 13s.; Portsmouth Temple and Lyceum, £8 7s. 6d.; Walthamstow Society, £1; Daisy Hill Society, 10s.; Manchester, Longsight Church, £1 1s.; Middlesbrough Society, £1 18s. 10d.; Rochdale, Regent Hall Society, £1; Barrow, Psycho (quarterly sub.), £1 1s. 3d.; Swansea Society, £1 1s.; Whitley Bay Society, £2 10s.; Glossop Society, 11s.; West Stanley Society, 10s.; Plymouth, Morley-st., £2; Caerau Society, South Wales, 6s.; Bristol, Universal Church, 14s.; Ulverston Society, £1 16s.; Fleetwood, Kemp-st., 5s.; Hetton-le-Hole Society, 7s. 6d.; Parkgate Church, 12s.; Cardiff First Society, £1 15s.; London, Manor Park Church, £3 8s. 3d.; Laisterdyke Church and Lyceum, £1 2s.; Leicester, Silver-st. Society, £2 10s.; Hirst, Spiritual Evidence Society, £1; Walsall Church, re-union, £2 8s. 11d.; South Shields, Rippon Hall, £1 13s. 4d.; Birmingham, Bristol-st., £3 3s.; Lincoln Society and Lyceum, 14s. 6d.; Coventry Church, £2 1s. 7d.; Newcastle-on-Tyne, Heaton and Byker Society and Lyceum, £2 10s.; Bradford, Otley-road Society, £1; Thornaby-on-Tees Society, 10s.; Annfield Plain Society, 11s.; Todmorden, Central, 13s.; Sheffield, Attercliffe Church, £4; Batley Carr Society, £2.

SELECTED especially, thoughts for Lyceums by Claude Piers, R.E., Los Angeles. "Love is kind, thinketh no evil, rejoiceth not in iniquity, hopeth all things, never faileth" (1st Cor. xiii. 4-8). "First, to hear as little as possible of whatever is to the prejudice of others. Secondly, to believe nothing of the kind till I am absolutely forced to it. Thirdly, never to drink in the spirit of one who circulates an ill report. Fourthly, always to moderate, as far as I can, the unkindness expressed towards others. Fifthly, always to believe that if the other side were heard a very different account would be given of the matter."

FOUNDED NOVEMBER 18th, 1887.

# THE TWO WORLDS

THE PEOPLE'S, POPULAR SPIRITUAL PAPER  
PRICE TWOPENCE. POSTAGE ONE PENNY.

ISSUED EVERY WEEK BY  
THE TWO WORLDS PUBLISHING COMPANY LIMITED  
AT ITS REGISTERED OFFICE,  
18, CORPORATION STREET, MANCHESTER.  
WHERE ALL BUSINESS COMMUNICATIONS SHOULD BE ADDRESSED.

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD.  
One year, 12s.; Six Months, 6s. 6d.; Three Months, 3s. 9d., post free

Editor and Secretary ERNEST W. OATEN.  
To whom all communications should be addressed.  
Cheques and Drafts should be crossed "Ernest W. Oaten & Co.," and made payable to The Two Worlds Publishing Company Limited.  
Bankers: The Union Bank of Manchester Limited (Corn Exchange Branch).

"THE TWO WORLDS" CAN BE OBTAINED OF ALL NEWSAGENTS

The Editor will not undertake to be responsible for any rejected MS., nor to return any Contribution unaccompanied by a stamped and directed envelope.

FRIDAY, NOVEMBER 25th, 1921.

## What the Bishop Knows—and What He Does Not Know!

IN view of the rebuke administered to the Rev. Vale Owen by his Bishop (Dr. Chavasse), it is interesting to learn the views he actually holds—or at least those he preaches. Preaching recently at St. Leonard's Church, Bootle, from the text, "He is not a God of the dead, but of the living, for all live unto Him," he asserted, "There are three things death cannot do: it cannot destroy life, or personality, or love. Our Lord's own life and death gave proof of this!" We agree with the statements thus made concerning life and love, but we cannot see the logic of the statement on personality, from the Bishop's standpoint. Dr. Chavasse has expressed his belief in the Trinity, in which belief is implied co-equality between Christ and Deity, and the Bishop would be the first to accuse us of blasphemy if we claimed equality of man with God.

The Dean of Carlisle recently expressed the opinion that the difference between Christ and us is one of degree rather than one of kind. If this be so, then the fact of His resurrection and of the test he gave Thomas is an implication of man's survival of death, and the continuity of life beyond the tomb for each of us is a perfectly logical deduction. To Spiritualists the matter becomes conclusive when other men, our own friends in particular, have vouchsafed us the same evidence of their survival. When it can be shown (and it has been shown times without number) that a representative number of the human race give proof of their continued existence, the implication of the survival of the whole race becomes overwhelming.

If, however, Bishop Chavasse holds that Jesus was unique, that he embodied the fullness of Deity (Divinity is quite another matter), then it does NOT logically follow that because God is superior to death, therefore man will be also. The difference in nature makes all the difference. In order to show that we shall share the immortality of Christ, it is essential to establish the existence in both of a common nature. This, too, not of a temporary and borrowed type, but inherent.

The humour, however, of the Bishop's sermon centres round the statements, "Death cannot destroy the personality of your dear ones and mine" and "They are still as they were, only they are without fault." "Their personality is not changed, but perfected." We fear the Bishop has become confused. Personality is surely the mask in which we appear, from the latin word "persona," primarily a mask used by actors (Annandale), and therefore relates to us as we appear to others. Our personality is that manifestation of ourselves which reveals us to our fellows. If this personality becomes perfect at death, if all our faults fall from us, then it is a violation of language to claim either that we shall be the same, or that we shall be recognisable. Bishop Chavasse appears to hold the

opinion that death works a revolutionary change in us. Those who passed away in the great war, to whom the Bishop was chiefly alluding, were of all grades, not only socially but morally, mentally and spiritually. He claims that these are with Christ in the presence of God, the spirits of religious men and women made perfect. He evidently ignores here the irreligious, though they made just as great a sacrifice and for the same great purpose. We would like to know in what way these will be changed. We suppose that if the "religious" become instantly glorified into perfect beings, the irreligious change into such a state that it isn't polite to mention them from the pulpit. How much more reasonable is the modern revelation that death of itself does NOT change personality? Character is built slowly, and as the result of experience. The perfect human character must be such that the imperfect cannot realise or recognise it at its true value. Between the best of men and deific perfection there must be a breadth which even the mind of a bishop cannot range. We agree with the bishop then that life and love survive death, but what a horrible thought it must be that love cannot approach and expend itself upon its object. If those who love us can neither approach us nor wrap us in their embrace, they must be suffering all the pangs of frustrated desire, and this hardly seems like heaven to us.

Broadly, then, the difference between the position of Rev. G. Vale Owen and his Bishop is that the former believes that immediately after death the surviving personality continues its growth and education from the point which it had reached at death, whilst the latter believes that we shall all be "changed in an instant in the twinkling of an eye," not at the last trump, but at the moment of death. Each can justify his position scripturally; for the Bible is the reflection of the opinions of many people and many times.

When experts differ, who shall decide? This is where the experience of the Spiritualist is invaluable. When all the speculations of Dr. Chavasse have been exhausted there is one class of person who knows what the life beyond contains—that's the man who lives there. The fact is that those who have survived death have told us in no uncertain voice that death of itself works no change in character and personality. Whether the spirit message is received in Iceland or the tropics, amongst University professors or in the cottage of the labourer, in the homes of the cultured or the illiterate, in the church vestry or at the fireside, the unanimous and persistent testimony of the newly arisen is ever to the same effect: "I am I; just as you knew me, I am. With all the glory of my virtues and the frailty of my weaknesses, I am myself. And by effort and struggle I shall rise higher as experience grows." Let bishops guess and students wrangle, there is no uncertainty in the message of "the man who knows."

On this fact we rest, and we look forward to the future with joy and hope, for it will give us opportunity for higher attainment than earth knows, and that attainment gives most joy which is the result of struggle and effort. What a pity it is that professed leaders in the spiritual domain are so ignorant of the elementary facts of spiritual life. Thank God that generation is passing, and the younger men are not afraid to admit their ignorance and join in the search for the knowledge which soon will flood the world with a larger light and fuller joy. How true the words "Seek and ye shall find," for seeking is the true preparation for the right understanding of that which shall be found!

THE "still small voice" within hath ever been,  
The motive power divine of deeds expressed;  
The strongest forces those that work unseen  
Within the forms by them made manifest.

CHITRA.

MEN must use their own minds now, and must make use of the knowledge they have of Nature's laws, if they expect to go on in their evolution. It is progress, or fall and return into space, to remain until another period of evolution shall commence, when souls shall again attempt to perpetuate their individuality. Ultimately man's destiny is to evolve to something higher than manhood—he is sometime to reach Godhead.—RICHARD INGALLISE.



## CURRENT TOPICS.

**Rev. Chas. Rouse Again**

THIS gentleman has been visiting Charlton King's, near Cheltenham, warning the villagers against the evils of Spiritualism. He certainly gives folk the impression that he knows the subject, and we thank him for his testimony to our strength. That such testimony is exaggerated is but to be expected. Mr. Rouse told his audience that "in London there were 35 to 40 Temples, with morning and evening services, and Sunday Schools in the afternoon. One priest told him that the Spiritualists in his town were emptying the Sunday schools, since they were richly endowed, and could afford to bribe the children." We hope our London friends will not get swelled-headed at their 40 meeting places being designated Temples, and we are glad to know that some Spiritualist Temples are "richly endowed." We have yet to learn of the first Spiritualist Society with an endowment of the handsome proportions of £20 per annum.

**The Long-Bow Wild Exaggerations.**

GLASGOW, we learn, has an average congregation of about 2,000 at their principal meeting place, which is about 100 per cent. exaggeration. "He was told that in the Isle of Man Spiritualism was penetrating to the remotest villages." Oh, dear us! and we haven't a Society there. It's the old story of exaggerating facts in order to make a case. It is pathetic, however, that a clergyman who stands for moral rectitude should make statements of this type without the slightest attempt to verify the facts. These are exaggerations in our favour, but they are nonetheless untrue.

**More Serious Matters!**

THERE were other statements such as "Mediums have admitted that many of the spirits were blasphemous, obscene, atheistic and satanic." Will Mr. Rouse please quote what mediums? Parsons have said so—opponents have said so. Mr. Rouse may think so, but he has no right to make statements of this type unless he gives us particulars. He then told a story of "a pure girl whose mind was debauched by obscene communications and filthy drawings by planchette, and who, as a consequence, became a moral wreck and had gone from home." Now, taking the newspaper report as a correct report, we do not hesitate to stigmatise this tale as a WICKED LIE. Will Mr. Rouse give us the name and address of this girl? Of course he won't. Mr. Rouse may be a clergyman, but we would remind him of a certain Commandment, "Thou shalt not bear false witness against thy neighbour."

**Twisting the Scriptures.**

MR. ROUSE is very severe on Rev. Chas. Tweedale, and alluded to this gentleman "twisting the Scriptures." Apparently a clergyman is at liberty to twist the truth, but not the Scriptures, and our critic adds anent Rev. Tweedale, "God help the Church when she permits priests who preach such abominable heresies to retain their livings, etc." Rouse is evidently on the heresy hunt, beloved of fanatical religionists in all ages. How dare a Churchman have any opinion of his own! Funny, isn't it?

**Enthusiasm at Congleton.**

As the aftermath of Sir Arthur's visit Congleton (Staffs.) is the scene of tremendous interest in the subject. Several leading denominationalists are keeping the weekly paper well filled with letters of criticism and denunciation, and a blind minister has been holding a counter meeting. All's well in Congleton. The new Society is lacking in experienced Spiritualists, but the young stalwarts are putting up a fine fight, and meanwhile large meetings are being held.

## Testimonial to Sir A. Conan Doyle.

THE Spiritualists of New Zealand have forwarded to Sir A. Conan Doyle a charming testimonial of appreciation of his visit earlier in the year, of which the following is the text:—

TO SIR A. CONAN DOYLE, M.D., L.L.D.

DEAR SIR AND BROTHER,—At the fourteenth Annual Convention of delegates of the National Association of Spiritualist Churches of New Zealand, held at Auckland at Easter, 1921, a motion was carried unanimously to place on record our warm appreciation of your visit to New Zealand, and of the great work accomplished by you during your short tour. The subject of Spiritualism has never in this Dominion been so lucidly and powerfully set forth to listening thousands, and no lecturer at any time has drawn such large audiences.

It was a great undertaking to visit Australia and New Zealand, and lecture single-handed on a subject so misunderstood and misrepresented, but your indomitable courage and devotion to the Cause carried you through the campaign with pronounced success. You have given substantial strength to the Movement, removed the scales of prejudice from numberless eyes, and given real comfort to many anxious souls. You have thus stamped your name indelibly upon the Spiritualist movement in New Zealand, and we are full of admiration and love for you for your noble work.

We would add a word of praise for Lady Doyle. Though she did not visit our shores, we know that in other places she has stood by your side on various platforms, and we recognise her true womanly courage in so doing.

May you both be long spared to proclaim the great truth that there is no death and there are no dead.

Signed on behalf of the National Association of Spiritualist Churches of New Zealand,

W. C. NATION, President.  
(Vacant) Vice-President.  
CHAS. OSMOND, Treasurer.  
A. H. MILES, Secretary.

Auckland, New Zealand, March 27th, 1921.

Sir Arthur has a keen appreciation of these tributes to his service, and will value this token very highly.

MAN is the true temple of God, in whom He may dwell. All temples built by man are for man, and are foreign to the cause of God.

THE birth, the life, and death of Christ is purely symbolical of the death of the material and birth of the spirit in man.

LISTEN to the salutation of the dawn. Look to this day; for it is life, the very life of life. In its brief course lie all the verities and realities of our existence—the bliss of growth, the glory of action, the splendour of beauty. For yesterday is already a dream and to-morrow is only a vision; but to-day well-lived makes every yesterday a dream of happiness and every to-morrow a vision of hope. Look well, therefore, to this day. Such is the Salutation of the Dawn.—SANSKRIT.

A SPEAKER from spiritdom to a brother on earth, and bringing a message from another in spirit to another than yourself on earth—to wit, your brother-in-law to your sister. The present moment is calculated to distress, but it is urged that faith remain unshaken. All will be well, and that in a comparatively short time. Events are shaping towards a satisfactory final. We can see further than you; our vision is not unlimited, but the projections of to-day's happenings into the morrow are quite recognisable. So is the future foretold. Current events cast their shadows before, if one may so express it. This is infallible. Details may be as we see not, but the general issue is approximately certain. We say this so that we may not be suspected of offering groundless hope. We discern success. What is to be may not be built of the precise pieces we anticipate, but it will be built of a very surety. Therefore, convey our promise of a speedy and successful issue—from the Beyond, through A. H. WATERS.

No just person need fear the acts of an unjust person.

Those who love manifested nature are on the path to a spiritual life, while those who revel in amusements are, for the time, beyond reach.

## CORRESPONDENCE.

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

## "THE BIBLE AND SPIRITUALISM."

SIR,—I have been interested in the letters appearing under the above heading. It seems to me, however, that while one learns something of the idea entertained by the disputants, the enquirer after truth is not helped much in his quest by their perusal. One claims too much in his defence of the Bible, while the other accepts too little. Mr. May, on his side, makes an altogether too sweeping statement when he says there is nothing in the Bible contrary to nature. I have read many ingenious attempts to reconcile some Biblical statements with modern scientific discoveries, but they prove nothing beyond an over-zealous desire on the part of men to qualify the statements, believing that by so doing they render the Bible more acceptable to others. According to Genesis i. 15 and 19, our luminaries were not made till the fourth day. Yet there was light on the first day, and the vegetable kingdom was in full swing on the third day.

Now, light and the development of vegetable life are dependant on the sun for their erection and their continued subsistence. So that here we have an inversion of the laws of nature. There are many other statements not in accordance with natural law. Noah sacrificed one of each of the pair of animals when they came out of the Ark. How about their pro-creation?

Mr. Evans, on his side, rushes to the other extreme, and while boldly admitting its literary quality, which is never in dispute, accepts apparently nothing, but instead of going to the Bible for authority, recommends us to go to truth. But who will give us truth? What is it? Where shall we find it? The supposed truth of one age becomes the confessed fallacy of a later age, and as we grow in knowledge we smile at the credulity of our callous youth. The fact is that truth is not constant, but varies with the point of view, and humanly speaking, the greatest of discovered truth can only be regarded as being a partial truth in comparison with the absolute, which cannot be discovered, but is continually being revealed. Swedenborg says, "All that proceeds from wisdom is called truth." "All truth belongs to spiritual light." Now, if there is one thing more true than another, it is that the Bible reveals that spiritual light. It hands down to us from untold generations an age-long history of the revelation of spiritual light. There have been many viewpoints in as many generations.

Spiritualism has brought another viewpoint, and by its revelation has proved and demonstrated the truth of many of the extraordinary psychical occurrences recorded in the Bible, bringing them within the circle of our mental grasp and making their intellectual acceptance possible.

The trouble about all these discussions lies in the inability of the mind of man to distinguish between the divine and the human side of the Bible. It is evident that revealed divine truth must need a human vehicle to contain and carry it, and from the very earliest ages of the world it has been embedded in the sacred stages of human history. Without being thus enshrined, it could not possibly have been handed down to us, and would have been rejected long ages ago had not Divine Wisdom ordained that divine revelation be borne in the bosom of human history. Spiritualism itself is being propagated on precisely similar lines.

While Spiritualism has done very much to prove the truth of psychical occurrences in the Bible, research in historical, scientific and archeological fields have all helped to confirm much thereon written. Still, it is generally admitted that there are a number of exaggerated narratives and incredible occurrences savouring of the mythological.

Speaking as a Spiritualist, I believe the Bible contains the word of God rather than it is the word of God, and that it contains within itself a revelation of God to the people of the world. Because I believe and accept the revelation as divine, I am not bound to accept literally the story of Creation, or of Jonah and the whale, or of Balaam and his ass. When I read Esop's fables or any other allegory,

am I bound to accept the fantastic story as true by which the author illustrates and sends out his conclusions?

Divine revelation is not dependant on historical or scientific accuracy. That is our affair. The truth or otherwise of the human element in the Bible is merely the manner in which divine revelation has been dealt with after receiving it. So that the claims of the Book must be judged apart from its historical accuracy. Even if it were historically accurate, that in itself would be no proof of its divine origin. Many historical records are true, but could not be classed as divine. It is most certain that the Scriptures were not given to teach us history or science. These lie within the scope of our experience and investigation, and to have these taught us by revelation (instead of having to probe into nature to find its laws) would have a debilitating effect on human mentality, if not resulting in absolute mental decay. Everything points to the Scriptures as a revelation of God to humanity. Without such, man could never have known that he is immortal, and so it comes about that the revelation of God to the people of earth has been handed down along the line of untold generations, and gradually there has been woven round it the historical exaggerations and mythological tales of succeeding nations.

W. A. DITCHBURN.

## "SPIRITUALISM: ITS RELATIONS TO SOCIALISM."

SIR,—Far from having no pity for the underpaid worker, as Mr. David Reid insinuates, I am earnestly wishful that all poverty shall be abolished, that everyone shall have everything he wants that is good for him and for the community. But economic science has not yet proved that there would be "abundance," as Mr. Reid says, if the means of production were collectively owned. Men who now run businesses and give practically all their waking life to them would work less hard if they were robbed of their business and put on a wage or the equivalent in Co-op. ration cards. Could we then compete with foreign rivals with our best business brains acting ca' canny? I make no statement either way, I merely ask the question. I do make and repeat the statement that it is not proved that the poorer classes would be better off under collective ownership. In Russia they are worse off than ever before, and though this may be due partly to other causes, it is enough to give us pause.

I am sorry to see that Mr. Geo. T. Foster maintains that men who work hard to increase the profits of their businesses are not socially useful, but are analogous to men who live by betting. This is much too sweeping. A man may increase his profits by turning out a better article or by finding fresh markets. He will pay good wages in order to keep good workers, and workers and consumers will be benefited. He is a socially useful person.

And I repeat that Capital (that red rag to the Socialist bull) and Labour are less sharply distinct than is generally realised. Mr. Reid and Mr. Foster are capitalists if they have a penny in the bank.

J. ARTHUR HILL.

## "STRANGE CHRISTIAN BELIEFS."

SIR,—May I express my thanks to Miss (or Mrs.) Schwartz for her contribution appearing in your issue of Nov. 4th. I suggest that the opinion of Bible scholars is not a matter of importance. What is wanted is their facts, and we can form our own opinions. Miss Schwartz has, it appears, furnished us with facts (freely translated, which must not be overlooked), and it is for us to come to our own conclusions. There are undoubted analogies between the Kadish, as given, and the Lord's Prayer, and it is conceivable that the former has influenced the composition of the latter both in form and substance. In that case, however, it by no means follows that the one is a plagiarism of the other. For instance, a truth is enunciated, shall we say, in the Kadish. Jesus Christ, it may be on personal evidence, recognises it as a truth and embodies it in a prayer.

W. GREGORY.

All efforts to do good, even in ignorance, result in good. Good will come, even from the teachings of the even those who have not experienced what they teach.

**SPECIAL REPORTS.**

If words are inserted free. Above that number a fee of 2d. per line is made. Send stamps with report.

**MOUNTAIN ASH, GLAM.**

On Monday, Nov. 7th, a grand social and tea was held under the auspices of the above church, the whole proceeds being devoted to the Lyceum funds. A large number took of tea, after which a splendid programme of songs and recitations and musical selections were rendered. A very enjoyable evening was spent. Mrs. Alexander gave readings and handed the whole proceeds over to the Lyceum funds. The officers and members of the above wish to thank all who so kindly rendered their services

**LONDON: LITTLE ILFORD.**

A MEMORIAL service was held in the church on Armistice Day, the service being conducted by Mrs. Jamrach. The admirable address brought much comfort to distressed friends present, who left the church knowing a feeling that their so-called dead were still living and able to come to them. The clairvoyance which followed was excellent, emphasising the fact of the continued existence. The collection was in aid of St. Dunstan's home.

**HASTINGS AND ST. LEONARD'S.**

On Saturday and Sunday, Nov. 5th and 6th, Mrs. Clempton, of London, occupied the platform, giving extremely interesting addresses and clairvoyance to large congregations. At the close of Saturday evening service the 1st annual meeting of the Society was held. Mr. William Moon was again unanimously elected to the presidential chair, but the main composition of the committee has undergone a change. It is intended to greatly extend the existing activities by introducing a social side. Preparations are also being rapidly pushed forward for holding classes for study and development at the New Psychic Centre.

**HANLEY.**

Mr. LIONEL GILLING, of Manchester, took the services this week-end, and on Sunday evening, Nov. 6th, gave a very inspiring address on "Prayer." The most interesting feature of the evening, however, was the naming of the infant daughter of Mr. and Mrs. Edward Brock, jun. (late assist. con. of Lyceum), when four generations of the Brock family, all workers for Spiritualism, were present. The great-grandmother carried the baby to the platform, and Mr. Gilling most impressively dedicated her to the service of God, giving her the earthly names Evelyn Annie and the spirit name of "Lily of the Valley," and also presented her with the Lyceum badge as a souvenir. He hoped that her early training would be in the Lyceum. All Mr. Gilling's spirit descriptions were recognised.

**BARRY: CADOXTON.**

DURING the last four months series of meetings have been held in Cadoxton with the view to forming a Spiritualist Church. The efforts made have proved very successful, a Society being formed and over thirty members enrolled. On Thursday evening, Nov. 3rd, this Society held a special propaganda meeting in the Dunraven Hall, Mr. Arthur Clayton, the young blind seer of Nottingham, being the medium.

The hall was taxed to its utmost capacity, and a keen spirit of enthusiasm prevailed. One young friend gave an excellent discourse on "Man is a spirit," followed by clairvoyance which was of a most convincing character. Fifteen descriptions were given, and thirteen were recognised, full names and other details being given in most cases. We are greatly indebted to this young worker for the service rendered to our Cause in South Wales. It is hoped to start a Lyceum shortly.

**MEETINGS HELD ON SUNDAY, NOVEMBER 20th, 1921.**

**ABERCYNON.** — Mr. W. Thomas, of New Tredegar, gave an address on "The spiritual body." His daughter, Miss Thomas, twelve years of age, gave clairvoyance.

**BARROW-IN-FURNESS, Dalkeith-st.** — Mrs. Ellen Green gave trance addresses and clairvoyance. Mr. Fowler presided.

**BIRMINGHAM, Small Heath.** — Mr. A. J. Walker gave an address on "Is there a beyond?" Clairvoyance was also given. Mrs. A. Sharpe gave the solo entitled "The Gate of Mercy."

**BRISTOL, United.** — Mr. W. Taylor, vice-president, was the speaker. Mr. Pritchard presided.

**Universal:** Mr. Northam gave an address followed by clairvoyance. Mr. Taylor presided. Good attendance.

**Clifton:** Mr. Atkinson gave the address and Mrs. Denne gave clairvoyance.

**CARDIFF, Queen-st.** — Mr. J. Woodland, President, gave powerful addresses.

**CWM.** — Mr. Marshall, of New Tredegar, gave an address and clairvoyance. Hall full.

**EASINGTON LANE.** — Mr. Ashworth, of Horden, gave an address on "If a man die, shall he live again?" Mr. Jones and Mr. Ashworth gave clairvoyance. Mr. Jones presided.

**EXETER, Market Hall.** — Miss M. Mills, of Bristol, discoursed in the afternoon and evening. She also gave clairvoyance.

**HIRST.** — Mr. Horton, of Heaton, gave an address on "Are we worthy?"

**LIVERPOOL, Daulby Hall.** — Mr. Fleet, of Liverpool, occupied the platform at the evening service. He spoke from "The interior states of man." Mr. E. A. Keeling presided.

**LONDON.** — Brixton: Mr. Nuthall and Mr. Payn gave addresses.

**E.L.S.A.:** Mrs. Maunders gave an address on "What is man that Thou shouldst mind him?" and followed with clairvoyance.

**Lewisham:** Morning, Mr. Cowlam. Evening, Mr. W. Coleman gave an address on "Why we are Spiritualists."

**Little Ilford:** Mr. Percy Smyth gave an address on "Spiritualism as a religion."

**London Spiritual Mission:** Morning, Mr. William Ford spoke on "Selflessness." Evening, Mrs. Chamley gave an address on "The aspect of nature and the aspect of man."

**Manor Park:** Morning, Mr. Mead conducted the healing service. Afternoon, the Lyceum held their usual session. Evening, Mr. G. Prior gave an address on "Nature and religion," and the choir rendered the anthem, "Crossing the Bar."

**Richmond and Kew:** Mr. Humphries delivered an address on "Through the thin veil." Miss Well-below gave clairvoyance.

**S.L.S.M.:** Morning, circle conducted by Mrs. Still. Evening, Mr. G. Taylor Gwynn gave an address on "The larger hope," afterwards answering questions.

**LOUGHBOROUGH** — Mrs. Wright, of Leicester, conducted the services.

**NEWPORT, MON.** — Harchy-st. Address on "Individuality" by Mrs. Jessie Barnstaple. Also clairvoyance.

**NEW TREDEGAR.** — Miss Rogers, of Newport, gave a trance address on "Who are the ministering angels?" Clairvoyance was also given.

**PETERBOROUGH.** — Addresses and clairvoyance by Miss Butcher, of Northampton. Mr. Bull presided.

**PLYMOUTH, Stonehouse.** — A dedication service to the heroes of our church who fell in the war, and a Roll of Honour, was read by the chairman, Mr. Loomie. Mrs. Joachim Dennis gave the dedication. A bugler sounded "The Last Post." Trance address by Mr. Webb. Miss Dennis sang "The Rosary." Anthems by the choir.

**PORTSMOUTH, Temple.** — First visit of Mrs. Laura Lewis, late of the Psychic College, London, gave addresses and clairvoyance.

**TREDEGAR.** — Mrs. Miles Ord, of Bristol, gave addresses and clairvoyance. Mr. A. Brown presided.

**YORK, Spen-lane.** — Mr. Jas. Lawrence gave addresses and clairvoyance.

**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, NOV. 27TH, at 2-30, LYCEUM. At 6-30 and 8-15, Mr. R. DAVIES.  
MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.  
TUESDAY, at 8-15, Public Developing Circle, Mrs. FORREST.  
THURSDAY, at 3 and 8-15, Mrs. HOLDEN

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

SUNDAY, at 6-30.  
NOV. 27.—MR. A. J. STUART.  
DEC. 4.—Circle for Members Only.  
" 11.—MR. R. C. GRANT.  
" 15.—Circle for Members Only

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

SUNDAY, NOV. 27TH, at 10-30, LYCEUM. At 3, OPEN CIRCLE.  
At 6-30 and 8-10, Miss WALLWORK.  
MONDAY, at 8, Mrs. APPELBY.  
WEDNESDAY, at 3 and 8, Miss SMITH.

**Collyhurst Spiritual Church, COLLYHURST STREET.**

SUNDAY, NOV. 27TH, at 10-30, LYCEUM. At 3, 6-30 and 8, MR. J. MASSEY.  
MONDAY, at 3 and 8, Mrs. HOLDEN.  
WEDNESDAY, at 8, Mrs. FARRER.  
SATURDAY, DEC. 3RD, LYCEUM SOCIAL.  
SUNDAY, DEC. 4TH, Miss WALLWORK.

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

SUNDAY, NOV. 27TH, at 6-45 and 8-15, MR. J. O. WRIGLEY.  
TUESDAY, at 8-15, Mr. J. A. BOOTH.  
THURSDAY, at 8-15, Mrs. REESE.  
Open Circle on SATURDAY, at 8.  
Doors closed at 8-15.

**Moston Spiritualist Lyceum Church, CO-OP. HALL, AMOS STREET.**

SUNDAY, NOV. 27TH, at 3 and 6-30, BRITISH MAGNETIC HEALERS ASSOCIATION.  
SUNDAY, DEC. 4TH, Mrs. INGLE.

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

SATURDAY, NOV. 26TH, at 7-30, Mrs. ELLIS.  
SUNDAY, NOV. 27TH, at 3, 6-30, 7-45, Mrs. HOLT.  
MONDAY, at 3 & 7-45, Miss WESTALL.  
TUESDAY, at 7-30, COMMITTEE MEETING.  
WEDNESDAY, at 3, Mrs. GARSIDE.  
Ladies only. At 7-45, Mrs. BOOTH.  
THURSDAY, at 8, Members Circle.

## SOCIETY ADVERTISEMENTS.

**Moss Side Progressive Lyceum, Church,**  
66, RABY STREET.

LYCEUM SERVICE EVERY SUNDAY, 2-30.  
Conductress: Miss M. M. HARRISON.  
SUNDAY, NOV. 27TH, at 3,  
LIBERTY GROUP.  
Open for Questions. Investigators  
invited.

**Middleton Spiritualist Society,**  
GILMOUR STREET.

SATURDAY, NOV. 26TH, at 7-30,  
MR. DIXON, of Oldham.  
SUNDAY, NOV. 27TH, at 10-30, LYCEUM.  
At 3, 6 and 7-45, MR. BRENNAN.  
MONDAY, at 3 and 7-30, Mrs. STAFFORD  
WEDNESDAY, 3 & 7-30, Mrs. MARCROFT  
THURSDAY, at 7-30, Mrs. M. GORDON.  
(See Advert.)

**Bristol Spiritualist Temple,**  
47, OAKFIELD RD., CLIFTON.

SUNDAY, NOV. 27TH, at 6-30,  
MISS MARY MILLS.  
"Spiritualism and the Peace Conference."  
TUESDAY, at 8, Miss MILLS.  
Exhibition of Psychic Photographs.  
SUNDAY, DEC. 5TH, Mr. SAUNDERS

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

SUNDAY, NOV. 27TH, at 11 and 6-30,  
MRS. HALESTRAP, of Tredegar.  
SUNDAY, DEC. 4TH, Mrs. MILES ORD.

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

SUNDAY, NOV. 27TH, at 11-15 and 7,  
MR. SWAINSON.  
At 3, LYCEUM.  
MONDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, Mr. HOWARD HULME.

**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, NOVEMBER 27TH,  
MR. H. W. GLADWIN, of London.  
(First time at Brighton).  
MONDAY & TUESDAY, Mrs. ORLOWSKI.  
SUNDAY, DEC. 4TH, and WEEK,  
Mrs. NEVILLE.

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

SUNDAY, NOV. 27TH, at 7,  
Mrs. MAUNDER.  
DEC. 4TH, Mrs. GRADON KENT.  
DEC. 11TH, Mr. G. R. SYMONS.

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

SUNDAY, NOV. 27TH, at 11,  
Mrs. E. M. BALL.  
At 6-30, Mr. G. T. GWINN.  
WEDNESDAYS at 7-30.

**Church of the Spirit, Croydon,**  
HAREWOOD HALL, 96, HIGH STREET.

SUNDAY, NOV. 27TH, at 11,  
MR. PERCY SCHOLEY.  
At 6-30, Mrs. JULIE SCHOLEY.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 27TH, at 11-15, CIRCLE.  
At 3, LYCEUM. At 7, Mrs. PODMORE,  
Address and Clairvoyance.  
SUNDAY, DEC. 4TH, Mr. T. W. ELLA.  
CIRCLES: Monday, at 7-30, Ladies;  
Tuesday, at 8, Members; Thursday,  
at 8-15, Public.

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

SUNDAY, NOV. 27TH, at 11, CIRCLE.  
At 3, LYCEUM.  
At 7, Mr. R. BODDINGTON.  
FRIDAY, at 8, Meeting for Enquirers.  
SUNDAY, DEC. 4TH, Mrs. M. GORDON.

**East London Spiritualist Association**  
No. 7 ROOM, EARLHAM HALL, EARLHAM GROVE, FOREST GATE (pass thro' Main Building to Second Door on Left).

SUNDAY, NOV. 27TH, a, 7t  
Mrs. SELF.  
SUNDAY, DEC. 4TH, Mrs. GEORGE.

**Hackney Society of Spiritualists,**  
240A, AMHURST ROAD.

SUNDAY, NOV. 27TH, at 7,  
Mrs. BROOKMAN.  
MONDAY, at 8, CIRCLE.

**Hounslow Spiritualist Society,**  
ADULT SCHOOL, WITTON RD.

SUNDAY, NOV. 27TH, at 6-30,  
MR. AUSTIN.  
LYCEUM at 3.  
TUESDAY, at 7-45, Mrs. LUND.

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

SUNDAY, NOV. 27TH, at 11, SERVICE.  
At 3, LYCEUM.  
At 6-30, Mrs. BEAUREPAIRE.  
MONDAY, at 7-30, Mr. HENDRY.  
WEDNESDAY, at 7-30, Mrs. KINGSTONE.

**London Central Spiritualist Society,**  
FOOD REFORM RESTAURANT,  
3, FURNIVAL STREET, HOLBORN.

FRIDAY, NOV. 25TH, at 7-30,  
OPEN CIRCLE (Silver collection).  
FRIDAY, DEC. 2ND, at 7-30,  
MR. A. ORLOWSKI.

**North Finchley,**  
ST. JOHN'S SPIRITUAL MISSION, WOODBERRY GROVE (opposite Tram Depot).

SUNDAY, NOV. 27TH, at 7,  
Mrs. M. H. WALLIS.  
WEDNESDAY, Mrs. A. F. JEFFERYS.  
SUNDAY, DEC. 4TH, Mrs. L. LEWIS.

**Manor Park Spiritualist Church,**  
CORNER OF SHREWSBURY RD. AND  
STRENE RD.

SUNDAY, NOV. 27TH, at 6-30,  
MR. and Mrs. SMITH.  
SUNDAY, DECEMBER 4TH,  
Mr. and Mrs. BROWNJOHN.

On DECEMBER 8TH, 1921, at 3,  
**Grand Bazaar and Sale of Work.**  
Gifts will be most gratefully received  
and acknowledged by Mr. S. SHARP,  
Hon. Sec., 136, Green St., Forest Gate,  
London, E.7.

Fulham: Morning circle. Evening,  
Mr. Ella gave an address.—Pros:  
Sunday next, at 7; Mr. PRIOR. Thurs-  
day, Dec. 1st, at 8, Mrs. MAUNDERS.

## SOCIETY ADVERTISEMENTS.

**Little Ilford Christian Spirit Church,**  
CHURCH ROAD, CORNER OF THE  
MANOR PARK, E.

SUNDAY, NOV. 27TH, at 6  
Mr. and Mrs. SYMONS.  
MONDAY, at 3, Mrs. CLEME  
WEDNESDAY, at 8, Mrs. CRO  
SUNDAY, DEC. 4TH, Mr. & Mrs.  
THURSDAY, DEC. 8TH, WHIST  
to be held in the Hall. Tickets 1  
Lyceum every Sunday at 3

**Plumstead National Spiritual Church,**  
INVICTA HALL, CRESCENT RD.

SUNDAY, NOV. 27TH, at 11, C  
At 3, LYCEUM.  
At 7, Mr. H. BODDINGTON  
THURSDAY, at 8, Mr. WALKER

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

SUNDAY, NOV. 27TH, at 6-30  
Mr. T. W. ELLA.

WEDNESDAY, NOV. 30TH, at 3  
LADIES' MEETING.

THURSDAY, DEC. 1ST, at 8,  
PUBLIC MEETING.

SUNDAY, DEC. 4TH, at 6-30,  
Mr. G. TAYLER GWINN.

Forward movement at 11.

**Psycho Therapeutic Society,**  
Temporary Address:  
4, MANCHESTER ST., W. 1. (BOND  
AND BAKER ST. TUBES.)

Hours: MONDAYS, TUESDAYS AND  
THURSDAYS, 6-30 to 8-30.  
Donations earnestly solicited.  
Membership invited, entitling to free  
admission to lectures. Apply Miss  
LINDE, Hon. Sec.

## BIRTHS, MARRIAGES and TRANSITIONS.

Ordinary intimations when printed under the  
heading will be inserted as follows: six lines, 1s. 6d.  
Above six lines, 2d. per line. Payment must be made  
with the intimation. Poetry not accepted.

TRANSITION.  
EACHUS. — On November 12th  
Margaret Annie Eachus, age 18 years,  
a member of the Wigan Lyceum, and  
also at one time a member of Lead  
Square and Ford Lane Lyceums.

IN MEMORIAM.  
In loving memory of our dear  
nephew, James Wyatt Chiverton.  
Passed to the higher life in France on  
November 25th, 1916. His Widow,  
Mother and Cousin Jack join us in  
everlasting love and remembrance.  
MR. and Mrs. SHARMAN, London.

## NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries  
of Societies can be intimated under this heading if stamp  
to the value of 3d. be forwarded with the intimation.

SOUTHPORT, HAWKSHEAD SPIRITUALISTS' CHURCH AND FORESTERS' HALL.—Mr. W. L. LOMAS, 10, Brompton Road, Southport.

## HERBERT TYLER

(Grandson to Mrs. Comertford, founder  
of Northampton Spiritualist Society)  
is now Open for Week-ends, Mid-week  
also Missions for 1922.

He asks that Secretaries will kindly  
forward Vacant Dates, etc., as early  
as possible to enable him to arrange  
Plan, to

41, Grove Rd., Northampton.

# A Limelight Lecture on "Materialisation,"

BY  
**Mr. HORACE LEAF**

IN  
**Mortimer Halls, Mortimer Street, Regent Street, London, W. 1,**

ON  
**Wednesday, Nov. 30th, 1921.**

CHAIRMAN **LESLIE CURNOW, Esq.**  
DOORS OPEN AT 7. COMMENCE AT 7-30.

Many Slides will be shown of Photographs of Materialised Forms, taken by eminent Scientists under test conditions, including several by the late SIR WILLIAM CROOKES, O.M., F.R.S., of the Spirit "Katie King." In some of these the famous scientist is seen standing arm-in-arm with the materialised form.

Described by Sir Arthur Conan Doyle as "The most Wonderful Photographs in the World."

TICKETS 2/4; RESERVED, 3/6.

TICKETS from SECRETARY, 41, Westbourne Gardens, Bayswater, London, W. 2, or L.S.A., 6, Queen Square, Southampton Row, W. 1, and on admission.

## British Magnetic Healers' Association

The above Association will hold a  
**HOSPITAL SUNDAY**  
at the  
MORTIMER SPIRITUALIST CHURCH,  
MORTIMER ST., on NOVEMBER 27TH.  
Meetings at 3 and 6-30.  
MR. VERNON and MRS. SHAKESHAFT  
will conduct the Services.  
We need your support. Come!

The above Association will hold a  
**PROPAGANDA MEETING**  
at the SALFORD SPIRITUALIST CHURCH,  
WEST HIGH ST., SATURDAY, NOV. 26TH.  
Meeting at 7. Demonstrations of  
Healing commence at 7-30.  
All are cordially invited. No charge  
made for treatment. Collection.  
The usual meetings at MANOR ST.  
(See Advert.)

## S. O. S. SAVE OUR SOCIETY.

THE ALTRINCHAM SPIRITUALIST  
CHURCH has been working in  
Altrincham and District for 16 years,  
during which time it has done its  
utmost to spread the glorious light and  
knowledge of Spiritualism into the  
lives of its people. After many struggles  
to maintain its existence it is now faced  
with the possibility of closing down  
for want of a home in which to conduct  
its work and worship. Can you help  
us? We want to purchase an army  
hut before December next to establish  
a home of our own. Every little makes  
a difference. Send P.O. to T. H. YATES,  
Oak Cottage, Wellfield-lane,  
Timperley, Altrincham. It's worth it.

### ACKNOWLEDGED.

Well Wisher, Seaforth, Bootle, £1;  
Batterssea, £1; Widow, Pendleton, 2s.  
Total, £2 2s.

### CAN YOU HELP US?

THE HAUNTED HOUSE, HASTINGS,  
a few yards from the Ancient Castle.  
Largest Spiritualist Holiday Home in  
the country. Will friends who intend  
joining the Christmas and New Year  
Parties, please send in names as early  
as possible, as only a limited number of  
guests can be received. Generous  
table and seasonable fare. Terms 7/6  
per day (inclusive). A special Social  
and Spiritual Endeavour will be made.  
Mr. and Mrs. CURTIS (late of  
Nottingham).

**Palmyristy Simply Explained.** With  
numerous Diagrams. By James Ward.  
Price 10/6d.

## Miscellaneous Advertisements. (NOT DISPLAYED).

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

A DRAWING-ROOM SERVICE is held  
at 15, Sandmere-road, Clapham, S.W.,  
near Clapham-road Tube Station. Mrs.  
CLARA IRWIN, the well-known Medium,  
will give clairvoyance every Sunday,  
at 7, for investigators. Developing  
Class started.

### SPEAKERS OPEN DATES, Etc.

GREAT YARMOUTH SPIRITUALIST  
SOCIETY have open dates for 1921 and  
1922 for Demonstrators and Speakers.  
Write, stating full terms, to SECRETARY  
73, Regent-road, Great Yarmouth.

MR. J. M. STUART-YOUNG (contri-  
butor to the "Occult Review," "West-  
minster Gazette," "Chambers," etc.)  
who has, during twenty years' resi-  
dence in the Tropics, studied Negro  
Psychology at first-hand, will be in  
Britain throughout the greater part  
of next year. He is now booking dates  
for two Sunday lectures on various  
aspects of occultism, from February  
to October, 1922. Week-day evening  
lectures not objected to, but must be  
taken singly. Terms: One guinea,  
inclusive. That is, of course, provided  
the railway-fares do not exceed that  
figure, and lead to a monetary loss.  
Residence will be near Manchester, and  
distance is no object, within the limits  
of the aforesaid guinea. Send along  
now your vacant dates to Box 387,  
LAGOS, NIGERIA (postage under British  
rates) for a selection and confirmation.

MR. WALTER WM. MOSS, Scientist,  
Lecturer and Clairvoyant, has still a  
number of open dates for 1922. Propa-  
ganda work a speciality. Terms  
moderate. — 133, Wellington-street,  
Winson Green, Birmingham.

MRS. ALICE SHARPE, Birmingham's  
Gifted Psychic, capable Lecturer and  
Demonstrator. Flower clairvoyance a  
speciality. Vacant dates for 1922.  
Tours arranged. Secretaries apply  
early to 15, Wordsworth-road, Small  
Heath, Birmingham.

SECRETARIES PLEASE NOTE.—MRS.  
G. BARRATT (nee Vera Whalley) has  
now resumed booking dates for 1922.  
Address all correspondence to 13,  
Shaftesbury-street, Manchester.

### FOR SALE.

SUPERIOR POULTRY MEAL, 16s. per  
cwt., carriage paid. Cash with order.  
Sample sent on receipt of 6d. stamps.—  
ACKROYD, West Whirlaw Farm, Tod-  
morden.

NEW GENTS' BOOTS size 6 to 9's.  
Warranted all leather. 14s. 6d. per  
pair. Cash with order. Money returned  
if not satisfied.—ACKROYD, West Whir-  
law Farm, Todmorden.

## MAKE YOUR OWN WOOL & CLOTH RUGS



PRICE 2/9

### A FASCINATING HOBBY WITH BIG PROFITS.

The AUTOMATIC RUG MACHINE makes  
any kind of wool or strips of old  
clothing, uniforms, stockings, jumpers,  
etc. Makes hardwearing hearthrugs.  
These serviceable rugs easily sell at  
25s. to 30s. each, being so more durable  
than ordinary manufactured ones.  
Our rugmaker is not a prodger, but a  
speedy automatic machine which makes  
and measures its own stitches, makes a  
fluffy, even-surfaced mat complete  
in AN HOUR. Sent per return with  
simple instructions. 2/9, postage 3d.

### BRITISH SELF HAIRCUTTER.

You can cut your own hair at home  
with this latest invention. Over  
10,000 customers delighted. Our price  
2/11 post free! Don't delay, send now to  
**F. Gabriel & Co., 78, Hackford Road,  
London, S.W.9.** (Mention T.W.)

### THE CHAMBER OF CONSOLATION AND THE HATOVE BENEDICTION.

A place to be quieted, cheered and  
comforted for the sick in Body, Mind  
and Soul. The depressed, the dis-  
tressed, and those in despair; the  
burdened, the troubled and the per-  
plexed. Also for those who desire an  
increase of vitality, enhancement of  
life, and a great blessing.

Open on FRIDAYS from 3 to 9 p.m.  
**77, Blenheim Crescent, Notting Hill,  
W.11.** (Ring bell. J. Brozel).

Read the following books on Healthy  
Body, Soul and World-Order:—

"The Ten Commandments of Health"  
(for a HEALTHY BODY). Price 4d.,  
post free.

"The Soul-Healing Psalter" (for a  
HEALTHY SOUL). Price 2/2, post free.

"The Covenant of Goodness: a  
Way of Life for the Great Recon-  
struction" (for a HEALTHY WORLD-  
ORDER). Price 1/1, post free.

The above three copies, 3/3, post free.

**MR. I. BROZEL, 77, Blenheim Cres-  
cent, Notting Hill, London W.11.**

ADVERTISE your meetings by HAND-  
PAINTED POSTERS. 30ins. by 40ins.,  
2s., post free.—G. F. HOWE, Sign-  
writer, Market Place, Swinton,  
Manchester.

SUPPORT OUR ADVERTISERS

## Manchester Central Spiritualist Church.

# A SALE OF WORK

IN AID OF THE CHURCH BUILDING FUND,

On **SATURDAY, Nov. 26th,**

IN THE

**ONWARD HALL, Deansgate, Manchester.**

*To be Opened at 2 p.m. by W. H. WOLSTENHOLME, Esq., J.P.*

**PLAIN AND FANCY NEEDLEWORK. A SPECIAL STALL OF LEATHER AND FANCY GOODS.**

THE LATEST PSYCHIC PUBLICATIONS. BORDERLAND. ENTERTAINMENTS.

Photo Frames in all styles and sizes. Purses, Letter Cases, Wallets, Music Cases, Brush and Comb Sets, Manicure Scissors, Pocket Knives, Note Cases, Post Card Albums, Ladies' Companions, etc., etc.

**USEFUL ARTICLES. REFRESHMENTS. CAKE AND CONFECTIONERY STALL.**

GOOD VALUE FOR YOUR CASH. COME AND HELP US. THE NEED IS GREAT.

**Manchester and District Group of the Lancashire District Council, S.N.U.**

## SPECIAL ENGAGEMENT OF Mrs. MARY GORDON (of London)

The Well-known Exponent and Demonstrator,

who will conduct the following Meetings:—

**SUNDAY, November 27th, Pendleton Spiritualist Church, Ford Lane.** At 2-30, LYCEUM. MR. C. LLOYD will preside. Evening at 6-30, MRS. KNOWLES (President, Pendleton Spiritualist Church) will preside.

**MONDAY, November 28th, Pendleton Spiritualist Church, Ford Lane.** Afternoon at 3, MRS. SHERBURN will preside. Evening at 7-30, Chairman Mr. J. JACKSON, President, M.D.G.

**TUESDAY, Nov. 29th, Dukinfield Spiritualist Church, Railway Street.** At 7-30. Chairman, Mr. D. MORGAN, Hon. Sec., M.D.G.

**WEDNESDAY, Nov. 30th, Stalybridge Spiritualist Church, Blandford St.** At 7-30. Mrs. E. HOLDEN, Vice-President, M.D.G., will preside.

**THURSDAY, Dec. 1st, Middleton Spiritualist Church, Gilmore St.** At 7. W. H. WOLSTENHOLME Esq., J.P., will preside.

SILVER COLLECTION at each of the above Meetings. Do not fail to hear MRS. GORDON when in your district. Mr. D. MORGAN, Hon. Sec.

**PENDLETON SPIRITUALIST CHURCH, FORD LANE, MANCHESTER.**

**SUNDAY, Nov. 27th,** at 2-30, 6-30, and **MONDAY, Nov. 28th,** at 3 and 7-30,

**Mrs. MARY GORDON (OF LONDON), Speaker and Clairvoyant.**

**SUNDAY, at 8, Mrs. IRONS.**

SILVER COLLECTION.

ALL ARE WELCOME.

**WEDNESDAY, at 3, Miss WALLWORK. THURSDAY, at 8, Mrs. SHEARSMITH. SUNDAY, Mrs. BENTLEY.**