



# 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. 1786—VOL. XXXV.

FRIDAY, FEBRUARY 3, 1922.

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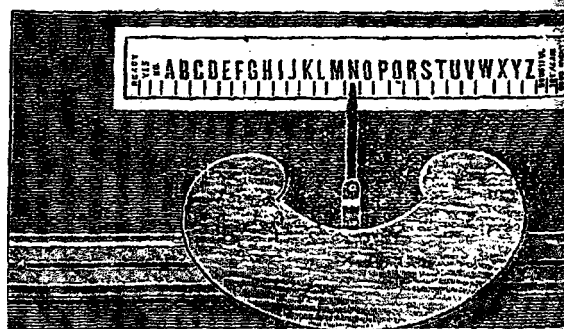
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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1786—Vol. XXXV.

FRIDAY, FEBRUARY 3, 1922

PRICE TWOPENCE.

## Original Poetry.

### Be Merciful.

"Blessed are the merciful, for they shall obtain mercy."  
"If the forces of law and order are out of hand, there is but one remaining appeal, and that is to the ultimate court of Reason and Justice."

BE merciful, Justice is God's, not thine !  
The just are merciful, and only they  
Who mete that quality divine  
Shall be forgiven.

He who was nailed to the accursed tree,  
Received no mercy at the hands of men,  
He the great Salve and Panacea of woe  
Prayed that sweet mercy might descend  
Upon His enemies.

His plea for pity was their ignorance ;  
Where knowledge is, there mercy reigns supreme  
And the divinest prayer the world can know,  
"Father, forgive ; they know not what they do."

—E. P. PRENTICE.

## The Implications of Spiritualism.

Stanley De Brath.

[CONTINUED FROM LAST WEEK.]

### TELEKINESIS.

THE movement of objects without visible contact is one of the commonest phenomena at physical seances ; objects being not merely displaced but moved rapidly about the room. This has also been the case in the many recorded instances of "poltergeist" disturbances. Very many cases of these latter could be quoted in which stones and crockery were flung about, the most careful and exhaustive investigations by the neighbours and the aggrieved parties with the assistance of the police have resulted in negative evidence only, that no physical cause could be traced. Two recent cases are given in chapter viii. of Mr. J. Arthur Hill's "Spiritualism: Its History, Phenomena and Doctrine" (Cassel, 1918), a very critical and cautious work.

Here again the seeming impossibility of the fact and the unscientific attitude of the witnesses leading to crude inferences that the objects were carried about by spirits, have caused the fact to be discredited along with the explanation. Nevertheless, intention and direction are undeniable by anyone who has seen the phenomena, or by those who can accept a mass of concurrent evidence from many widely different quarters, especially of non-Spiritualists who were very much interested in discovering the cause and putting a stop to occurrences causing them much annoyance and damage. In this connection Dr. Wallace remarks that wherever there is a mass of concurrent testimony to a fact *a priori* incredible, the fact has always been found true, however different its explanation may be found to be.

The phenomenon has been carefully and scientifically studied by Mr. W. J. Crawford, D.Sc., Extra-mural lecturer on Mechanical Engineering in Queen's College, Belfast, and latterly by Dr. Schrenck-Notzing, and by various French and Belgian engineers and electricians. Dr. Crawford's experiments conducted for over a year "by red light giving quite good visibility," have established the existence of an emanation similar in many respects

to that verified by the physiological experimentalists. He was interested not in its physiological, but in its mechanical modes. He found that in its invisible state it can raise very considerable weights, and can resist much greater ones ; that in this invisible condition it can, nevertheless, be felt, being cold, moist, and resembling spider's web. In his later experiments he found that it can become visible, and can be photographed if the medium be shielded from the flash-light ; the ends may become hard and even quasi-metallic, while the rest remains invisible ; that it resembles a rod made up of a bundle of fibres ; that this rod forms cantilevers or strutted "frames" when a weight is raised or supported ; that the rods are flaccid in their unstressed state, but become rigid when transmitting power. Many photographs are given of these in his later book. He found that they could be used by intelligent entities (the "invisible assistants," as he calls them), answering questions by raps and even suggesting new methods of experiment. He, like Dr. Geley, found the ectoplasm very sensitive to light and touch, both reacting strongly on the medium, and this sensitiveness is not confined to the medium, but is in the ectoplasm itself, a table raised by the cantilever dropping to the ground at once when the space below it is explored with a small electric handlight. Carmine and other substances adhere to the ectoplasm, leaving coloured tracks on the clothing when re-absorbed into the body of the medium. It discharged an electroscope immediately by contact, but did not conduct low tension electric currents. Its sensitiveness to light is much greater in its stressed than in its unstressed state. The will of the medium and assistants has no effect in its production or on its forms, but it is amenable to the will of the "invisible assistants" who modify its forms and acts at request. The whole record of the long and careful experiments will be found in the two books already quoted, with all the precautions taken against any kind of mistake or illusion. The general characters of the ectoplasm closely resemble those established by Dr. Geley and others, whose works were not published till after Dr. Crawford's independent experiments were concluded ; these latter are, therefore, quite uninfluenced by the results obtained by other experimenters. His testimony to the action of unseen entities is most remarkable.

### SUPERNORMAL PHOTOGRAPHY.

This is a peculiar form of mediumship that has been known for many years. It has been examined again and again by experts in photography. I will quote only one out of a very large number.

Mr. Traill Taylor, an experienced photographer and editor of the British Journal of Photography, experimenting with Mr. David Duguid, the medium, thus records his experimenting in the "Journal" for March 17th, 1893.

"My conditions were exceedingly simple. I should assume them all to be tricksters, and to guard against fraud should use my own camera and unopened packets of dry plates . . . and should be excused from allowing a plate to go out of my hands till after development."

\* "The Reality of Psychic Phenomena," by W. J. Crawford, D.Sc., and "Psychic Phenomena at the Goligher Circle," being later experiments by the same.

† A standard book on the subject is "Photographing the Invisible," by Mr. James Coates, Ph.D., who has devoted many years to this study. "Proofs of the Truth of Spiritualism," by the Rev. Professor Henslow, also contains some good examples. There is a Society for the study of supernatural photography under the presidency of Dr. Abraham Wallace, which includes many skilled photographers, and at least one clever conjurer.



I myself took the plate out of a packet just previously ripped up. . . I placed the slide in my pocket, and exposed it by magnesium ribbon which I held in my own hand, keeping one eye as it were on the sitter and one on the camera. There was no background. I myself took the plate from the dark slide, and under the eyes of the two detectives, placed it in the developing dish. Between the camera and the sitter a female figure was developed. . . . Many experiments of a like nature followed; on some of the plates were abnormal appearances, on others none. All this time Mr. D., the medium, during the exposure of the plates, was quite inactive. . . I vouch in the strongest manner for the fact that no one whatever had any opportunity of tampering with any plate anterior to its being placed in the dark slide, or immediately preceding development."

I have myself had, through Mr. Hope and Mrs. Buxton, at Crewe, the portrait of a lady seven years deceased, different from any existing portrait. The supernormal result was obtained after close and sceptical examination of all the conditions. I have taken hundreds of photographs, and am well acquainted with all technical details, and am quite alive to possibilities of fraudulent substitution. I examined the camera, the slide, and all accessories. The background was a loose baize curtain. The plates were my own bought in London at Messrs. J. J. Griffin's establishment, Kingsway. They were opened by myself and each plate was signed by me AS SOON AS TAKEN FROM THE WRAPPER. I never lost sight of the slide till the plates were taken out by me for development, and the developing was done under my close supervision. Four supernormal results appeared on development with the same number of plates, all taken in the same dark slide. One of these was the portrait above-mentioned. It was recognised at sight by five persons who knew the original well during life, one of these being her own brother who was not a Spiritualist, and was entirely sceptical on the subject of Spiritualism. I put the photograph before him with several others, saying nothing about any of them or of my own experiences. He looked at them all with careless indifference till he came to this one, when he started and said, "Why, that is R—."

Many of these "psychic extras" are portraits, differing, however, from any normal portrait of the same person. Many are unknown faces. Some are occasionally copies, more or less exact, of existing prints, though taken under strict test conditions.

Some of the faces and forms are imperfect and fragmentary, as is the case with some materialisations.

They are not due to any strictly photographic process, for they appear from only one camera when two or more are used simultaneously. If a stereoscopic camera is used, the images appear on one side only, or if on both sides the poses are often different.

When they are portraits they are of phases in past life (youth, or maturity, or old age; sometimes of the face as altered by a last illness).

Messages, sometimes very minutely written, and occasionally in foreign languages, are sometimes found on the plates when developed. These are seldom of importance in themselves, though there are instances to the contrary. A remarkable instance, among many others, is given by the Rev. Professor Henslow in his book, "Proofs of the Truths of Spiritualism" (page 225), the writing being microscopically small. I have myself seen one such instance of written messages under strict conditions at Crewe, the plates being bought by me in London, signed immediately on opening the packet, the slide loaded by myself, and the plate developed under my own eyes.

Elementary pictures have been produced by concentration of thought by the experimenters on simple objects, a cap, a stick, or a bottle. (Vide experiments by Ochrowski and Baraduc, published in the "Annales Psychiques.") These closely resemble the elementary phenomena of thought-transference.

Supernormal photography is not accepted with the same certitude as materialisation and Telekinesis, because such being easily "faked" (given time and opportunity), none can have evidential value unless full test conditions are observed when these negatives are taken; and its

critics often follow the same lines as were applied to the two latter phenomena—they explain the cases where control was imperfect by "fraud," ignore the cases like Taylor's, and consider that they have settled the subject.

#### GENERAL INFERENCES.

The facts summarised above are irrefutable. Experiments could be conducted more scientifically or with greater precautions against fraud and illusion. Dr. Geley sums up the position as under:—

"The ectoplasm raises not only a physiological, but also, and chiefly, a psychological problem. The form is determined; it is certain that the ectoplasm, however complex its results, whether it represents a part or whole of an organism, is composed of the actual substance drawn from the body of the medium.

"The psychological problem on the other hand is still very obscure. We do not know the origin of the force intelligence that produces and directs the manifestation. All hypotheses are provisional.

"But psychical phenomena in general and the ectoplasmic facts in particular, allow of the categorical statement that the materialist concept of the universe, and of the individual as a mere cellular complex, are completely discredited."

"I have demonstrated in my book, 'From the Unconscious to the Conscious', three points that have not been refuted:—

"(1) The human being is not a mere aggregate of cells, and physico-chemical reactions do not play an exclusive or even a leading part in biology.

"(2) There is in each individual a dynamic psychic principle of a higher order, independent of the functioning of the organism, and conditioning the organism.

"(3) This essential psychic principle, not being limited by the body, should, it would seem, both pre-exist and survive the body.

"One of the most eminent representatives of orthodox psycho-physiology said to me the other day after discussion on my experiments, 'I do not believe in the ectoplasm. I think you have been the victim of fraud and illusion. But if the phenomena you have described are true, then you are right in stating that all our psycho-physiology falls to the ground.'"—Translated from the "Revue Spirite," October, 1921.

On the Spiritualist theory the "dynamic principle" established by Dr. Geley is the soul. When partially exteriorised, it can carry plastic matter from the body with it, and can mould this at will. It can form faces and heads or even entire organisms as a statue makes a statuette. Souls completely separated from the body by death can in certain cases use the plasma to produce images of past personality, and can also perform mechanical acts, drawing on the energy of the medium. They can also produce images on the photographic plate or even writing. I have myself seen one case of photographic writing at Crewe produced under strict conditions. The means by which this is done is quite unknown. Theories connecting it with the ectoplasm seem to me somewhat forced. Crawford found that even a screen of glass stopped it a foot or two away from the medium, while the photographic effects can be produced through a box and wrappers of a closed packet. There is, however, some resemblance to the faculty of visualisation possessed normally by many persons, and there are instances which seem to show an extension of this faculty in the disincarnate state.

The "Revue Spirite," the chief Spiritualist publication in France, quotes (October, 1921) a recent article from the New York "Sun," reproducing an extract from the "Evening Courier" of Portland, May 8th, 1862, when the subject referred to was fresh. The substance of the narrative is that when General McClellan took command of the Union armies he found the security of the city of Washington menaced by the Confederate forces. While studying a map, he was overcome by drowsiness, and lay down with his hand on his shoulder with an order to wake him if he saw on the blank wall of the room a vivid map of the country, and on it the positions of the forces of the Confederates on the capital. He had just time to make the

positions for resistance. There are other details, including the apparition of Washington himself.

It does not appear clearly whether McClellan was seen or awake when the vision was seen. If the account is true—and if it is not it was open to contradiction by McClellan himself at the time, or by his relatives—it indicates a power of producing an image which may have been subjective or objective, but in any case was veridical. The story is true at all. I give it for what it may be worth, indicating a power that has often been ascribed to the seer, of producing representations of an idea, analogous to the photographic image and to many substantiated cases of apparitions. Many of the Vale Owen scripts attribute to this power as a normal means of instruction in the Beyond.

In the objective group as a whole, the evidence for unseen personality is strong, but if it stood alone, it would be insufficient to make survival of death more than a balance of probability. This probability is, however, immensely strengthened by the subjective group now to be considered.

[TO BE CONTINUED.]

## My New Year Resolutions.

H. B. Clapham.

OUR memories are short. I have, therefore, tabled a few good resolutions for 1922, in the hope that others will so adopt them and eradicate some of the causes of failure in our Societies which are the more pitiable because so trifling in themselves, and so easily remedied.

RESOLVED:—That I will put the same punctuality and earnestness into my official position as I do into matters of ordinary every-day business.

That as excessive individuality provokes dissension, I will try and view all provocative matters from the opponent's standpoint.

That in honour preferring one another is better worth cultivating than the crushing of rising talent which might aspire to my petty little office.

That I will do all I can to promote reverence in my church. To this end people shall not be admitted during the invocation or address and noisily distract attention. The rudeness of audible conversation during service shall cease. No sensational bustle of petty officers collecting subscriptions or selling papers shall mar the spirit of our devotions.

That as applause and unseemly behaviour suggest a hall rather than a church, I will repress it.

That in winter I will help the committee to make the meeting-place warm and attractive before the audience arrive.

That no smoking or lounging about the church doors shall be permitted.

That in the absence of the official doorkeeper I will fill the gap.

That I will agitate for the formation of choirs, guilds and all educative and elevating attractions for my church.

That rushing non-Spiritualists into office for lack of self-sacrificing members shall not be due to negligence on my part.

That personal development shall enable me to assist in whatever work I may be called upon to do.

That booking speakers and clairvoyants of shady reputation shall cease, lest we create the impression that we condone their offences.

That as the philosophy of our subject requires study, we will help remove the pitiable ignorance of some of our number by advocating and discussing our literature wherever opportunity offers.

That the recommendation of every travelling palmist, astrologer or faddist to our Society as a "great psychic" is bad, and must cease.

That nonsensical public circles shall at least be restricted to members only, and not be utilised for the purpose of personal vanity or advertisement.

That public clairvoyance shall not spoil the address on Sunday evenings, and send the congregation home

feeling they have come rather from a variety show than a church.

That hostesses and entertainers of visiting speakers and mediums must not cram them with all the latest local scandals as a preliminary to an inspiring address.

That I refuse to exhaust the visiting medium by arranging additional seances on meeting days, nor even request just a little personal reading on the cheap.

That as meanness cripples my soul's development, I will be as generous as my means permit.

That I will also see that all labourers in our service are properly requited, and that even our own officers shall receive my encouragement.

That as Spiritualism includes all other religions, I will hold wide open all avenues which make for toleration and prevent sectarianism.

That unless we can set our own houses in order, it is foolish posing as "world" reformers. Hence, I shall get all these matters discussed by my Society, so that continual new-comers may not commit old members' sins.

## A Candid Criticism from New Zealand.

S. R. Goodman.

I WISH to offer advice to those Spiritualists, or mediums, who intend coming overseas to New Zealand. My reason for doing so is because I can understand something of the many difficulties and anxieties which beset their footsteps in life.

In the first place, the National Association of Spiritualist Churches of New Zealand is not in a financial position to support mediums, neither are the churches in such a position. In comparison to the average Spiritualist church at home, the meetings here are sparsely attended, and the rooms are not at all large. Phenomena is very much in demand out here, and unless one panders to the phenomenal aspect, he will experience a set-back. I would strongly advise all who intend coming to New Zealand, whether in our Cause or not, to be assured of guaranteed employment, or make sure they have sufficient means financially to assure ample provision for their physical sustenance.

If they are going to rely upon their mediumship for sustenance, especially if married and a family to support, I can pity them. With Conan Doyle and Horace Leaf, and such like personages, who have a name, it is different. People will go out of their way to give such a hearing.

There are many difficulties in the way of mediums out here. For instance, the railways are rather primitive, and vastly different to home; the towns in which there are Spiritualist churches are very far apart, and the housing question is most acute. Then again, the medium must engage with the Societies for terms of three months, duration, and take half collection of all official meetings of the Society, usually Sunday night one service, and one class devoted to clairvoyance and psychometry during the week.

I engaged with one Society here, and so far my average remuneration has been about 25s. for three meetings. This is looked upon as a leading Society. Unless those who come out here have relatives to go to and live with, or have means to support themselves and tide over an indefinite period, things will go hard with them.

Rent, rates, taxes are high; gas and coal are expensive commodities; living generally, as far as my experience allows me to judge, is equally as high, and in many instances higher than at home, whilst wages generally speaking are lower.

The customs and general mode of living out here differ a great deal from those at home. If the medium is not guaranteed financial support and employment, and if they have not visible means of support, it either means private work, readings, etc., or a low standard of living.

Professional mediums have over-run this country this country in the past, and many have merely used the Societies as a means of advertisement.

There have been many unpleasant results from this lamentable state of affairs, even to court proceedings and prosecutions.



There is a good deal of paganism manifest in this country even to-day. Even an English bishop could not withstand the conditions, and he gave up and returned home.

Why I place these observations before the people at home is because there have been, and still are, occurring many disappointments. There is much unemployment, especially in town areas. Taking all things into consideration I would advise anyone and everyone to be careful before they sell their home and take such a long journey. I would not have been here yet had I known the true state of affairs. The two governments are conspirators in the immigration scandal, for scandal it certainly is.

Then again the average viewpoint regarding Spiritualism here is far different to that prevailing in the old country. Those who view Spiritualism from the spiritual point of view will find it very materialistic.

The Lyceum work out here is in a very poor state, and there is not much enthusiasm manifest. In Auckland there are five Spiritualist churches (that is in Auckland city) and not enough people attend the five to make one fair-sized Society—all off-shoots and breakaways, through jealousy, misunderstanding and prejudices, and if one put all the differences together they would not cover a pin point, yet they are made to appear like mountains.

One Society is run by a man who calls himself a Spiritualist evangelist, healer, etc., and he has recently been divorced by his wife, and there are nine children of the issue. This man commands a large following. This sort of thing brings great disrepute upon our Movement, and the Movement generally make no effort to stay these impositions upon the people.

Another Society is run by a nurse, who is surrounded by theological doctrines. Another church, whose pastor is a lady of many years standing in the Spiritualist Cause, and has been a prominent platform worker for many years, is more orthodox than Spiritualist. The only difference I have noticed is that of giving messages. This is the kind of thing one is up against out here. What is the use of preaching progress and evolution, and yet clinging to the orthodox teachings?

There is a great amount of ground work and hard grueling to be done out here, and it needs those who have the Cause at heart and are prepared to make great sacrifices to do that work, and not those whose principal thought is to get on.

Best wishes for the success of THE TWO WORLDS and the Movement at home, and all power to your arm to keep our Cause clean. Best wishes to all Spiritualists and Lyceumists, and may angels lead the footsteps of all.

### Invocation.

O God, our Father! haste Thou the day when ambition, greed, and lust for possessions may be discarded and forgotten. We pray that individual and communal selfishness may be replaced by mutual trust and reciprocity. And Thou our efforts to abolish selfish materialism, and to inaugurate conditions that will increase our power for spiritual unfoldment.

Weak and erring creatures though we are, help us to co-operate in the Divine plan, to emerge from error and to stimulate each other. Direct our ways along noble paths that we may develop to the full the infinite possibilities with which we are endowed, and rise onward and upward to glorious achievement.

Whether our life on earth be short or long, it is our duty to make the best of it, and devote our time and talents to the upliftment of our race.

Grant, O God, that by Thy Divine aid, honesty, justice, morality and truth may be universally recognised as the ruling principles of government by all nations throughout the civilised world. Amen.

I HAVE proved by years of actual life that every principle a man is possessed in common by my parrot and my dog, and I not know this spiritually, the evidence is overwhelming.

## An Unexpected Ghost.

A True Story by E. J.

The writer of the subjoined experience is not a Spiritualist, but vouches for the actual truth of the incident.—EDITOR.

THE following experience is perhaps worthy of attention purely from a phenomenal point of view, but I have no doubt it will be of more than passing interest to those directly concerned with psychological research work. The incident happened during the first fortnight of November, 1915—the exact date I cannot remember—while I was engaged on Y.M.C.A. work at various military camps. In the course of my duties I had frequently to move from one centre to another, opening up new canteens and huts for the convenience and comfort of the men while under training, and occasionally I had to "rough it" while things were being put into working order. It was while making the best of it under these circumstances that on one particular occasion I had to stay over night in a certain village.

A small recreation room had been taken over by the Y.M.C.A. for the purpose of supplying the troops in and around the village, and after a somewhat strenuous day's work attending to one thing and another, I decided to remain over night in the room. Permission was readily granted from the caretaker—a woman who lived close by—and for my special benefit a good fire had been provided. I was particularly struck by the familiar and homely appearance of the open fire-place. It occupied the usual position at the end of the room, and indeed the whole place bore the aspect of at one time having been a dwelling house. It hardly required careful investigation to discover the fact that the building had formerly been a two-roomed house, converted into what served the excellent purpose of a girls' club, or something of that sort.

Feeling dead tired, I soon decided to make myself as comfortable as possible before the fire, and get to sleep. The glowing fire provided all the necessary light required for this purpose, and in a somewhat drowsy, complacent, "something attempted, something done" state of mind, I leisurely proceeded to undress and get "down to it."

In this condition I again let my thoughts wander to the welcome fire-place, and its familiar appearance, but on turning round to see that everything was safe, I was somewhat surprised, though by no means scared or alarmed, to see the figure of an old woman sitting by the fire in the attitude of warming her withered, toil-worn hands. It was all so perfectly distinct, the crouching figure gazing into the glowing embers, and even at the time the whole composition of the scene reminded me vividly of the well-known painting by Josef Israels entitled "Honoured Old Age."

It was several years later before I had an opportunity of making a comparison between my vision and a reproduction of this picture. The similarity was most remarkable. Sitting upright to get a better look at the apparition, it quickly faded away.

The incident by no means upset me or disturbed my piece of mind that night, as I slept well. On rising early the next morning, however, I could not but reflect on what I had witnessed a few hours before.

As I had to return at once to Headquarters, I accordingly locked up the place and proceeded to hand over the key to the caretaker. She was surprised to see me so early, and enquired if I had slept well. I assured her that I had done so, giving her no hint whatever of my mysterious visitor.

Being a pleasant-natured sort of woman, I casually asked her if the place where I had slept was at one time a dwelling house. "Indeed, it was," she informed me, and her following remarks confirmed my conjecture of the night before.

She, without any pressing on my part, continued to relate how when she was a little more than a school-girl, in the village, this house had stood empty for a considerable time, before alterations were finally carried out on the building. Curious to know why this had been so, I jokingly asked her if the place was haunted. She hardly thought that was the case, but she well remembered the old woman.

used to occupy one end of the building, and she died to me how she was not seen going about her usual for some days, and so one of the neighbours went and found her sitting by the cold empty fireplace—dead.

## Transitions.

### Mr. J. W. Coles, of Brierfield.

On Sunday, January 22nd, 1922, Mr. Joseph William Coles of Brierfield, passed to spirit life consequent upon attack of pleurisy supplemented by heart failure. His illness lasted but a few days, and his earthly career terminated peacefully in the presence of two of his loving children: Louie and Florrie. He had attained the ripe age of 81 years. The mortal remains were borne to a grave in Trawden Cemetery on Thursday, Jan. 26th. Mr. Coles leaves four daughters (married), several grandchildren, and two great-grandchildren.

Five coaches conveyed the near relatives, intimate friends and public representatives over the long distance to the cemetery. Mr. Frank Hepworth, of Bury, conducted the impressive service at the home, 107, Sackville-st., Brierfield, and also at the cemetery.

Mr. Caleb Duckworth and Mr. A. Duckworth, of the firm of Duckworth's Ltd., Victoria Preserve Works, Colne, represented the directors and staff of the firm, where our own brother had worked for 51 years. A number of employees from the firm carried the casket to the grave.

In addition to the aforementioned mourners, representatives from the following Spiritualist Societies and Lyceums were present: Brierfield, Burnley (Hammerton-st. and High-st.), Colne, Nelson and North-East Lancashire District Committee. Wreaths and other floral emblems of affection from the family circle, the Preserve Works, and personal friends, besides those representing the Societies and Lyceums already named, constituted a veritable pile of beauty and fragrance. One noticeable feature noted the completeness of the cortege, namely, the forced absence, through illness, of Mr. Reuben Pearson, husband of Mrs. Coles' youngest daughter, Florrie, with whom he had resided.

Mr. Coles relinquished the Presidency of the Brierfield Spiritualist Society only at the end of 1921. He was vice-president of the N.E.L.D.C., and an honorary life member of the Colne Society. He was a member of the old Spiritualists' National Federation, and retained his membership when the Spiritualists' National Union was formed, and thus one of the oldest members of the S.N.U. He was a familiar figure at the annual conference of the Union.

Mr. Coles was instrumental in introducing Spiritualism to Colne more than 30 years ago, and for many years entered the hearts of all workers who rendered service for Spiritualism in that town. He was a noble example of manhood, and his persevering work for Spiritualism will long be remembered by all who knew him.

The sympathies of all Spiritualists will go out to those who are experiencing this mortal bereavement.—M.H.

### Mr. Francis Phillips, of Cardiff.

MR. FRANCIS PHILLIPS, for many years the faithful organ of the Cardiff First Spiritualist Society, passed to his higher life on Jan. 14th at the ripe age of 79. Until a few weeks past he was able to preside at the book-table, a duty to which he was devoted. Then came the breaking up of the physical body, and after lying unconscious several days, the noble spirit passed to the fuller and more radiant life. His good wife preceded him 14 years.

He leaves two daughters and a son to mourn his physical loss, but they find comfort in the knowledge that his loss is his gain. He was a Spiritualist who lived his life for Spiritualism, and the cause in Cardiff is the poorer now that he has joined on the other side that noble band of pioneers who through the years kept the flag of Spiritualism flying. The mortal remains were laid to rest on the 17th inst., the service being conducted by Mr. George Harris, resident organist of the Society. There was a large company present, and several beautiful wreaths were deposited on the grave.

### Woolwich Society: Poor Children's Treat.

No better example of brotherhood could be displayed than that shown by the Plumstead Spiritualists under the direction of Mr. E. A. Fidler, when on Wednesday, Jan. 18th, they entertained 530 of the poorest children in Woolwich and Plumstead. The arrangements were for 350 to a tea and concert, but so many arrived outside that it was impossible to disappoint the kiddies, so everyone that arrived was admitted, and more than was needed was at their disposal. At 6-15 grace was said, and soon the ladies were busy re-filling the plates and cups. For the concert a splendid programme had been arranged, many artistes having offered their services. The Mayor of Woolwich occupied the chair, and presented 350 children with a toy, the remainder receiving an orange and some sweets. A splendid response to an auction of a few useful articles made a capital sum of over £10, which has been the means of 26 poor children receiving a pair of boots, each case being investigated and found deserving.

Mr. Fidler desires to thank all for their splendid response to the appeal for helpers who came forward in good numbers to prepare and cut up and wait on the children. It is hoped that other churches will as far as possible try and follow the example of Plumstead in giving at least one evening's enjoyment to the poor children in their district.—J.C.H.

### From the Works of Benjamin Franklin.

ON THE DEATH OF HIS BROTHER, MR. JOHN FRANKLIN, TO MISS HUBBARD.

I CONDOLE with you. We have lost a most dear and valuable relation, but it is the will of God and nature, that these mortal bodies be laid aside when the soul is to enter into real life. This is rather an embryo state, a preparation for living. A man is not completely born until he is dead. Why then should we grieve that a new child is born among the immortals, a new member added to their happy society? We are spirits. That bodies should be lent us while they can afford us pleasure to assist us in acquiring knowledge or doing good to our fellow creatures is a kind and benevolent act of God. When they become unfit for these purposes and afford us pain instead of pleasure, instead of an aid become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we may get rid of them. Death is that way. We ourselves in some cases prudently choose a partial death. A mangled, painful limb which cannot be restored we willingly cut off. He who plucks out a tooth parts with it freely since the pain goes with it, and he who quits the whole body parts at once with all pains and possibilities of pains and disease. It was liable to, or capable of making him suffer. Our friend and we were invited abroad on a party of pleasure which is to last for ever. His chair was ready first, and he is gone before us. We could not all conveniently start together, and why should you and I grieve at this, since we are soon to follow and know where to find him. Adieu.—B. FRANKLIN.

A MYSTERY is something partially known; when fully known it is no longer a mystery.

MRS. KEELING writes us that a few Liverpool friends bade 'au revoir' to Mrs. Gladys Davies and her son on the 28th Jan. on her sailing from that city for her South African home. In brilliant sunshine the huge vessel glided down the Mersey to the accompaniment of good byes and waving handkerchiefs.

MR. WALTER JONES, of Stourbridge, recently celebrated his 76th anniversary by entertaining the members of his business staff and their wives at supper. Whist, music, supper and dancing filled a happy evening from 6-45 p.m. to 1 a.m., and a thoroughly enjoyable time was spent. Each guest was the recipient of a neat little souvenir bearing a poem composed by their host. Mr. Jones has done useful work for Spiritualism, and we trust he may be with us in health and strength for a number of years.



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# THE TWO WORLDS

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FRIDAY, FEBRUARY 3rd, 1922.

## Concerning "Spirit" Photography.

We are continuously being asked by interested correspondents questions concerning the best method of experimenting in this fascinating branch of psychical phenomena. One gentleman sends us a list of intelligent questions which may be of general interest to our readers, and in consequence we think it may be wise to deal with the matter in general terms.

One broad principle must ever be borne in mind in every branch of psychical research, viz., that one cannot get psychical effects without a psychic, or, to put the matter in more familiar terms, successful mediumistic results must depend upon the presence of a medium. Whatever may be the guiding intelligences who produce the actual results, they cannot make bricks without straw. In a word, "out of nothing, nothing comes." We get weary of dealing with the illogical people who imagine that if spirits exist, they, therefore, can do whatever they wish independent of conditions and of material with which to work.

Primarily, then, the first requisite of psychic photography is the provision of a suitable medium for this class of phenomena. Broadly speaking, a medium is an individual so constituted, that he provides a nexus between the physical and psychical world, either (1) in the form of a psychic substance (possibly ectoplasm) which can be moulded and manipulated by the operators, or (2) in the form of a psychic faculty which can be impressed or made active by such operators. The former is characteristic of psychical phenomena—levitation, materialisation, etc.,—whilst the latter characterises mental phenomena—clairvoyance, psychometry, etc. In some phases of phenomena both forms are interblended, but that does not invalidate the broad definitions.

In psychic photography the medium appears to provide (a) a psychic substance which can be moulded into such form as to present faces, figures, symbols or writing which are reproduced on the photographic plate; or (b) a psychic light, invisible to the human eye, but which nevertheless affects the sensitive plate. It is more than probable that both are actively employed.

The first requirement for successful experiment is the discovery of a suitable medium. Mediumship is constitutional. Where it exists it can be cultivated and strengthened by regular and moderate use, but obviously one cannot cultivate the non-existent. Possibly all human beings possess psychic power in some degree, but since it varies in form and strength, mediumship varies in accordance with the peculiarities of differing individuals. It must be remembered, too, that mediumship is not the exclusive property of the Spiritualists. There must be hundreds of potential "photographic" mediums who have never heard of the subject.

The first requirement is to discover a suitable medium, and, though an experienced clairvoyant may help such discovery, yet the only sure method is experiment. We have found the following method useful. Take a packet of plates, and in the darkroom place each plate separately

in "lightproof" envelopes. Do without a light in dark room, if possible, and thus avoid any chance of light affecting the plates. Take one plate (securely wrapped) and carry it on your person for a day or two before sitting for experiment. When sitting in circle FREELY handle the package, since it is probable that the psychic force of the medium sensitises the plate to the invisible rays of psychic light.

Endeavour to arrange with your spirit co-operators for a five-minutes' concentration on the plate, the package being held between the hands of one of the sitters, whilst the others super-impose their hands top and bottom. We have personally found these methods lead to "markings" on the plates, which markings have gradually (in a series of sittings) showed progressive development from points and streaks of light to faces and forms. Six or eight trials should be made at least.

In a circle of eight or ten, when once effects have been produced, the actual medium may be found by a process of elimination of the sitters from contact with the plate. Development of plate should follow quickly after the seance, the more quickly the better.

Since mediums differ in power and potency, there may be cases in which results may be obtained more readily by exposure of plates in a camera, but the above process of handling or sensitising the plates will still hold. Don't attempt to apply fast conditions, or import the criticisms of the incredulous critic until the phenomena are well established, but as soon as results are fairly constant, experimenters should gradually apply rigid methods to reduce the part played by the medium, and increase that of the operators.

The method above mentioned affords investigator who may not have a camera a cheap and easy way of initial experiment.

We conclude by quoting the questions asked by our latest querist, and our answers:—

1. How could a medium suitable for the production of "extras" be discovered in a circle of six or eight?—After the production of "mass" results, resort to the process of elimination mentioned above, or procedure may be by one sitter only handling the plate and each taking his turn at successive sittings.

2. Would a group of sitters be as productive of results as one person?—In our opinion if sitters are harmoniously associated, numbers add strength.

3. Are any brands of plates better than others?—Our experience shows that the BRAND of plate matters little. We prefer to use Imperial Sovereign (ordinary). We have found that an ordinary or SLOW PLATE, with a small aperture (say F22), and a LONG EXPOSURE, has produced the best results in our own case.

4. Are orthochromatic plates better than ordinary ones?—We think not. It is rather a question of using the class of material which the operators are accustomed to, and change of material might well mean that the operators must learn new methods. We have tried orthochromatic and panchromatic plates, with less results than ordinary.

5. What is the best developer and best methods of using same?—See last reply. Usual procedure is best, but we often find that a psychic plate needs a longer period than usual in the developing dish.

Our questioner also asks whether any medium would undertake to magnetise a packet of sealed plates for experiment, but that is a matter we must leave to our readers. The great need to-day is the discovery of more media for this and other classes of phenomena, and whilst in this brief article we are merely stating personal opinions, we hope they will be of value to those who are seeking for evidences.

MISS ALICE HESP, who had to cancel all engagements in the latter part of last year, has now returned to normal health. In consequence, however, of an accident to her mother which forecasts a long period of rest and nursing, Miss Hesp still finds it necessary to cancel all engagements till Easter. She writes us: "My heart is with my services and the work, but I must do the duty that lies nearest." That is excellent Spiritualism. Her many friends will wish her a speedy release from exacting and painful duties.



## CURRENT TOPICS.

James  
Douglas  
Lays Up!

MR. JAMES DOUGLAS has come to definite conclusions re certain phenomena of Spiritualism, and his last article shows his mind. The whole question has been dismissed after about six weeks of investigation. As we stated in our first reference to the matter, Mr. Douglas started at the wrong end. Had he started at the natural beginnings, and been required to collect and cook his spiritual dinner instead of being merely invited to the table as a critic, he would have had a better idea of its true ingredients. However, we have no doubt that after a period of reflection, Mr. Douglas will return again to the subject, and after mature reflection upon incidents in which the method of the critic are certainly quite as doubtful as the workings of mediumship, we are sanguine as to his future. Aye! Mr. Douglas may be with us in the future, since he seems to have been over-taxed, and psychic indigestion often involves sluggish thinking.

Right Methods  
Are Necessary.

HAD Mr. Douglas entered the seance room and witnessed independent levitation (without contact) in good light, he would have entered the dark seance in a totally different attitude of mind. The bewilderment of the darkness would not have filled his mental world with hallucinatory imaginings. He would have had one certain and solid scientific fact on which to base his investigations. We are happy to say that very few investigators are first introduced to Spiritualism through the dark seance, and we devoutly wish that there were none at all. Mr. Douglas' articles show clearly that he is himself highly sensitive, and such people generally find the dark seance repulsive. However, we shall deal later with Sir Arthur's reply to him, which the "Express" has published.

Amusing Satire.

MEANWHILE a correspondent who writes about the matter sends us a little stanza which appears to compensate in humour for what is lacking in poetic form:—

MARINE PHILOSOPHY.

A jelly fish swam an East Anglian sea,  
And he said, "This world, it consists of me.  
There's nothing above, there's nothing below;  
That a jelly fish ever can possibly know.  
Since we've got no sight or sense of smell  
Beyond what our single sense can tell,  
Now, all we can learn from our sense of touch  
Is the fact of our feeling, viewed as such;  
But to think they have an external cause  
Is an inference clean against logical laws.  
Again to suppose, as I've hitherto done  
There are other jelly fish under the sun  
Is purely assumption that cannot be backed  
By one jot of proof or one single fact,  
And, being a bit of a submarine poet,  
I've written some amateur lines to show it.  
In fact, my friends, I'm beginning to doubt  
If really there's anything else about,  
For the universe simply centres in me,  
And if I were not, then nothing would be."

Just then, a shark, who was passing by,  
Gobbled him down in the twink of an eye;  
And he died with a few convulsive twists,  
But somehow the universe still exists.

Pioneers'  
Sunday.

MOST of the leading Spiritualist Societies have expressed their agreement with the scheme of a Pioneers' Sunday, which it is proposed to celebrate at the end of March on the nearest Sunday convenient to the anniversary of the Rochester rappings. The Fox sisters excavated foundations which the pioneers well and truly laid, and the popularity which Spiritualism enjoys to-day is the result of their unselfish labours. The story may never be written in all its bald, bold, ruggedness, but physical and mental discomfort was common, whilst many found

an untimely release from earth's strivings by the hardships endured, even an insufficiency of the bare necessities of life being a common experience.

What Can Be  
Done?

TO-DAY the F.O.B. exists, and whilst not supported by all our Societies, it is at least keeping many old workers from sheer privation. Most of the old pioneers, however, have gone beyond the necessity of material comforts, but we can honour their memory, for we are the reapers where they faithfully sowed. We suggest that addresses on Pioneers' Day should record the life work of one or more of these old worthies. Local workers might be selected or scientists of the type of Sir William Crookes, Professor Hare, T. P. Barkas, Alfred Russell Wallace, F. W. H. Myers, or Epes Sargent, all of whom were spokes in the wheel. The life story of Mrs. Emma Hardinge Britten, D. D. Home, Florence Cook, John Taylor, David Duguid, or other noted mediums, might well be related to present-day audiences who know them not. The clerical section: Stainton Moses, F. Haweis, F. D. Maurice, John Page Hopps, would have a power of appeal, or journalists such as James Burns or Dawson Rogers.

There Will be  
Joy in Heaven.

BACK behind most of these names there are others who are in danger of being forgotten, and it should be the object of Pioneers' Sunday to acknowledge our unpayable debt to them. It is suggested that 50 per cent. of the collections on this day (or at least a retiring collection) should be devoted to National propaganda, and we should like to see a sufficient sum raised to keep a National Missioner moving through the country opening new branches, strengthening weak Societies, debating with our critics and replying to our traducers—a man (or woman) who could be drafted quickly to any centre in the country where the need was greatest. Such a propagandist and defender is the crying need of to-day, and if such could be permanently established, we imagine that no fitter tribute to the pioneers could be offered. It would make their hearts glow with joy. IT CAN be done IF WE WILL.

The Witchcraft  
Acts  
Amendment.

FOR the time being a general election is postponed, but it will surely come this year, and the politician will see to it that the event is sprung on us at a few days' notice. There is that matter of Witchcraft Acts Amendment. The congestion of Parliamentary business and the present complexion of the Commons have prompted the S.N.U. to hold the matter back, but in a new House, with the large, contentious matters of legislation settled, an opportunity would present itself to get the obnoxious and archaic Witchcraft and Vagrancy Acts amended so as to allow the legitimate use of psychic faculty.

What Can Be  
Done Now?

A GENERAL election affords the electorate an opportunity of direct approach to their member or candidate which is by no means as great after his election. The House of Commons will vote right if every member is prepared, before or during the election, to deal with the matter. Constituencies are now appointing candidates. These should be interviewed now, and well posted as to our invidious position. During the election they should be questioned, and this is the work—not of our central office—but of the constituents throughout the country. In a word, it is YOUR work. Get it done for the good of the Cause, and when done please report to the National Secretary, since he will have to see your member in the House of Commons after the elections.

A Very Young  
Critic.

A LENGTHY article from the pen of Sir Arthur Conan Doyle, with running comments by Mr. Filson Young, appeared last week in the "Daily Mail." We cannot but think that Mr. Young is assuming an attitude of sheer "bluff" in order to cover ignorance and boorishness, and we hold the opinion, too, that a man who throughout a seance wilfully practices deceit upon his fellow-sitters in order to show his "smartness" is quite as guilty of bad

conduct as a supposed medium who systematically imposes on sitters. Mr. Young thanks Sir Arthur for discouraging any leanings he (Mr. Young) may have towards Spiritualism. So do we. Despite his protestations, his own articles clearly show that from the first Mr. Young had made up his mind that psychic phenomena were non-existent, and determined to prevent anything which would bring conviction.

### Hot and Cold Criticism.

REV. STANLEY ROGERS, at Formby Congregational Church recently preached on "Spiritualism: Ancient and Modern." Alluding to the Deuteronomical prohibitions, he insisted that what was morally wrong then is morally wrong now, so we suppose he doesn't eat pork, or hare, or shave the corners of his beard. Yet Mr. Rogers alludes with commendation to the fact that Spiritualism offers good evidence of a life beyond the grave, and of the existence of a spiritual world. He appears to blow both hot and cold, since he evidently sees the weakness of modern Christianity in its lack of evidence of its many claims, but he fears a rival Movement. He evidently wants our evidence, whilst he fears our power.

## CORRESPONDENCE.

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

### THE CHURCH AND SPIRITUALISM.

SIR,—May I be permitted, at the risk of giving the readers of *THE TWO WORLDS* too much over my signature, most cordially to endorse Mr. R. H. Greaves' admirable letter. There is no real risk that Spiritualism should be captured in the interests of dogmas; it will not fit them, let dogmatists try as they will. They will continue to make narrow interpretations, but these will not stand. The blood-sacrifice for "atonement" is obsolete. The resurrection of the flesh is an exploded figment, along with the burning lake. Nothing can revive them. The Virgin Birth is an open question, soon to be closed. It is not impossible, for partheno-genesis (virgin birth) is a proved fact in many lower forms of life. But it is superfluous and almost beside the mark, though to be treated tenderly as the only form under which some minds can realise an undefinable divine situation. It was never mentioned by Jesus. St. Mark, the eldest of the Gospels, does not contain it. St. John, with whom the Mother of the Lord resided, does not allude to it. And "M. Revelli is probably right when he says that the evangelist brought in the Logos view of the Incarnation purposely as a substitute for the tale of the Virgin Birth, which he regarded as unspiritual." St. Matthew gives a male line of descent, and Dr. Percy Gardner says, in "The Modern Churchman" of July, 1914, "The words, 'as was supposed' in the phrase 'being the son AS WAS SUPPOSED, of Joseph,' can hardly have stood in the original authority, since they deprive the genealogical evidence of all value."

The Bishop of Oxford told his auditors that it was their duty to consider the story of the Virgin Birth in the white light of historic method. In the oldest document we have, "The Teaching of the Twelve," Jesus is spoken of as "the holy child," or "the holy servant," according as we translate the Greek word applied to both children and servants. St. Paul does not mention it, and we can dimly trace the development of the idea in the early centuries. It is usually based on the literal infallibility of Scripture texts, another error which cannot stand.

Its effect was no doubt to exalt the personality of the Master, and to substitute for the thoughtfulness that recognises authority by whomsoever uttered, the note of supreme authority so dear to the literal mind. "The serious and practical question now is how to give up a literal belief and yet retain the great spiritual truths with which that belief has been bound up" (Gardner). Spiritualists should have no difficulty in solving this question, for they believe in the action of highly exalted spirits from the unseen.

It is some amazing that there should be found any Spiritualists whose central truth is spirit-return to reject the only

Teacher who manifested that very thing in his own person, because, forsooth, a Judaic tradition of blood-sacrifice has been imported into Christian theology, and travestied the Crucifixion, which was the direct act of an offended orthodoxy, into an atoning sacrifice to an offended God. If his spirit-return was a fact, he is living now, and those who reject him are rejecting not a dogma but a power, a power more-over that we are not in a position to define at all.

I do not mean by this any reflection on the Seven Principles, which are, or should be, common to all Spiritualists of all religions, but I deprecate the attempts to define beyond our faculties, which only make theological squabbles.

S. De B.

### THE JEWS AND SPIRITUALISM.

SIR,—The Jewish Spiritualist Society of East London is a good omen for the success and public recognition of the principles and objects of Spiritualism as a science, religion and philosophy in this country. The Jewish mind is original, refreshing and stimulating in its genial optimism, and as the original source of all our real and true ideas of why are we here, where did we come from, and where are we going, the Jews are the people who can inspire and lead us in the right direction.

In Spiritualism, as defined in the Constitution of the Spiritualists' National Union in its objects and principles, the Sevenfold Principles are those that the Jewish mind can give logical acquiescence to help us work out on those lines the great religious and social reform and economic formulae which we all desire to see operated to-day. The Jews must help us with money, brains and intellect to accomplish our aim. In Spiritualism we have the field of the universe to operate in. Thought and free speech is there untrammelled, and free conscience of individuals safeguarded, and as we are free of trinitarian—Satanic—jargon without creed or dogma as such to be imposed upon others—the Jewish mind is at home and at one with the Spiritualists.

Now we want an uplift on the material plane to-day, and the Jews can help us to get what they and we want. We have boundless infinite faith, but require some wealthy person in search of a hobby to finance the building and endowment of three Spiritualist Churches, Synagogues or Institutions in north, west and south England, and about £25,000 would do the work and focus the idea, i.e., a church or building symbolically built and planned to show on the front the Sevenfold Principles of the Spiritualists' National Union, so that people could read and know what kind of church we stood for. Then with seven deacons, one president and two wardens, re-elected or chosen annually, and a strong financial hold on the strict tithe or tenth income, we should spell success and command public approval. The only written authority I would suggest would be the open Bible and New Manual of Spiritualism at all meetings, speakers, as arranged, to have perfect liberty of speech and freedom of thought to express just what they had to tell us on any subject under the sun. What well-to-do Jew will finance and organise a movement such as this?

2, Bethnal Road, London, N.16. THOMAS MARK MAY.

### Animal that Saved a Battalion by Its Methods.

A RELIEF in the after-life of dogs was expressed by Mr. William A. Nixon, of Manchester, in an address before the Rotary Club recently. "The Manchester Dogs' Home, one of the best in the country, he said, had supplied hundreds of dogs for war service, and the officials had been complimented by Lieut-Colonel Richardson for their preliminary training of the animals. It was estimated that 10,000 lives were saved by the services of these dogs, one of which, he added, saved the whole of a battalion by carrying a message 2½ miles in a little over five minutes.—"Daily Dispatch."

A PRIEST, after the order of Melchisedec, concerns himself with divine truth only; hence, he practically lives apart from his fellow beings in the terrestrial world.

PHENOMENA in Spiritualism should only be sought as a means to an end; the end to be the acquisition of divine wisdom, which is the spirit of all phenomena.



## SPECIAL REPORTS.

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

## BRITISH MAGNETIC HEALERS' ASSOCIATION.

THE above Association held a hospital Sunday on Jan. 22nd, at the Lakewell-st. Spiritualist Church, Ash-ton New-rd., Beswick. Miss Wallwork represented the healers in the afternoon, supported by Mrs. Lewis. There was a good meeting. Solos were given by Misses Jones and Webber. Recitations by Miss Bowler. Mr. Vernon and Mr. Umbers represented us in the evening. Mr. Vernon gave a brief outline of the work of the Association. Mrs. Lewis, Misses Newson and Mugg gave convincing clairvoyance. We had a packed audience, and the workers were fully repaid for their labours by the keen interest and ready recognition of the descriptions given.

At the close of the meeting Mr. Umbers moved a hearty vote of thanks to Mrs. Lewis and all who contributed their help towards the success of the day, and on Mr. Vernon seconding the motion the meeting was closed, the result being a spiritual and financial success.

## BRITISH MEDIUMS' UNION.

THE quarterly meeting of the above union was held at Salford Central, West High-st. Mr. W. E. Bentley opened the meeting. The minutes of the previous meeting were read and affirmed. Discussion arose in connection with the reopening of the class under the kind offer of the Salford Central. It was proposed to open the class at West High-st. on Friday, Jan. 27th. Open to members and friends. Subject, "Mediumship," by J. Knight, of Bolton.

Mr. R. A. Owen was elected a member on the resignation of Mrs. Eaton from the executive council. Two lady members were nominated in the persons of Mrs. H. Ellis and Miss Elliott. The voting resulted as follows: Miss Elliott, 10; Mrs. Ellis, 11. Miss Elliott was the elected member. A notice of motion was brought forward by Mr. Shipley and seconded by Mr. James that all members hooking or taking part in the services at the man places knowingly be expelled from the union, to be brought up at the half-yearly meeting. Every member to be circularised.

In the evening good propaganda work was done by Messrs. Wormall and Stafford, and Mr. C. E. Timms. The chair was taken by Mr. W. E. Bentley. The Society was thanked for its kind hospitality.

## HALIFAX &amp; DISTRICT COMMITTEE.

THE above Committee held its monthly conference on Sunday, Jan. 22nd, in the National Spiritualists' Church, Ramsden-st., Huddersfield. Good attendance of delegates and associates were present at the business meeting, which commenced at 10-30, Mr. Rastall presiding. We had a real time, Mrs. Allured offering up invocation. The fifteen minutes of communion again gathered round us the force and strength of our friends, who made their presence known. Mrs. Allured, vice-president of the Ramsden-st. Church, in the name of the President, gave a real welcome to the D.C., Mr. Rastall thanking her on behalf of the

had a real good session, the evening being concluded before we took of dinner, which all enjoyed.

Mr. Clay took the chair at the afternoon meeting, at which Mr. A. Bramall and Mr. Stabler gave short addresses.

Mr. Rastall presided at the evening meeting, Mr. A. Bramall, Mr. Ackroyd and Mr. R. H. Yates supporting.

The best thanks of the D.C. were given to the Ramsden-st. friends for the way in which they had catered for us, the fare being both good and cheap. Mrs. Entwistle (President) suitably replying. Mr. Rastall pronounced the benediction, bringing another enjoyable day to a close.

## LONDON DISTRICT COUNCIL.

ON Tuesday, Jan. 24th, the London District Council held a successful propaganda meeting at Peckham in co-operation with the South London Spiritualist Mission. The chair was taken by Mr. R. Boddington, who briefly explained the object of the meeting and introduced the speaker, Mr. Horace Leaf.

Mr. Leaf took for his subject, "Spiritualism as an aspect of a world religion." He held the close attention of his audience for upwards of 50 minutes, and the spontaneous burst of applause at the close showed that his points were greatly appreciated. Following the address, Mrs. Edith Clements gave a number of clairvoyant descriptions and names, and showed remarkable patience and persistence in her determination to make the spirit people known to their friends.

At the close Mr. Leaf was the recipient of many congratulations and expressions of goodwill, and whilst his many friends wish him every success on his tour in Australia, they are looking forward to the time when he will again be with them. This is the eighth propaganda meeting held this winter by the L.D.C.

## ABERDEEN.

MR. A. CLAYTON, the blind seer of Nottingham, who is at present on a tour in Scotland, has just completed a visit to the Bon Accord Spiritualist Church, Aberdeen, attended with great success. His clairvoyance is of a remarkable and very high order, describing even to the minutest detail. All descriptions were recognised. We wish him every success and sincerely hope and trust that the time is not distant when we shall again have the pleasure of having him amongst us.

## CADOXTON.

ON Sunday, Jan. 22nd, special services were held at the above church, conducted by Mrs. F. Suddes, of Bristol. Her address was of a very high spiritual order, and was listened to with rapt attention. The speaker also gave some most convincing clairvoyance. We are deeply indebted to this young worker for the valuable service rendered to our Cause in our district. Spiritualism continues to flourish in Cadoxton, about 50 members having enrolled, and a Lyceum has been organised under the conductorship of Mr. Phillip Rosser, the President.

## HALIFAX.

MADAME ROTH or Mrs. Rothera, was associated for over 30 years with the Alma St. Spiritualist Society, Halifax. She had been its corresponding secretary, and served on its various committees, and had been an all-round active worker. She was an influential platform speaker, and spoke at all the various Societies.

Fourteen years ago she removed to Huddersfield, where she was actively engaged as a palmist, and giving advice for sickness. Eighteen months ago her health began to fail, and she was reluctantly compelled to relinquish her activities. She was widely respected and was of a quiet and generous nature. Her passing to the higher life in her 62nd year is deeply lamented by her nephew and niece, Mr. and Mrs. Nettleton, 302, Queen's-rd., Halifax. The funeral took place on Monday, January 12th, at King Cross Cemetery, and Mr. Lewis Firth very kindly officiated at the house and cemetery.

## HANDSWORTH.

ON Wednesday, Jan. 25th, the above Society held its annual meeting for the purpose of setting up a committee for the reorganising of the same. Some 30 members and associates were present, and the officers elected were as follows: Mr. E. Pilkington, M.P.R., President; Mr. Jones, vice-president; Mrs. M. J. Darby, secretary; Mr. McGough, treasurer; committee, Mr. Mason, Mr. Attwood and Mrs. Collins; trustees, Mr. Baker and Mr. Perkins.

After the business Mr. Edwards conducted a successful circle for the members.

## LONDON: S.L.S.M.

ON Thursday, Jan. 19th, the members of the above mission held their annual general meeting, and in the election of officers Mr. C. J. Williams was again elected President and treasurer. Mr. S. Clarkson and Mrs. K. Woodrow were elected vice-presidents, and Mr. F. J. Clompson hon. sec. The various reports that were presented during the evening showed that a considerable amount of work had been gone through during the past year, including the purchase of our hall. The financial statement showed us to be on a firm footing in that direction. A vote of thanks to the retiring officers and committee was carried unanimously. The meeting was preceded by a lecture on "Healing" by Mr. T. Smallwood, giving a practical demonstration thereon.

## LONDON: ILFORD PSYCHICAL RESEARCH SOCIETY.

THE above Society held their annual meeting at Prentice's Rooms, Broadway, Ilford, on Friday, Jan. 20th, at which a report of the year's work and balance sheet was presented to the members.

Mr. S. Stephens (President) took the chair, and said that the society had made good progress during the last year—the membership had increased considerably and the finances were now in a satisfactory condition. Excellent speakers and clairvoyants had been booked for each service during the coming year, and members and officers were now working together in perfect harmony. The ladies' meeting conducted by Mrs. Stephens every Thursday afternoon had proved to be a source of pleasure and comfort to the large body of ladies who attended.

Mr. Connor spoke on behalf of the Lyceum, and made an earnest appeal to members to attend when possible, and also to send their children.

All the officers were unanimously re-elected, as were also the committee with one or two exceptions, owing to their inability to continue attendance.

The meeting closed with a vote of thanks to the chairman, and the officers were also thanked for the efficient way in which they had carried out their duties during the past year.



## CAERAU.

On Sunday, Monday and Tuesday, January 8th, 9th and 10th, we had the pleasure of hearing Mr. H. J. Osborn, of London. On Sunday afternoon, before a large audience, Mr. Osborn dealt with the subject, "Evidential proof of spirit return." On Sunday evening, at the Coliseum, we had a lantern lecture entitled, "Spirit return in photographic proof." Long before the commencement patrons began to accumulate by the hundreds, waiting for the doors to open. The building was packed to its entirety, there being about 2,000 people present, the largest crowd ever gathered at a Spiritualist meeting in the district. The subject was well received.

On Monday evening the subject was "Religion."

On Tuesday evening at the Town Hall, Maesteg, Mr. Osborn dealt with his favourite subject, "Spiritualism and lunacy," which was well received.

Mr. J. Connolly ably presided at each meeting.

## CARDIFF: QUEEN ST.

The annual meeting of members took place on Sunday, Jan. 8th, after the evening service. The reports showed progress in every department, and that our financial turnover was nearly £400.

The election of officers for the year resulted as follows: President, Mr. J. Woodland; vice-president, Messrs. W. E. Jones and F. W. Northam; secretary, Mr. Owen Evans; assist. secretary, Mr. Young; treasurer, Mrs. Oyenden; financial secretary, Miss Oyenden; reception stewards, Messrs. E. Davies and Merchant; secretary of Building Fund, Mrs. Hilborne; treas., Mrs. Phillips; librarian, Mr. H. Phillips; assistants, Messrs. Pritchard and Stewart; organist, Mr. Whittaker; sick visitor, Mrs. Northam; Lyceum conductor, Mr. E. James; delegate to S.W.D.C., Mr. J. Woodland; auditors, Messrs. J. E. Richards and Andrews; resident speaker, Mr. G. Harris; trustees for Building Fund, Messrs. Woodland and Evans.

## MEETINGS HELD ON SUNDAY, JANUARY 22nd, 1922.

BARRY, Atlantic Hall. — Mr. W. E. Jones, of Runney, gave an address on "The Immanence of God," and also clairvoyance. Mr. Carrington presided.

BIRMINGHAM, Small Heath. — The boy medium, J. H. Sharpe, of Birmingham, gave an address on "The surprise." His descriptions were good.

Bristol, Dighton Hall. — Addresses by Mr. W. Ford, of Reading. Mrs. Luddes presided and gave clairvoyance.

United. — Morning, open circle led by Mr. Taylor. Evening, Mr. W. Price spoke on "My reply to the critics."

Universal. — Mr. Northam, of Cardiff, gave addresses and clairvoyance.

Temple. — Address by Mr. Pritchard and clairvoyance by Mrs. Dence.

CHELSEA, — Mrs. L. Lewis gave an address on "An angel by my side," and also gave clairvoyance.

HEBDEN BRIDGE. — Visit of Miss Fitzpatrick, the girl medium, of Hebden Bridge. The church was packed.

HIRST. — Mr. Wardle, of Heaton, gave an address, followed by clairvoyance.

LONDON. — Clapham. — Miss L. Thompson gave an address on "Service: the gateway to higher life." Mrs. Kingstone gave clairvoyance.

E.L.S.A. — Mr. Bryceson spoke on "The making of a seer."

RULHAM. — Morning, circle. Evening, Mr. H. Leaf gave an address followed by clairvoyance. — Pros. — Sunday next, at 7, Mr. Woodward Saunders.

Thursday, Feb. 9th, at 8, Mrs. C. O. HADLEY.

Lewisham: Morning, Mr. Cowlam. Evening, Mrs. Clare O. Hadley gave an address on "Is Spiritualism a religion?" followed by clairvoyance.

London Spiritual Mission: Morning, Miss V. Burton spoke on "The day of the soul." Evening, Mr. E. Hunt gave an address on "The outlook."

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, the Lyceum held their usual session. Evening, Mrs. Prince gave an address on "The spirit world," followed by clairvoyance.

South London: Morning, circle conducted by Mrs. Still. Evening, Mrs. A. Boddington gave an address and clairvoyance.

LOUGHBOROUGH. — Mr. Pridmore gave addresses on "A call for service" and "Is Spiritualism true?" also clairvoyance.

MELYN COURT, GLAM. — Mr. G. Evans of Merthyr, spoke on "My life, my death, and the awakening." Also many clairvoyant descriptions given, all being recognised.

MEXBORO. — Mr. Haywood spoke on "Spiritualism," and Mrs. Haywood gave clairvoyance.

NEWPORT, Central. — Professor Gould, of Cardiff, gave an address. Mrs. Essery, of Newport, gave clairvoyance.

NORTHAMPTON. — Mr. Taylor, of Birmingham, gave addresses and clairvoyance.

PETERBOROUGH. — Addresses by Mrs. Malpress and Mr. Rickett. Clairvoyance by Mr. Brown. Mr. J. W. Bull presided.

PLYMOUTH, Morley-st. — Mr. F. Ireland gave an address entitled "Seeing the unseen," followed by a solo by Mrs. Pearce entitled "Suffer Little Children to Come Unto Me." Mrs. Trueman, D.N.U. (President) gave clairvoyance.

Stonehouse: Meeting conducted by Mr. Looe. Address by Mr. Waterfield. Clairvoyance by Mr. Prout. This was a memorial service to our arisen brother in the Cause, Mr. Bowhay, 40 years a follower.

PORTSMOUTH, Temple. — Miss M. Mills, of Bristol, gave addresses on "Truth" and "The seven Principles," followed by clairvoyance.

Lake-road: Mrs. M. E. Orłowski, of London, gave addresses and clairvoyance.

YORK, Spen-lane. — Mr. A. Wilkinson discoursed from the subject, "Some helpful thoughts" and "The nature and value of spiritual evidence." Clairvoyance at each meeting.

## SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church  
PRINCESS HALL, MOSS SIDE.

SUNDAY, FEB. 5TH, at 2-30, LYCEUM. At 6-30 and 8-15, Mr. F. CHANDLEY.  
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. FARRER.

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

SUNDAY, at 6-30.  
FEB. 5. — Mr. W. G. HIBBINS, at ARDWICK PICTURE PALACE.  
" 12. — Circle for Members only.  
" 19. — Mrs. RUTH DARBY.  
" 26. — Circle for Members Only.

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

SUNDAY, FEB. 5TH, at 10-30, LYCEUM. At 3, OPEN CIRCLE. At 8-10, MEETING. At 6-30, at ARDWICK PICTURE PALACE, Mr. HIBBINS. (See leaflets.)  
MONDAY, at 8, Mrs. CROMPTON.

## SOCIETY ADVERTISEMENTS.

Collyhurst Spiritual Church,  
COLLYHURST STREET.

SUNDAY, FEB. 5TH, at 3, 6-30 and 8, Mr. WOOLLEN HARVEY.  
Also on MONDAY TUESDAY and WEDNESDAY, at 3 and 8.  
SUNDAY, FEB. 12TH, Mrs. WOLFENDALE.

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

SUNDAY, FEB. 5TH, at 6-45 and 8-15, Miss F. COTTERILL.  
TUESDAY, at 8-15; Mr. J. BRENNAN.  
THURSDAY, at 8-15, Mrs. A. WORTHINGTON.  
Open Circle on Saturdays at 8. Doors closed 8-15.

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

President: Miss M. M. HARRISON.

Services every Sunday at 2-30.

SUNDAY, FEB. 5TH, at 3, Mr. HART. Subject, "Physical Education." Discussion invited. All welcome.  
FRIDAY, FEB. 17TH, A SELECT DANCE. Commence 7-30. Programme, 2s. Refreshments included.

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

SUNDAY, FEBRUARY 5TH, Miss SHARPLES.  
SUNDAY, FEB. 12TH, LYCEUM OPEN SESSION.

Milton Spiritualist Church,  
BOOTH STREET, ECCLES CROSS.

SATURDAY, FEB. 4TH, at 7-30, MAGNETIC HEALERS.  
SUNDAY, FEB. 5TH, at 3, 6-30, 7-45, Mrs. HALL, of Bolton.  
MONDAY, at 3 and 7-45.  
WEDNESDAY, at 7-45, OPEN CIRCLE.  
THURSDAY, at 8, MEMBERS' CIRCLE.  
SATURDAY, at 7-45, OPEN CIRCLE.  
THURSDAY, FEB. 14TH, Mr. CLAYTON.

Pendleton Spiritualist Church,  
FORD LANE.

SUNDAY, FEB. 5TH, at 2-30, LYCEUM. At 6-30 and 8, Mrs. CHARNLEY.  
WEDNESDAY, at 3, Miss COTTERILL.  
THURSDAY, at 8, Miss L. BROMLEY.  
SUNDAY, FEB. 12TH, LYCEUM OPEN SESSION.  
MONDAY, FEB. 13TH, Mr. A. CLAYTON.

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

SUNDAY, FEB. 5TH, at 11-15 and 7, Mrs. M. GORDON.  
LYCEUM at 3.  
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 every month at 3.

SATURDAY, SUNDAY, MONDAY, TUESDAY, FEB. 4TH, 5TH, 6TH and 7TH, Mrs. NEVILLE.  
TUESDAY, at 7-15, Mr. R. BRAILEY.

**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, FEB. 5TH, at 6-30,  
Miss MARY MILLS.  
TUESDAY, at 8, Miss MARY MILLS.  
SUNDAY, FEB. 12TH, Mr. JONES.

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

SUNDAY, FEB. 5TH, at 6-30,  
MR. POWELL, of Bristol.

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

SUNDAY, FEB. 5TH, at 7,  
MRS. L. HARVEY.

SUNDAY, FEB. 12TH, Mrs. L. LEWIS.  
SUNDAY, FEB. 19TH, Mr. SYMONS.

**Brixton Spiritualist Brotherhood**  
**Church,**

STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, FEB. 5TH, at 11-15, CIRCLE  
AT 3, LYCEUM. At 7, Mr. T. W. ELLA.  
SUNDAY, FEB. 12TH, Mrs. E. NEVILLE.  
CIRCLES: Monday, at 7-30, Ladies;  
Tuesday, at 8, Members; Thursday,  
at 8-15, Public.

**Church of the Spirit, Camberwell,**  
WINDSOR RD., DENMARK HILL.

SUNDAY, FEB. 5TH, at 11 and 6-30,  
Mr. W. A. CODD.  
SUNDAY, FEB. 12TH, Rev. G. WARD.  
WEDNESDAYS at 7-30.

**Church of the Spirit, Croydon,**

HAREWOOD HALL, 96, HIGH STREET

SUNDAY, FEB. 5TH, at 11-15 and 6-30,  
MR. P. SCHOLEY.

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

SUNDAY, FEB. 5TH, at 11, QUESTIONS  
ANSWERED by a SPIRIT CONTROL.  
At 3, LYCEUM.  
At 7, Mrs. A. BODDINGTON.  
FRIDAY, at 8, MEETING FOR ENQUIRERS  
SUNDAY, FEB. 12TH, Mr. G. PRIOR.

**Ilford Psychical Research Society,**  
BROADWAY CHAMBERS, ILFORD.

SUNDAY, FEB. 5TH, at 7,  
REV. GEO. WARD.

THURSDAY, at 3, Mrs. GOLDING.  
FRIDAY, at 8, Mrs. NEVILLE.

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

SUNDAY, FEB. 5TH, at 11, SERVICE.  
At 3, LYCEUM. At 6-30, Mrs. MELLOY.  
SUNDAY, at 7-30, Mrs. FAIRCLOUGH  
SMITH.  
WEDNESDAY, at 7-30, PUBLIC MEETING

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

SUNDAY, FEB. 5TH, at 6-30,  
MR. AND MRS. PULHAM.  
THURSDAY, Mrs. IDEY.  
SUNDAY, FEB. 12TH, Rev. J. M.  
MATTHIAS

**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, FEB. 5TH, at 7,  
MR. G. T. GWINN & MRS. MAUNDER

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

SUNDAY, FEB. 5TH, at 7,  
MR. & MRS. BROWNJOHN.  
THURSDAY, at 8, Miss V. BURTON.  
SUNDAY, FEB. 12TH, at 7, Miss HEATH.

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

SUNDAY, FEB. 5TH, at 6-30,  
MR. G. TAYLER GWINN, D.N.U.  
MONDAY, at 3, LADIES' MEETING.  
WEDNESDAY, at 8, Mrs. CROWDER.  
THURSDAY, at 7-30, WHIST DRIVE.  
Tickets 1/6 (including refreshments).  
SUNDAY, FEB. 12TH, Mrs. ANNIE  
BODDINGTON.  
Lyceum every Sunday at 3.

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

SUNDAY, FEB. 5TH, at 6-30,  
MR. G. R. SYMONS.

WEDNESDAY, FEB. 8TH, at 3,  
LADIES' MEETING.

THURSDAY, FEB. 9TH, at 8,  
PUBLIC MEETING.

SUNDAY, FEB. 12TH, at 6-30,  
MADAM GERALD.

Forward movement at 11.  
Lyceum at 3.

**British Magnetic Healers' Association**

The above Association will hold a  
**PROPAGANDA MEETING**

on SATURDAY, FEB. 4TH, at the  
MILTON SPIRITUAL CHURCH, BOOTLE  
ST., ECCLES.

Practical Demonstrations of Healing  
Power will be given by a staff of  
Magnetic Healers.

No charge whatever made for treatment.  
Meeting at 7. Healing at 7-30 prompt.  
A hearty invitation to all. Come!  
Collection.

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 to establish a home of our own.  
Every little makes the lot. Send P.O.  
to T. H. YATES, Secretary, Oak  
Cottage, Wellfield-lane, Timperley,  
Altrincham. It's worth it.

Already acknowledged, £35 14s. 2d.  
Well Wisher, Battersea, £5. Total,  
£40 14s. 2d.

**SUPERIOR POULTRY MEAL, 15s. per**  
cwt., carriage paid. Cash with order.  
Sample sent free on application. **LADIES**  
and **GENTS' BOOTS and SHOES** (black  
only), from size 4 to 9, at 14s. 6d. per  
pair. Warranted all leather. **NEW**  
**GREY BLANKETS, 80 by 50, 8s. 6d. per**  
pair, postage paid. **ACKROYD, West**  
**Whirlay Farm, Todmorden.**

**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.

**REMOVAL.** — MR. ERNEST W. OATEN,  
has changed his private address to  
20, Marshall-road, Levenshulme, Man-  
chester. No dates open.

**SPEAKERS OPEN DATES, Etc.**

MR. ROBERT DAVIES, Exponent and  
Demonstrator, is now booking for 1923.  
Address, "Beech House," 83, Cleve-  
land Rd., Crumpsall, Manchester.

MRS. MILES ORD, Trance and Nor-  
mal Speaker and Clairvoyant, has  
open dates for 1922-23. Distance no  
object. For terms apply 13, Ash-  
grove-road, Redlands, Bristol.

MR. and MRS. HERTZ, Blind Mediums  
have a few open dates for 1922.—  
Apply by letter, 14, Kinglake-st.,  
Nottingham.

**SIX WONDERFUL BOOKS.**

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

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

Each book contains a full course of lessons.  
Address all orders to

**ALEX. VERNER, 15, Vernon Street,**  
**Bolton, England.**

**Bad Leg.**

Mrs. English, of South Shields,  
Cured by Germolene.

**AWARDED FOUR GOLD MEDALS.**  
**Soothes at a Touch and Expels the**  
**Corroding Poison.**

Germolene, the new aseptic skin  
dressing, was awarded four gold medals  
at great pharmaceutical exhibitions  
held before the war. That was its  
initial success. Since then Germolene  
has proceeded from triumph to triumph  
and in the treatment of all skin com-  
plaints such as eczema, rashes, psori-  
asis, pimples, piles, bad legs, ulcers,  
impetigo, and ringworm it has defi-  
nitely superseded all the old ointments  
and salves. It is aseptic, which means  
that it possesses kindly, cleansing,  
comforting and healing influence. It  
cannot corrode the tissue or cause the  
smarting and pain that was bound to  
occur when the old-fashioned anti-  
septics were used.

Mrs. Jane English, of 2, Railway  
Terrace, Cornwallis-square, South  
Shields, was a terrible sufferer from  
bad leg. The whole of the leg from the  
knee to the toes swelled to an enor-  
mous size, and the pain of the wound  
which caused the trouble was awful.  
She could not stand nor sleep, nor  
could she endure the pain of dressing it,  
and the ulcer was very deep and as big  
as a five shilling piece. She took advice  
and used many preparations without  
avail, and the case was considered  
very dangerous. But the effect of  
Germolene was almost magical. The  
pain was relieved, the swelling sub-  
sided, and in a fortnight the leg looked  
quite natural. Soon it healed up  
entirely, and now it is as well as ever.

Germolene is manufactured by the  
Veno Drug Co., Ltd., in their wonder-  
ful laboratory at Manchester, which is  
without a doubt the most hygienic  
up-to-date and perfectly equipped of  
its kind in the British Empire, and is  
also the home of the world-renowned  
Dr. Cassell's Tablets and Veno's  
Cough Cure. Sold at 3/- per tin (1/3  
the small size) by all chemists.

**Where Are Our Heroic Dead?** By  
Sir William Earnshaw Cooper, C.I.B.  
The Church's opportunity. Eminent  
fitted to circulate among Christian  
inquirers. 24d., post free.

**SOUTH MANCHESTER SPIRITUALIST CHURCH, Princess Hall, Princess Road, M**

# A Masked Carnival

WILL BE HELD IN THE ABOVE

On SATURDAY, Feb. 11th, 1922, at 6

To Commemorate the Twenty-Fifth Anniversary.

Tickets 2/- each, in aid of the Church Funds. Fancy Dress Optional.

**SUNDAY, FEB. 12TH, TWENTY-FIFTH ANNIVERSARY. SPEAKER: Mr. R. A.**  
All Old and New Members Cordially Invited. Admission by Ticket only. (OF LIVER

## MANCHESTER SPIRITUALISTS' CENTRAL PROPAGANDA COMM

Sunday, Feb. 5th, 1922, at the Ardwick Picture Theatre, Ardwick

**W. G. HIBBINS, Esq., B.Sc., B.Eng., A.M.I.C.E. (Sheffie**

Subject: "Psychic Science and a Future Life."

**Chairman: ERNEST W. OATEN** (Editor THE TWO W  
DOORS OPEN 6 P.M. COMMENCE 6-30 PROMPT. HYMN SHEETS PROVIDE

**SILVER COLLECTION.**

## MANCHESTER & DISTRICT GROUP of the LANCASHIRE DISTRICT COUNCIL

The ANNUAL MEETING will be held in the MANCHESTER CEN  
SPIRITUALIST CHURCH, Onward Buildings, 207 Deansgate, Manch

On SATURDAY, FEBRUARY 11th, 1922, at 3-30 prompt.

IMPORTANT AGENDA, including Election of Associates, Presentation of Balance Sheet, President's Address  
of Secretary, Treasurer and Auditors, Election of Officers, Notice of Motion re "Britten Memorial Scheme

ALL DELEGATES AND ASSOCIATES ARE REQUESTED TO ATTEND.

Tea will be provided for members at 5-30. At 6-30, MUSICAL EVENING, to which all are invited

D. MORGAN, Hon

# MUSIC.

Have You got Your Copy of "Only In Memory"

A Composition as good as a Piano Solo—with words. No Excuse your  
this beautiful inspiration. Buy It Now, 2/- direct—

ENGLISH, Crowtree Terrace, SUNDERLAND, or from all Music Dealers.

### NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries  
of Societies can be intimated under this head if stamps  
to the value of 3d. be forwarded with the information.

BIRMINGHAM, ASTON. — Mrs. M. J.  
DARBY, 102, Upper Sutton-st., Aston,  
Birmingham.

EARLESTOWN NATIONAL SPIRITUAL-  
IST CHURCH, LEIGH ST. — Mr. S.  
ATHERTON, Albert Villa, Ash-ton-rd.,  
Newton-le-Willows.

ELTHAM SPIRITUALIST CHURCH.—  
Mr. G. POLLARD, 33, Wigtown-road,  
Eltham, S.E.9.

LEEDS. NATIONAL SPIRITUALIST  
CHURCH. — Mr. H. OSBORN, 10,  
Cross Rockingham-st., Wade-lr., Leeds.

PLYMOUTH, NATIONAL SPIRITUALIST  
CHURCH, MORLEY ST. — Mr. A. W.  
PENGELLY, 5, Radnor Place, Regent-st.  
Plymouth.

RAWTENSTALL. — Mr. W. ROSTRON,  
41, Whittle-street, Rawtenstall.

RUNCORN. — Mr. S. H. HOBLEY, 27,  
Lord-street, Runcorn.

### BIRTHS, MARRIAGES and TRANSITIONS.

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

### TRANSITION.

WILLIAMS. — Elizabeth (nee Lee),  
formerly of Whitchurch, Salop, wife  
of John Williams, passed peacefully  
away at 86, Bellott-st., Cheetham.

### INFANCY.

Mrs. HUNT, 44, Watlass Street, Leeds,  
says:—"Over 10 years ago when suffering  
from Paralysis I received great benefit from  
Vitadatio and many of my friends com-  
menced taking this Tonic because of what  
it had done for me.

Before and after the birth of my last  
baby I again took Vitadatio. The baby is  
now 18 months old and we call her the  
VITADATIO BABY as she has been reared  
on it. I have three other children but baby  
is the only strong one among them."

### OLD AGE.

Mrs. J. Wilson, Derwent Cottage, Grange,  
Kew ch, says:—"For many years I was un-  
able to walk owing to Gout and Rheumatism.  
Ten years ago the doctor said I should never  
walk again. I heard of Vitadatio and gave  
it a good trial, and was eventually able to  
go about my work.

I am now in my 88th YEAR and during  
the War I managed to knit 200 pairs of socks  
whilst for-erly I often wondered if ever I  
would be able to hold a needle again.

I owe my present health to Vitadatio,  
but for it I should have been an invalid for  
life, as no other medicine did me any good."

Thousands of sufferers of every age  
have been restored to health by

## VITADATIO

THE FAMOUS HERBAL TONIC

AND BLOOD PURIFIER,

UNRIVALLED FOR

Liver, Kidney and Stomach Troubles

Nervous Complaints, Blood Disorders

AND ALL

Internal Ailments.

2/6 AND 5/- PER BOTTLE.

At Chemists and Stores

or direct from

VITADATIO, 33 Park Sq., LEEDS

Postage 1 bottle 6d. 2 bottles 1s. 1s.

25th November 1921

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To all customers of our Har  
Piano Tutors we will send  
'Put and Take' Spinn  
Millions sold at 1s. each.  
now FREE.

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You can cut and trim you  
at home with ease without  
mess of the job. Over 10,000  
are delighted with this mo  
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few left at the reduced pri  
post free. Don't delay, so

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our wonderful new system  
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Send 1/6 now. No further

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Price 101d