



THE TWO WORLDS.

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

No. 1787—VOL. XXXV.

FRIDAY, FEBRUARY 10, 1922.

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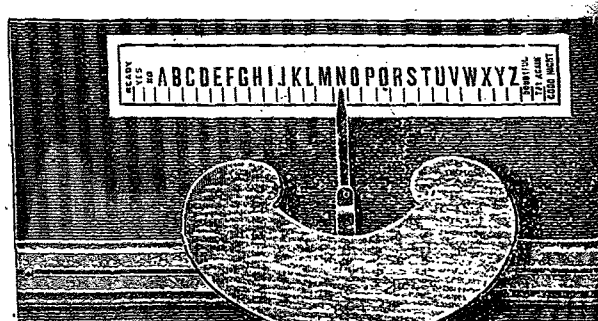
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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1787—Vol. XXXV.

FRIDAY, FEBRUARY 10, 1922

PRICE TWOPENCE.

Original Poetry.

Our Humanity.

God has His hand in our humanity's,
Restraining, or constraining, where 'tis well
That He should frustrate, or should else compel.
Thus are we faced with the perplexities
Which cross our path, in our environ dwell,
And fill our mind with the anxieties
Arising from complex societies
That would build up a heaven, or make a hell.
Therefore, should we seek ever to subserve
The body to the spirit, not to sell
Our birthright for a potage whose reserve
Is as the Sodom apple, past preserve,
Or as the tolling of momentous bell
That mournfully sounds death in its slow knell.

—H. HALLETT B.

The Implications of Spiritualism.

Stanley De Brath.

[CONTINUED FROM LAST WEEK.]

IV.—THE SUBJECTIVE FACTS.

THESE are mainly mental, involving the faculties of the subconscious mind; though the line of demarcation being an artificial one, the two groups are seldom entirely separate, and it may well be that some facts classified in the subjective group may belong wholly or partially to the other. Some apparitions, for instance, are said to have left physical traces such as scorched fabrics, while the well-established ability of some mediums like D. D. Home to handle red-hot coals are certainly objective, though they are signs of a subjective state. In fact, all mediumistic phenomena are objective to the observers, and subjective to the medium. Hypnotic phenomena, too, are objective under one aspect and subjective under another. Still, no other classification is as yet possible. The mental aspects which give information through clairvoyance, psychometry, automatisms and the like are of much wider human interest than those which merely certify the existence of the ectoplasm, or even than those which throw a new light on biology.

Supernormal photography may perhaps be taken as the link between the two classes. Its results are objective, but their value lies not in the mere fact that forms and writing can be impressed on the photographic plate, but that they are clues to the nature of the force-intelligence operating.

Portraits of deceased persons must necessarily be results of intelligence and will of some kind, but the crude explanation that the spirit of the deceased is posing before the camera is negatived by many considerations, even though a clairvoyant may describe the figure that afterwards appears on the plate. What is the nature of the Force-Intelligence? This is the problem presented by the subjective group of facts.

APPARITIONS.

These are testified to from all lands and throughout all history. Those who argue that a universal belief must be false, take a curious view of human evidence, and exhibit more negative bias than those who accept it show credulity. We may admit that most cases of apparitions are hallucina-

tory in the sense that they are impressions produced by an invisible agent acting on the sensorium of the percipient, the latter referring it to the sense of sight just as we all refer our impressions in dreams. There are, however, some that are more objective, but these may be passed by for the present.

The Census of Hallucinations conducted by the S.P.R. is the best modern evidence. Seventeen thousand adults returned answers to the question, "Have you ever, when believing yourself fully awake, had a vivid impression of seeing or being touched by a living being, or an inanimate object, or of hearing a voice; which impression, as far as you could discover, was not due to any external physical cause?" Rather over two thousand persons answered affirmatively, and to these persons exhaustive enquiries were addressed. In this way it was found that 381 apparitions of persons living at the time or not more than twelve hours dead had been recognised by the percipients. A severe and sceptical analysis led the committee to reduce the number of substantiated apparitions (within twelve hours of death) to 30, or about 1 in 43 of the recognised apparitions. On even this reduced number the committee reported that "of recognised apparitions those coinciding with death are 440 times more numerous than we should expect from the mathematical theory of probability if no causal relation obtained."

It must be remarked that if the general testimony from many quarters ever since classical times, the numerous instances collected by modern investigations and the thirty instances that the S.P.R. Committee considered fully substantiated are held to be sufficient to establish the fact, and therefore the possibility of such apparitions, it is probable that many of those reasonably rejected by the S.P.R. on account of imperfect corroboration may also have been genuine.

Typical instances are given by Sir Oliver Lodge ("The Survival of Man," section iii., page 80), and by the Rev. C. Tweedale ("Man's Survival After Death," page 95), quoted from Proc. S.P.R., vol. v. page 413. In one of the former cases (S.P.R. Proc., vol. iii. page 97) a favourite and devoted Scottish workman appeared to his employer who had no reason to suspect any accident "in an extraordinarily vivid dream" with a face much disfigured, and alleged that he had not done what he was accused of doing. When asked what this might be, he replied, "Ye'll sune ken." The man had drunk nitric acid accidentally, and was at first thought to have committed suicide, a suspicion afterwards disproved.

Another case quoted from vol. vii., page 33, is of a Mrs. Paquet, who, when making tea, suddenly saw her brother, Edmund Dunn. "The apparition stood with back towards me, or rather, partially so, and was in the act of falling forward—away from me—seemingly impelled by two ropes or a loop of rope drawing against his legs. The vision lasted but a moment, disappearing over a low railing or bulwark, but was very distinct. I dropped the tea, clasped my hands to my face, and exclaimed, 'Mr. God! Ed. is drowned.' All details were subsequently verified, even to the rolled-up trousers showing the white lining, which had been bought only a few days before the accident.

The case quoted by Mr. Tweedale is that of an officer appearing to a military friend in London within a very short time of his death in South Africa. The apparition announced that he had been shot in the right lung. The figure wore a beard, which he had never done before going on service, so his friend could not have expected this detail. He also appeared in service kit, then not usual. The vision took place before the telegraphic announcement of the action of Laing's Nek at which Major Farrell

mortally wounded as described. Such instances could be multiplied indefinitely, but I have purposely quoted from inexpensive and readily accessible books rather than from Proc. S.P.R., which are not within the reach of many persons.

Many of these visions include certain surroundings, such as the bight of the rope which carried Edmund Dunn overboard; and occasionally even more complicated accessories to the idea it is intended to convey. This is a crucial matter in estimating the nature of the appearances. On this, Sir Oliver Lodge says:—

"All these difficulties sink into non-existence directly it is apprehended that the vision is a mental impression produced by a psychic agency, veridical in the sense of corresponding to reality more or less closely, but subjective in the sense of there being no actual bodily presence. This is the kind of rationalising theory on which the Society for Psychical Research started its existence; it must have been in the hope of similarly detecting an element of commonsense running through a great variety of popular legend that conferred on its pioneers the motive power necessary. Anyhow, that was their adopted theory, and accordingly all such apparitions were in the first instance supposed to be due to telepathy from the dying person, and were called phantasms of the living."

It must, however, be remembered that such visions have not infrequently been the prelude to prolonged communications.

A very complete analysis of such apparitions is given in Professor Bozzano's work, "The Phenomena of Haunting."* He has collected 532 cases of this kind, of which 491 are connected with houses and 41 with places. By another classification 374 are subjective or telepathic, and 158 are physical (poltergeist). Professor Bozzano's conclusion, based on the obvious mind and purpose often manifested, is as follows:—

"The spiritist hypothesis under its two forms of telepathic transmission between the dead and the living, and of manifestations of the deceased by mediumship, is alone capable of explaining the greater part of these phenomena; while the hypothesis of telepathy between the living, of 'psychometry' and 'animism,' if they are necessary to the complete comprehension of the facts, can only be reckoned as complementary hypotheses."

The meaningless and persistent nature of some of these cases where an echo of a tragedy is repeated year after year may have an explanation that may appear more reasonable in the sequel. In a state where the measures of days and years no longer exist, but time is perceived only by change of state, it may be that the guilty or earth-bound soul gives these semi-automatic manifestations of its state until that state changes by its acceptance of the aid it has previously rejected.

Some may think it superstitious to examine into such things. To my mind to refuse examination from fear of being thought superstitious is the more unreasonable attitude. We are now in a position to consider the evidence critically without fear or bias.

EXTERNALISATION.

It is well known that in certain hypnotic states the subject is anaesthetic, and exhibits no response to touch or to stimulation of the sense of taste and smell. If, however, the hypnotiser holds his hand, the subject at once perceives the taste of salt, mustard, or what not, in the mouth of the hypnotist, or scents inhaled by the latter. Sensations of touch are similarly transferred.

Mr. Henri Durville has conducted a long series of experiments on these lines, but without contact between himself and the hypnotised subject. He refers the phenomena to "animal magnetism," and claims that by prolonged "magnetisation" not only is sensation exteriorised, but the phantasm of the subject also. I prefer myself the term "hypnotised" to "magnetised," the former word merely indicating a process of hand-passes, whereas the latter implies a theory that cannot be considered proven.

The "exteriorised phantasm" being apparent only to clairvoyant vision, or merely reported by the subject,

* "Les Phénomènes de Hantise" (Hauntings) by Prof. Bozzano. French translation by C. de Vesme. Preface by Dr. J. Maxwell. (Alcan, Paris)

there are but few satisfactory proofs of its existence. The only evidence that seems at all convincing is the all illumination of calcium sulphide by the presence of the phantom. Mr. Durville explains this experiment as follows:—

"Early in 1903 M. Blondlot, professor of Physics at the University of Nancy, when studying X-rays, found that some were refrangible and some were not. He discovered that the refrangible rays are of a separate kind and that they augmented the luminosity of small flames. These rays are said to be abundant in sunlight and to proceed also from various substances, including the human body. From having been discovered at Nancy, they are called N-rays. These N-rays were found to cause luminosity in sulphide of calcium under the following conditions. Patches of sulphide are caused to adhere to a black cardboard sheet; the screen so formed is exposed to direct sunlight, and then is placed in the dark in a dry place. The luminosity passes off, but if the screen is taken into a dark room and the fingers placed a few millimetres (1/4 inch) distant, the sulphide begins to glow with a faint light.

Mr. Durville claims that the presence of the phantom (only visible to clairvoyants) is manifested by a screen becoming luminous when the phantom approaches it closely. He claims that strong scents such as ammonia and bergamot to which the hypnotised subject is insensible are perceived by the latter when they are presented to the phantom. He thence concludes the real exteriorisation of a "double" or "astral body," in which the non-senses reside.

This theory of the exteriorisation of a "double" has some independent support. In "Phantasms of the Living" (Vol. I., pp. 104-109) there is a well-supported case in which a Mr. Beard caused a phantasm of himself to appear three miles away to certain acquaintances who were unaware of his intention to try the experiment. A reference to this will be found in Sir William Barrett's "On the Threshold of a New World of Thought." Mr. Podmore's "Apparitions" also quotes a number of cases.

These phenomena are included here as being intermediate between materialisations visible to all present, and those visible only to a clairvoyant or seer. They indicate possibilities as yet unknown, whether the "double" is really exteriorised or not.

A short time ago an account was published of certain British soldiers in France who were hypnotised in hospital and "sent" to report what was doing at their homes in England. It was stated that a large percentage of the results of this somewhat dangerous experiment were subsequently verified. I regret not to have kept the reference. They are certainly interesting as indicating powers in a LIVING SUBJECT analogous to the apparitions of those who have passed over the river of death. They seem to me to indicate powers inherent in the soul whenever it can function independently of the body.

[TO BE CONTINUED.]

Spiritualism Gaining Ground in Jewish Quarter

THANKS to Mr. H. W. Engholm, what has proved to be the greatest address ever given to a Jewish audience in Spiritualism was achieved by him on February 2nd at the Jews' Free School Old Boys' Club, East London, where 150 ladies and gentlemen were gathered together to listen to a fine piece of spiritual oratory.

Mr. Engholm had to deal with a sceptical audience and although some very fine questions were put to him, some in a very critical form, yet there was hardly a person who did not leave the meeting feeling deeply impressed. Mr. Engholm was very impressed with the intellectual audience, and thanked them for grasping a few points he mentioned to them.

He who offers knowledge to one who cannot receive it "casts pearls before swine"; and the ignorance of that which offers such knowledge is only equalled by the ignorance of those who cannot receive it.

Spiritualism and Socialism.

W. H. Evans.

THE lengthy correspondence which has run through "Our Paper" on this question calls for a fuller consideration, and I had hoped that some more talented pen than mine would have written on this theme. The correspondence revealed how keen is the interest amongst Spiritualists on the problem of finding a way and means for producing conditions which render the manifestation of human brotherhood easier of achievement. What struck me in the correspondence was the ignorance of Socialism displayed by its critics, and this, too, from those whom one would expect to be better informed. Socialism, like Spiritualism, suffers from a class of critic who imagines that it is not necessary to know anything of either to be a competent critic of both; and Spiritualists especially should realise the necessity of trying to understand a question before venturing to criticise it.

The question of many will be, "What has Spiritualism to do with Socialism?" I have in former articles indicated that Socialism deals with the economic aspects of human brotherhood. Even so, the relationship between them is not clear to many. First, then, let us clearly understand what the term Spiritualism implies to the Spiritualist. There are many, especially among what we may term the orthodox persuasion, who emphatically declare that Spiritualism is not a religion—it is a science, but not a religion. Good. Socialism too is a science, in so far as it reasons upon the data which history affords of the evolution of peoples, races and states. But those who so emphatically tell us that Spiritualism is not a religion but only a science overlook one fact, which is that the scientist is not only concerned with the examination of facts, but also the principles and laws which correlate and underlies them. The facts of Spiritualism are just so many scattered bricks when regarded as isolated phenomena, but by comparison we see that they are all related to a principle. That principle is the law of the survival of man over bodily death. Out of this emerges with great clearness another fact, that man is a spirit, and it is this fact upon which all religions are founded, for clearly if man is not a spirit religion is of no very great consequence, and may simply be regarded as a mere emotional fatuity.

What the orthodox critic really means when he declares that Spiritualism is not a religion, is that it is not orthodox; that is, it does not support the claims of dogmatic theology. To which we reply, so much the worse for theology. One may ask, if Spiritualism is not a religion, why are some members of the orthodox church so anxious to use the facts of Spiritualism to bolster up some special church doctrines? Is it not mean and despicable to speak disparagingly of the very power which they—rightly or wrongly—believe can prove what their emotions desire them to think is true? Fortunately Spiritualism is too big for compression into any doctrinal formulas.

The great fact of man being a spirit here and now which the phenomena of Spiritualism have proved, has an appeal not only to man's intellectual nature, but also to his moral and emotional nature, and it is only a question of time for an evolution of terms which will clothe anew the religious fervour which contemplation of this fact evokes. The need is felt, and is so urgent that a set of principles have been accepted by the great body of Spiritualists in this country as an expression of Spiritualistic faith. These principles given by the spirits through our beloved medium, Emma Hardinge Britten grew naturally out of facts and teachings which have come to us from the other side. The unanimity and consensus of teachings from different spirits the world over relative to these principles are remarkable. All speak of God as a Father, of mankind as brothers, of the immortality of the soul, of progression beyond death, of the operation of the law of cause and effect, and that everyone must reap as he sows. All Spiritualists accept these principles, and if their acceptance means the denial of some theological dogmas we are not to be deterred, but simply throw over that which we find by larger views of truth is not true. This much is necessary to clear the ground, the building of the science

of Spiritualism goes on simultaneously with its evolution as a philosophy and a religion. Let us not limit it, but keep it as broad as the universe and as high as the heavens.

It is in our acceptance of the second principle, human brotherhood, that we see the relationship of Spiritualism and Socialism. As I have frequently pointed out, the acceptance of any principle or truth carries with it certain logical inferences and conclusions. If we accept the principle of human brotherhood, then we cannot stop at mere acceptance, but must go on to discuss and devise means for its universal realisation. Let us now ask, what do we mean by Socialism?

Broadly speaking, we may define it thus: "The organising of the means of production, distribution and exchange for the collective good and not for private profit." That, I think, most Spiritualists will agree to without bothering over the name. You can go amongst opponents of Socialism and of Spiritualism, and you can preach both without mentioning the name, and your opponents will agree with you. What they are opposed to is neither Socialism nor Spiritualism per se, but their own misconceptions of it, and their surprise and wonder is amusing when they discover that what they have opposed are the very things they hold most dear. I assume that we are practically agreed that the welfare of the community as a whole is our regard. That we are desirous of organising the affairs of life in such manner that every individual shall be assured of food, shelter, clothes and some degree of leisure for the development of their higher nature. This we agree is a minimum demand.

Now, it is notorious that at the present time this minimum demand cannot be granted under the present system of civilisation. That system known as the capitalist system is based upon self-interest. The upholders of this system claim that as self-interest is the strongest influence in human nature, that system is best which provides conditions for its free play, and offers the greatest reward for its efforts. It is simply putting the law of the jungle into cultured language, because it only recognises the moral law in so far as it is essential to preserve intact the conditions for the free interplay of selfish interests. That some good does come of this we do not deny, but the main question is, can a better system be devised which, by an appeal not to man's selfish nature, but to his higher moral and spiritual instincts, leads men to realise that the greatest happiness can come to man, not by living on a basis of self-interest, but acting according to the law of service.

Now, although many Socialists are materialists, and do not recognise that man is a spiritual being, we should not let that blind us to the good work they are endeavouring to do. What we have to realise is that the evolution of social life is continually going on, and none can stop it, though it may be hindered. But the Spiritualist, knowing if he does not realise it, that man is a spiritual being, should of all people be deeply concerned about bringing about those conditions whereby the spiritual side of mankind can be made more manifest than to-day. This necessitates that he should study as well as he can the various problems of our social life. We are to-day living in a time of great stress and suffering—when the machinery of capitalism has broken down and demonstrated its inability to cope with the great economic stress.

At the same time, it has entered the social consciousness of the people that we cannot allow millions to starve, and so we have the unemployment dole, a method of meeting the crisis which is sheer waste in that it is entirely unproductive. This non-productivity cannot but have a deteriorating effect upon those who receive the dole, and an enlightened statesmanship would have been directed towards not merely maintaining the physical existence of the people concerned—though the dole is not adequate even for that—but the moral stamina as well, which is of equal if not of greater concern. No Spiritualist can view these things with indifference, because he recognises that it is absence of any vision of spiritual laws which has brought about the present state of affairs, and attention is directed by statesmen to the perpetuation and maintenance of the very system which has resulted in the present chaos. "Our paper," perhaps, is not the place to suggest how the needed changes may be brought about, and in fact there are many

mortally wounded as described. Such instances could be multiplied indefinitely, but I have purposely quoted from inexpensive and readily accessible books rather than from Proc. S.P.R., which are not within the reach of many persons.

Many of these visions include certain surroundings, such as the sight of the rope which carried Edmund Dunn overboard; and occasionally even more complicated accessories to the idea it is intended to convey. This is a crucial matter in estimating the nature of the appearances. On this, Sir Oliver Lodge says:—

"All these difficulties sink into non-existence directly it is apprehended that the vision is a mental impression produced by a psychic agency, veridical in the sense of corresponding to reality more or less closely, but subjective in the sense of there being no actual bodily presence. This is the kind of rationalising theory on which the Society for Psychical Research started its existence; it must have been in the hope of similarly detecting an element of commonsense running through a great variety of popular legend that conferred on its pioneers the motive power necessary. Anyhow, that was their adopted theory, and accordingly all such apparitions were in the first instance supposed to be due to telepathy from the dying person, and were called phantasms of the living."

It must, however, be remembered that such visions have not infrequently been the prelude to prolonged communications.

A very complete analysis of such apparitions is given in Professor Bozzano's work, "The Phenomena of Haunting."* He has collected 532 cases of this kind, of which 491 are connected with houses and 41 with places. By another classification 374 are subjective or telepathic, and 158 are physical (poltergeist). Professor Bozzano's conclusion, based on the obvious mind and purpose often manifested, is as follows:—

"The spiritist hypothesis under its two forms of telepathic transmission between the dead and the living, and of manifestations of the deceased by mediumship, is alone capable of explaining the greater part of these phenomena; while the hypothesis of telepathy between the living, of psychometry and 'animism,' if they are necessary to the complete comprehension of the facts, can only be reckoned as complementary hypotheses."

The meaningless and persistent nature of some of these cases where an echo of a tragedy is repeated year after year may have an explanation that may appear more reasonable in the sequel. In a state where the measures of days and years no longer exist, but time is perceived only by change of state, it may be that the guilty or earth-bound soul gives these semi-automatic manifestations of its state until that state changes by its acceptance of the aid it has previously rejected.

Some may think it superstitious to examine into such things. To my mind to refuse examination from fear of being thought superstitious is the more unreasonable attitude. We are now in a position to consider the evidence critically without fear or bias.

EXTERNALISATION.

It is well known that in certain hypnotic states the subject is anæsthetic, and exhibits no response to touch or to stimulation of the sense of taste and smell. If, however, the hypnotiser holds his hand, the subject at once perceives the taste of salt, mustard, or what not, in the mouth of the hypnotist, or scents inhaled by the latter. Sensations of touch are similarly transferred.

Mr. Henri Durville has conducted a long series of experiments on these lines, but without contact between himself and the hypnotised subject. He reiers the phenomena to "animal magnetism," and claims that by prolonged "magnetisation" not only is sensation exteriorised, but the phantasm of the subject also. I prefer myself the term "hypnotised" to "magnetised," the former word merely indicating a process of hand-passes, whereas the latter implies a theory that cannot be considered proven.

The "exteriorised phantasm" being apparent only to clairvoyant vision, or merely reported by the subject,

* "Les Phénomènes de Hantise" (Hauntings) by Prof. Bozzano. French translation by C. de Vesme. Preface by Dr. J. Maxwell. (Alcan, Paris)

there are but few satisfactory proofs of its existence. The only evidence that seems at all convincing is the alleged illumination of calcium sulphide by the presence of the phantom. Mr. Durville explains this experiment as follows:—

"Early in 1903 M. Blondlot, professor of Physics in the University of Nancy, when studying X-rays, found that some were refrangible and some were not. He then discovered that the refrangible rays are of a separate kind, and that they augmented the luminosity of small flames. These rays are said to be abundant in sunlight and to proceed also from various substances, including the human body. From having been discovered at Nancy, they are called N-rays. These N-rays were found to cause luminosity in sulphide of calcium under the following conditions. Patches of sulphide are caused to adhere to a black card-board sheet; the screen so formed is exposed to direct sunlight, and then is placed in the dark in a dry place. The luminosity passes off, but if the screen is taken into a dark room and the fingers placed a few millimetres (say $\frac{1}{2}$ inch) distant, the sulphide begins to glow with a faint light.

Mr. Durville claims that the presence of the phantom (only visible to clairvoyants) is manifested by such a screen becoming luminous when the phantom approaches it closely. He claims that strong scents such as ammonia and bergamot to which the hypnotised subject is insensible are perceived by the latter when they are presented to the phantom. He thence concludes the real exteriorisation of a "double" or "astral body," in which the normal senses reside.

This theory of the exteriorisation of a "double" has some independent support. In "Phantasms of the Living" (Vol. I, pp. 104-109) there is a well-supported case in which a Mr. Beard caused a phantasm of himself to appear three miles away to certain acquaintances who were unaware of his intention to try the experiment. A reference to this will be found in Sir William Barrett's "On the Threshold of a New World of Thought." Mr. Podmore's "Apparitions" also quotes a number of cases.

These phenomena are included here as being intermediate between materialisations visible to all present, and those visible only to a clairvoyant or seer. They may indicate possibilities as yet unknown, whether the "double" is really exteriorised or not.

A short time ago an account was published of certain British soldiers in France who were hypnotised in hospital, and "sent" to report what was doing at their homes in England. It was stated that a large percentage of the results of this somewhat dangerous experiment were subsequently verified. I regret not to have kept the reference. They are certainly interesting as indicating powers in the living subject analogous to the apparitions of those who have passed over the river of death. They seem to me to indicate powers inherent in the soul whenever it can act independently of the body.

[TO BE CONTINUED.]

Spiritualism Gaining Ground in Jewish Quarters.

THANKS to Mr. H. W. Engholm, what has proved to be the greatest address ever given to a Jewish audience on Spiritualism was achieved by him on February 2nd at the Jews' Free School Old Boys' Club, East London, where 150 ladies and gentlemen were gathered together to hear a fine piece of spiritual oratory.

Mr. Engholm had to deal with a sceptical audience, and although some very fine questions were put to him, some in a very critical form, yet there was hardly a single person who did not leave the meeting feeling deeply impressed. Mr. Engholm was very impressed with his intellectual audience, and thanked them for grasping the few points he mentioned to them.

He who offers knowledge to one who cannot receive it "casts pearls before swine"; and the ignorance of him that offers such knowledge is only equalled by the one who cannot receive it.

Spiritualism and Socialism.

W. H. Evans.

THE lengthy correspondence which has run through "Our Paper" on this question calls for a fuller consideration, and I had hoped that some more talented pen than mine would have written on this theme. The correspondence revealed how keen is the interest amongst Spiritualists on the problem of finding a way and means for producing conditions which render the manifestation of human brotherhood easier of achievement. What struck me in the correspondence was the ignorance of Socialism displayed by its critics, and this, too, from those whom one would expect to be better informed. Socialism, like Spiritualism, suffers from a class of critic who imagines that it is not necessary to know anything of either to be a competent critic of both; and Spiritualists especially should realise the necessity of trying to understand a question before venturing to criticise it.

The question of many will be, "What has Spiritualism to do with Socialism?" I have in former articles indicated that Socialism deals with the economic aspects of human brotherhood. Even so, the relationship between them is not clear to many. First, then, let us clearly understand what the term Spiritualism implies to the Spiritualist. There are many, especially among what we may term the orthodox persuasion, who emphatically declare that Spiritualism is not a religion—it is a science, but not a religion. Good. Socialism too is a science, in so far as it reasons upon the data which history affords of the evolution of peoples, races and states. But those who so emphatically tell us that Spiritualism is not a religion but only a science overlook one fact, which is that the scientist is not only concerned with the examination of facts, but also the principles and laws which correlate and underlie them. The facts of Spiritualism are just so many scattered bricks when regarded as isolated phenomena, but by comparison we see that they are all related to a principle. That principle is the law of the survival of man over bodily death. Out of this emerges with great clearness another fact, that man is a spirit, and it is this fact upon which all religions are founded, for clearly if man is not a spirit religion is of no very great consequence, and may simply be regarded as a mere emotional fatuity.

What the orthodox critic really means when he declares that Spiritualism is not a religion, is that it is not orthodox; that is, it does not support the claims of dogmatic theology. To which we reply, so much the worse for theology. One may ask, if Spiritualism is not a religion, why are some members of the orthodox church so anxious to use the facts of Spiritualism to bolster up some special church doctrines? Is it not mean and despicable to speak disparagingly of the very power which they—rightly or wrongly—believe can prove what their emotions desire them to think is true? Fortunately Spiritualism is too big for compression into any doctrinal formulas.

The great fact of man being a spirit here and now which the phenomena of Spiritualism have proved, has an appeal not only to man's intellectual nature, but also to his moral and emotional nature, and it is only a question of time for an evolution of terms which will clothe anew the religious fervour which contemplation of this fact evokes. The need is felt, and is so urgent that a set of principles have been accepted by the great body of Spiritualists in this country as an expression of Spiritualistic faith. These principles given by the spirits through our beloved medium, Emma Hardinge Britten grew naturally out of facts and teachings which have come to us from the other side. The unanimity and consensus of teachings from different spirits the world over relative to these principles are remarkable. All speak of God as a Father, of mankind as brothers, of the immortality of the soul, of progression beyond death, of the operation of the law of cause and effect, and that everyone must reap as he sows. All Spiritualists accept these principles, and if their acceptance means the denial of some theological dogmas we are not to be deterred, but simply throw over that which we find by larger views of truth is not true. This much is necessary to clear the ground, the building of the science

of Spiritualism goes on simultaneously with its evolution as a philosophy and a religion. Let us not limit it, but keep it as broad as the universe and as high as the heavens.

It is in our acceptance of the second principle, human brotherhood, that we see the relationship of Spiritualism and Socialism. As I have frequently pointed out, the acceptance of any principle or truth carries with it certain logical inferences and conclusions. If we accept the principle of human brotherhood, then we cannot stop at mere acceptance, but must go on to discuss and devise means for its universal realisation. Let us now ask, what do we mean by Socialism?

Broadly speaking, we may define it thus: "The organising of the means of production, distribution and exchange for the collective good and not for private profit." That, I think, most Spiritualists will agree to without bothering over the name. You can go amongst opponents of Socialism and of Spiritualism, and you can preach both without mentioning the name, and your opponents will agree with you. What they are opposed to is neither Socialism nor Spiritualism per se, but their own misconceptions of it, and their surprise and wonder is amusing when they discover that what they have opposed are the very things they hold most dear. I assume that we are practically agreed that the welfare of the community as a whole is our regard. That we are desirous of organising the affairs of life in such manner that every individual shall be assured of food, shelter, clothes and some degree of leisure for the development of their higher nature. This we agree is a minimum demand.

Now, it is notorious that at the present time this minimum demand cannot be granted under the present system of civilisation. That system known as the capitalist system is based upon self-interest. The upholders of this system claim that as self-interest is the strongest influence in human nature, that system is best which provides conditions for its free play, and offers the greatest reward for its efforts. It is simply putting the law of the jungle into cultured language, because it only recognises the moral law in so far as it is essential to preserve intact the conditions for the free interplay of selfish interests. That some good does come of this we do not deny, but the main question is, can a better system be devised which, by an appeal not to man's selfish nature, but to his higher moral and spiritual instincts, leads men to realise that the greatest happiness can come to man, not by living on a basis of self-interest, but acting according to the law of service.

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At the same time, it has entered the social consciousness of the people that we cannot allow millions to starve, and so we have the unemployment dole, a method of meeting the crisis which is sheer waste in that it is entirely unproductive. This non-productivity cannot but have a deteriorating effect upon those who receive the dole, and an enlightened statesmanship would have been directed towards not merely maintaining the physical existence of the people concerned—though the dole is not adequate even for that—but the moral stamina as well, which is of equal if not of greater concern. No Spiritualist can view these things with indifference, because he recognises that in the absence of any vision of spiritual laws which has brought about the present state of affairs, and attention is directed by statesmen to the perpetuation and maintenance of the very system which has resulted in the present chaos. Our paper, perhaps, is not the place to suggest how the needed changes may be brought about, and in fact there are many

papers and books which deal with this. What I desire to point out is that we cannot hold ourselves aloof from these things even if we wished to, and our Spiritualism should be a permeating force, a leavening of the more materialistic aspects of the question. One thing, we must avoid the mistake of the churches if we wish to survive as a movement, and that is, we must take an intelligent interest in the advance of mankind and the social organism it evolves, and we should be in a position as a body to advise our people and direct their efforts. Religion and philosophy is not worth much unless it touches life at all points, and our concern should be that every spirit that incarnates in the flesh should have the very best possible social environment, the opportunities and advantages of educating and enlarging their minds, and every facility for drawing out those spiritual powers and aptitudes which will direct the energies of the passional man into channels productive of the greatest good.

Spiritual Healing.

Fine Work by a Peckham Circle.

At a recent lecture delivered at Lausanne Hall some remarkable cases of healing were quoted by the speaker, Mr. T. Smallwood. He began by stating that his remarks would be mainly a report of the work done by the members of the Healing Circle of that church, and therefore it would be difficult to eliminate the personal element. He quoted Sir William Barrett, who said, "What the humblest of men affirm from their own experience was always worth listening to; and what the cleverest of men in their ignorance denied was never worth a moment's consideration." Mr. Smallwood begged them to remember that personal testimony was the best kind of evidence for any set of facts.

Mr. and Mrs. Barnett, he said, were working with him, and doing excellent service in relieving pain and healing disease. The latter had been suffering from abscess in the nose for more than twenty years owing to a blow received during childhood. For the whole of that period she had suffered intense pain, the abscesses continually forming and breaking about every ten or twelve days. From orthodox methods she could get no relief. She had been cured in a few treatments. In developing and using her healing gift she was returning grateful thanks for her cure in the best way possible.

Their circle was now dealing with a patient who had been turned down as incurable by three hospitals. She had been suffering for many years from valvular disease of the heart, and had occupied a bed for many weeks in St. John's Hospital, Lewisham. On her discharge she was advised to try St. Bartholemews. On examination there the doctors stated that they could do nothing for her, but complete rest was the only thing, and if she would come in they would watch the case. As they could "do nothing for her" she refused to go in, considering that she could get rest at home. Later it was suggested that she ought to try the Hospital for Diseases of the Heart. On going there, so bad or interesting was her case that they took her to the Royal College of Surgeons for examination. There she was lectured upon, with both hands and her left foot in separate bowls of water, connected with wires and electric battery, which recorded her heart beats and stops on a diagram above her. She was then sent home and told to go to bed and stay there, as the least exertion might prove fatal. She was to report fortnightly.

Her mother, hearing that the Healing Circle was doing good work, sent to know if there was any possible hope for her daughter. "Nearly all the cases we get," said Mr. Smallwood, "are the incurables from doctors and hospitals. They come to us as a last resource, and the healing spirit of the Great Healer is always at their service free of charge."

Here Mr. Smallwood quoted Mr. Oaten, who said, "To say that Spiritualists did not reverence the name of the Master was absurd. All the healing done in their circle was done in the name of the Christ Jesus. 'We invited the mother to bring her daughter along. Had all the doctors who had turned the young woman down heard that invitation, with a cynical smile they might have suggested that fools rush in where angels fear to tread.' Anyhow, the

'fools' have been able to do what the best physicians in London could not accomplish. The mother informed us that the patient was so ill that she could not be moved from her bed, so we went to the bedside and gave treatment."

In the sick girl's own words (when visited by Mrs. Barnett next day) she had felt a tingling all over. Had Mr. Smallwood, she inquired, a battery in his pocket? The power was pouring through her, and she felt like a new person, and wanted to get out of bed and dance with joy.

Mrs. Barnett gave her another treatment, and on the second visit of the complete circle she greeted us at the street door (it was a very foggy evening) and, but for the fog, she said, she was coming down to the circle to be treated, which she has been doing since. Three days after the first treatment she was due to report to the hospital. To show that the treatment is really doing the patient good, and that the progress is not imaginary, after the usual examination the doctors who had previously told her to stay in bed now said she might take a walk every day when it was fine.

After a few more treatments she reported again the second fortnight, and was told that owing to the improvement she might "do now a little house work." On this occasion she had travelled from Blackheath to the West of London on the top of a motor bus, did some shopping at Selfridge's, and returned home by the same method. The jolting of the bus had not affected her in the least. Previously she had never been out without an attendant. She was continually being prostrated by heart attacks, being more or less an invalid for eighteen years. She is now doing most of her own house work, being free from pain, to quote her own words, "Life is now worth living, thanks to the wonderful healing power of the Spirit. God be praised." She was present at the meeting, and laughingly testified that she was "feeling very fit."

Other cases were quoted by the speaker, including one of obsession, where the patient was about to be sent to a lunatic asylum. This person was put to sleep and soon relieved of his unwelcome visitor. These cases are not always so easy to deal with, obsession is a real danger to those who ignorantly invite it.

The lecturer emphasised the difference between psychic, or mental, and spiritual healing. In the former the healer transferred his own magnetism and vitality to the patient, in the latter he was a channel for the power to flow through. He claimed to prove his case by personal illustration. He (the speaker) was anything but robust in physique, never at any time weighing more than 8st. 6lbs., the weight of a big healthy boy. In addition, his work in traversing a large district all day long was very tiring, and left him quite unfit to start healing in the evening. He had no vitality of his own to spare. But as soon as he started the healing treatment, the power of the spirit began to flow, and he became so refreshed that he could go on treating case after case all the evening. If he had to depend on his own strength he would be depleted after the first case. His colleagues also affirmed that they never experienced anything but good from their efforts in healing.

It is hoped as a result of the lecture that an additional healing circle will be formed in Peckham, as the harvest is great, and the labourers are few.

TRANSITION OF MR. GEORGE WOOD.—Mrs. Edith Wood and adopted son, G. A. T. Wood, of 4, Foundry-lane, Yeadon, nr. Leeds, wish to convey their sincerest thanks to all friends for kind letters and sympathy shown to them, and also for floral tributes, in their sudden bereavement.

WE have received and perused with pleasure a little four-page leaflet concerning "Seances at Hendon," by Mr. T. Blyton. Mr. Blyton is the secretary of the Hendon Spiritualist Fellowship Centre, and the leaflet is a reprint from the "Hendon and Finchley Times" of a paper delivered before that Society. It deals lucidly with the phenomena of many of the great mediums of the past: the Davenport Brothers, D. D. Home, Florence Cook, Fred A. Hudson (the photographer), Frank Hearne, and Dr. Henry Slade. It is a valuable contribution to the history of those early days. Mr. Blyton is still actively concerned in phenomenal circles, and is a link between the past and the present.

Activities at Bolton.

THE great meeting addressed by Sir A. Conan Doyle in the Albert Hall, Bolton, some weeks ago, was the signal for a series of pulpit outbursts, but which have been promptly and effectively countered by the local Spiritualist Churches.

Mr. Thomas Turner, of the Henry-st. Church, organised a monster meeting in the Paragon Picture Hall on Sunday night, January 29th, having as principal speaker Mr. James Lawrence, of Newcastle-on-Tyne, and secretary of the Defence League.

Mr. Lawrence riddled the clerical allegations relative to lunacy accompanying Spiritualism, quoting the latest Government returns thereon. Mrs. Turner gave nearly 20 clairvoyant delineations, a by no means simple task in an assembly in great measure unsympathetic.

During the same evening several addresses were delivered in opposition, one being entitled "What Sir A. Conan Doyle did not tell us." Mr. Turner arranged that reports be taken and handed to Mr. Lawrence so that he could reply on Monday night. Questions were invited, but few took advantage of the privilege. A feature of the "anti" sermon in the King's was the bold stand taken by Mr. Webster, of the Deane-road Church, who told the Rev. E. Cookson, when he declared that "Spiritualists do not pray to God," that he was a liar, an incident reminiscent of the early struggles of the Defence League.

The campaign of defence and propaganda was continued on Wednesday night, when Mr. E. W. Oaten, editor of THE TWO WORLDS and treasurer of the Defence League, gave his trenchant lecture on Spirit Photography, accompanied by the showing of many fine slides, in the Miners' Hall, Bridgeman Place. Again there was a packed house, Mr. Oaten being greatly appreciated, the combined efforts of the three churches fully justifying themselves.

The unwholesome conduct of Mr. Filson Young came in for much caustic comment during the week-end, and in every district where attacks occur would act as Bolton has done fear of the consequences—if no higher incentive—would soon compel cessation.

Farewell Social and Dance to Mr. Horace Leaf.

MORTIMER HALL, London, W., was filled to its utmost capacity on January 30th by a very large and distinguished gathering of Spiritualists, who met to wish Mr. and Mrs. Horace Leaf God-speed on their missionary tour to Australia and New Zealand. Great enthusiasm was manifest throughout, and everyone keenly enjoyed the excellent programme of songs, recitations and dancing. Mr. Percy Smyth made an excellent chairman.

The principal event of the evening was a series of short speeches by Mr. F. Brittain, Hon. Sec., M.S.A., Dr. Abraham Wallace, Mr. H. W. Engholm, of "Light," and Mr. Leslie Curnow, of the L.S.A. All spoke in the highest terms of the work of Mr. Horace Leaf for Spiritualism, and agreed that a better selection could not have been made for the purpose of consolidating the work done by Sir Arthur Conan Doyle during his recent visit to Australasia. As a lecturer and as a medium Mr. Leaf holds a foremost place among British Spiritualists. They rejoiced to think that the task of keeping flying the flag of the greatest cause in the world was in such capable hands.

Mr. Leslie Curnow, a native born Australian, expressed the conviction that Mr. Leaf would be loved by, and in his turn, love, the people among whom the Spiritualists of Great Britain were sending him.

In reply Mr. Horace Leaf remarked how difficult it was for one in his position that evening to say anything suitable. Such a splendid demonstration of genuine appreciation of Spiritualism and his own work for it filled him with feelings too deep for adequate expression. He and Mrs. Leaf would leave for their long journey greatly strengthened by the knowledge that Spiritualists in the Mother Country were keenly interested in the two great young countries to which they were departing to carry the message of survival and spiritual communion. That

message, he believed, would, more than any other, help this troubled world of ours.

Mr. Horace Leaf goes to Australia and New Zealand at the invitation of the united Spiritualist Churches of those two countries, and as the personal nominee of Sir Arthur Conan Doyle. He carries with him official greetings from the Spiritualists' National Union of Great Britain, and the London District Council of the S.N.U. to Australasian Spiritualists.

A substantial monetary presentation was made to him as the result of the proceeds of the Social and Dance, and from private subscriptions.

The Social ended by the entire company heartily singing "Auld Lang Syne," and expressing the wish for the missionaries' safe and speedy return.

Spirit Photography.

Big Audience at Bolton Lecture.

THAT Sir Arthur Conan Doyle's recent visit to Bolton has considerably stimulated local interest in Spiritualism was evidenced recently when the Miners' Hall was packed by an eager audience to hear Mr. E. W. Oaten, editor of the Spiritualist organ, THE TWO WORLDS, lecture on "Spirit Photography."

There are undoubtedly photographic effects produced totally outside the recognised canons of photography, Mr. Oaten said. These he did not claim to be photographs of the spirits themselves, but were effects produced by other intelligences than our own. All matter possesses the property of radiation, the lecturer added, and each individual has a psychic emanation peculiar to himself. One type lends itself to the production of spirit photographs.

Mr. Oaten explained how these effects are obtained. The medium (the person with the particular psychic substance) established a contact with the other intelligences by handling the plates, sealed though they be, and the psychic extras seldom passed through the lens. He told how, by merely handling the unbroken, newly-purchased packet, the medium established contact, with the result that when the plates were developed, even though they had never been exposed to light or the inside of a camera, psychic phenomena often made itself manifest. Other psychic extras showed themselves on portraits after the medium had merely handled the unopened box containing the plates.

RESEARCH STILL NEEDED.

Many branches of this research were touched upon by Mr. Oaten, who said they did know these effects were produced, but did not know how. He told of one photographic medium who, when sent some personal belongings of a dead person, photographed it, with the result that pictures of people who have passed over appeared on the plate, and were clearly recognised by the relatives. The lecturer threw upon the screen a large collection of spirit photographs, which, he guaranteed, were produced under conditions which made fraudulent manipulation an utter impossibility. Some of the "psychic extras" were shadowy faces surrounded by a bright cloud-like formation, and many of them, recognised by near relatives, were of people long dead and of whom no portrait existed. Others were shadowy figures in trailing veils and flowing drapery. There is yet a great deal of research to be done, Mr. Oaten said, in conclusion, for we are still only at the beginning of this great subject, and he hoped that from that meeting local experimenting might begin.

We have had so many apparently impossible things brought into being before our eyes that we cannot now dismiss lightly a claim seriously made. So with psychic photography. Probably only a small percentage of the big meeting at the Miners' Hall could put their whole faith in it, but the majority came away with a feeling that at any rate Spiritualists had presented a case which warranted serious investigation. About one person in nine can act as a photographic medium, Mr. Oaten said, and he hoped that local experiment would be stimulated. There are some keen experimenters in the town already, and I would like to learn if any of them have been successful in producing the phenomena. — BOLTON EVENING NEWS.

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FRIDAY, FEBRUARY 10th, 1922.

The Danger of Public Approval.

DESPITE the fiat of certain journalists who would have us believe in their ability to decide on the merits of Spiritualism, and that on the basis of a single seance and a few weeks' reading, one cannot but remark on the wonderful progress which is everywhere evident. The sturdy growth of our principles is evident by the huge numbers which are rallying to our standard, and the tremendous interest which is being taken in our literature.

The writer recalls the time when it was not unusual on leaving a Spiritualist meeting to find vituperation of the vilest kind hurled at one, and on occasion missiles of a more materialistic kind met one. Those were exciting days when the "fight" for one's principles was essentially realistic, and when self control, sacrifice and enthusiasm were the requirements of the apostles of Spiritualism. Such times weeded out the weaklings and made the band of the faithful a strong, united and virile body, few in number, perhaps, but tenacious in their loyalty to the spirit world. Those days have gone, and whilst they had their advantages, we do not regret their going. To-day the virulent opponents of Spiritualism are few in number and negligible in quality. The mass of people are passively accepting our position, whilst those who positively support us constitute a growing band.

There remains a large and influential body, particularly of intellectuals, who continuously strive to settle the matter by argument, but we submit that all the argument in the world can never settle any question until the basic facts upon which such argument is reared are definitely settled. It consequently follows that the seance room, rather than the forum, must be our court of appeal, and since psychic phenomena are unstable and variable, and depend in large measure upon the physical and temperamental balance of those who take part in the seance, since, too, the forces at work are so subtle that their equilibrium is easily upset, it may well be that the path of the investigator is both long and tedious.

We do not hesitate to say that the best men and women we have had in the Spiritualistic movement have in the main been those who have been drawn from the ranks of materialism and rationalism, rather than from theological sources. The materialism of last century, however, is dead or dying—of that there can, we think, be no question—and it follows that the bulk of people coming to us to-day are recruited from those who have been connected with the churches or from that larger body who have been indifferent both to materialistic philosophy on the one hand or to religion on the other. The former have to be taught to think clearly, but the latter have been trained to think in deep grooves, deeply cut by tradition and legend. The difficulty with such well-meaning folk is to persuade them to re-examine their old beliefs in the light of new and extended facts.

There is, however, a tendency to aim at the incorporation of Spiritualistic facts into the structure of Christian tradition, and the formation of an apologetic type of hybrid Christianity-cum-Spiritualism which, in our opinion, is destructive of the best elements in both.

History affords a valuable parallel. The Christianity of the first three centuries was clear of most if not all the modern creeds, and was conducted largely upon the lines of present-day Spiritualism. It grew by virtue of its attachment to the spirit world through its recently arisen Leader.

It was when Constantine came to the throne and statecraft dictated policy that the church departed from the practices of the early days. There can, we think, be no doubt that the conversion (?) of Constantine was purely a political pose, dictated by policy. He found his Empire riven by contending religious sects. The hoary symbology of ancient Egyptian ideas was in conflict with the beautiful if imaginary mythology of Greece, and these in turn showed differences with the views held in the North and West of the Empire, whilst the devotees of the new Christ-followers were everywhere winning their way far more by the quality and devotion of their lives than by statements of principle.

We think there is little doubt that Constantine, who was a shrewd and clever statesman, despite his cruel and immoral nature, was struck by the sacrifice and sincerity of the new movement, and finding himself powerless to prevent its growth, took it under his care to be used as a tool in his hands. Then ensued a series of Councils in which an endeavour was made to placate the various religious and philosophies by grafting the salient features of each on to the new and vigorous growth. If our reading of history is correct, that was the motive and purpose of the conversion of Constantine. It led to the securing of a measure of religious peace within his empire by the establishment of a polyglot religion which should embrace the vast majority of his subjects. In a measure, it succeeded, but it adulterated the simple practices of the early Christians, and the teachings of Jesus of Nazareth with a mass of unworthy and utterly irrelevant dogmas which, in the course of centuries, brought about all the horrors of an inquisition, and the terrible religious persecutions which devastated Europe. From the days of Constantine religion has been defined, regulated and propagated by scheming statesmen and priests, instead of reliance being placed upon guidance from the unseen. From those days, too, Jesus became a God to be worshipped instead of a brother to be followed, and the world is the poorer for it. The Christianity of Jesus died just then, and the world has been floundering in a morass of disputing creeds ever since. It must ever be so where principle is sacrificed to policy.

There is a tendency to-day to repeat the process. To adulterate the simple teachings of the spirit people with the impressive if magnificent creeds and dogmas of a theological system. We believe Spiritualism to be a recurrence of the teaching and practice of the early church in pre-Constantine days, and we do not feel disposed to encourage any whittling away or adulteration of its principles merely to palliate those people who have imbibed large doses of state-administered medieval theology.

Modern Biblical criticism within the churches is causing them to abandon just those infantile and mythical ideas which Constantine and his successors grafted on to early Christianity. Let us beware that we Spiritualists do not countenance our Spiritualism being used as a crutch to support the senile elements attaching to theology.

Aye, truly, there may be more danger accruing to us from popularity than from violent opposition. Many a good man has been ruined by the "swelled head" caused by the flattery of his supposed friends, and the danger is as great in the case of a good cause as in that of a good man. Let us, then, be faithful to the spirit people and their teachings, and ignore the wiles of the tempters.

WE had a call this week from Mr. Jas. Tinker, the former secretary of the B.S.L.U., who has just returned from South Africa. Mr. Tinker has considerably improved in health by his sojourn abroad, and he has, we gather, returned home permanently.

A MAN'S spiritual writings will unfold day by day, much after the growth of a plant, hence they must never be judged, but the truth culled from them confirmed by the inner consciousness of the reader.

CURRENT TOPICS.



MR. JOSEPH WILLIAM COLES, of Brierfield, Lancashire, whose transition we recorded in our last issue at the ripe age of 81, was probably the oldest member of the Spiritualists' National Union, and a familiar figure at the Annual Conference.

AFTER Sir Arthur Conan Doyle's successful lectures in Bolton, Blackburn and Birmingham, the usual crop of sermons followed from most of the leading pulpits.

A Mild Benediction.

Generally speaking the balance is fairly held. Quite a number of ministers and clergy treated Sir Arthur's contentions with respect and commented favourably upon Spiritualism, contenting themselves with a few minor reservations at the close of their addresses. Rev. J. Farquhar, M.A., told his audience that the New Testament contained several accounts of seances in which the dead returned and spoke to their friends. He claimed that "the phenomena of Spiritualism were real—all unprejudiced readers and thinkers admit that. The task of Spiritualists is to prove scientifically . . . that they are produced by dead people returning transiently to our sphere."

Conditional Approval by a "Big Gun."

REV. CANON HEMMING, M.A. (Bolton), claimed that "in so far as Spiritualism emphasises the reality of the spiritual world and recalls them from being absorbed in material and temporal things, it may be regarded by Christianity, not as an enemy, but as an ally." The Canon objects, however, to Spiritualism being regarded as "a new revelation, and to its being equal in importance to the revelation of 2,000 years ago." Why this should be so we cannot understand. All the best critics admit the shaky historical foundation upon which the New Testament records rest, leaving grave doubts in the minds of the unbiased student. The modern revelation has behind it the corroborative testimony of present day witnesses, whose probity and exactitude can be examined.

A Wild Untruth.

PERHAPS the keenest adverse criticism comes from Rev. C. H. Hulbert, of the Wesleyan Central Mission, Blackburn, who indulges in wild and unprovable statements. He raised the lunacy bogie in virulent trappings, and is reported to have said, "In New York one asylum was devoted solely to people who had lost their reason by playing with Spiritualism."

and a Prompt Reply.

On January 29th, in the Princess' Theatre, Blackburn, Mr. E. W. Oaten, Vice-President of the S.N.U., replied to Rev. C. H. Hulbert, and offered a donation of a guinea to the Blackburn Nurses' Home if he would produce the name and address of that asylum. He stigmatised Mr. Hulbert's statement as a wicked falsehood, and proceeded to quote the result of Mr. H. J. Osborn's inquiry into lunacy in England, and pointed out that replies to inquiries from the Medical Superintendents of all the large asylums in England failed to produce a single case where lunacy was certified as due to Spiritualism. ("Spiritualism and Lunacy," by H. J. Osborn, price 3d.)

A Busy Knight!

SIR ARTHUR has been as busy in the press as upon the platform. Articles from his pen have recently appeared in the "Daily Mail," "The Referee," "Evening News," and of course "The Sunday Express." The latter article is excellently written in a teasing spirit in reply to Mr. Jas. Douglas. Sir Arthur compares the statements of Mr. Douglas made immediately after his seances with his later findings weeks later when memory

has had an opportunity to forget." Sir Arthur shows that incidents mentioned at the close of the seance are forgotten six weeks later, and suggests that the bias due to early theological training may have something to do with Mr. Douglas setting aside incidents which are incompatible with previously settled opinions.

To the Meek and Lowly Souls.

IN the "Evening News" of January 24th, Sir Arthur makes a brief general survey of Spiritualism, which he claimed was sent of God as an answer to the materialism of the Huxley-Hæckel school of last century. The phenomena were signs which evidenced the extra, terrene origin of the revelation which followed. Such revelation viewed life after death and religion from two planes of experience instead of one, and made religion personal to each of us. God had again sent the message of the humble and lowly. "It was the same last time. Where were the highbrows of Greece and Rome? Where were the clergy? But the common people heard him gladly . . . People trip over their own brains. They use their wits to invent incredible alternatives, when the truth is clear before them. But even the learned and the clergy will find it at last." This is well said.

Spiritual Aphorisms.

SEVERAL of the writer's dictums are worth noting. "Hell is a myth." "Purgatory is a fact, but should be regarded as a spiritual hospital." "There are no devils or angels as separate creations. They are all under-developed or fully-developed human beings." "People can never truly love God until they cease to fear Him." "It was monstrous to suppose that people could be happy in heaven whilst others writhed in hell. We must all be happy if anyone is to be happy."

Like Comes to Like.

IN the "Referee" Sir Arthur comments upon the discussion which has followed Mr. Geo. R. Sims' articles, and dealing with the allegations that spirit messages are frivolous, tells his readers that "the higher the spirituality of the sitters, and the more unselfish their aims, the higher are the communications. Angelic messengers do not descend to promiscuous circles who meet out of curiosity to see physical proofs of supernal power. Psychical researchers will never attain high intercourse. But when the right conditions are observed, the messages become such that they transcend the human brain." Sir Arthur quotes instances of valuable and dignified messages.

A Plea for the Protection for Mediums.

SINCE Mr. Geo. R. Sims has approached the subject with a due sense of responsibility and a desire for thorough investigation, Sir Arthur appeals for his assistance to remove the shadow of the law from mediumship, and to lift the medium above the silly tricks of ignorant and foolish "know-alls" who pose as investigators. He claims that Spiritualists have established the fact of the after-life upon an unassailable basis, but that we have not yet been successful in getting across to the public the wonderful things we have learned. Still, we agree with him that we have not done so badly considering our handicaps.

THE "Southport Journal" reports a lecture recently delivered at Southport by Mr. Edward Bush, in which that gentleman essayed to answer Mr. Hope's recent lecture on Spirit Photography. The lecturer must be something of a humorist, since he declared that he had no desire save to find truth, and he and his friends were anxious "to put Spiritualism on a sound basis." He, of course, told the story—but not the whole of it—of his well-known experiment at Crewe. At question time he was faced by one or two people who had successfully experimented with spirit photography in their own homes, and had to take the position that "he did not deny that psychical phenomena were possible." After denouncing all physico-psychical phenomena as fraudulent, this was a big concession. Mr. Bush seems to be annoyed that Providence has conferred the gift of great mediumship on persons other than himself.

REPORTS OF SOCIETARY WORK

1.—Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.

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

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

4.—IMPORTANT. No Special or Ordinary Reports on Sundays will be inserted.

In all cases where the address of a meeting-place does not appear in a Society report, it will be found in the Platform Guide.

SPECIAL REPORTS.

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

BLACKWOOD (MON.).

MR. H. J. OSBORN, of London, gave us a very interesting lantern lecture on "Spirit Photography" at the Schools Pentwyn-road, Blackwood. Mrs. Halestrap, of Tredegar, took the chair. There was a good attendance, and questions were asked and answered. Mrs. Berry, the President, moved a vote of thanks to both Mr. Osborn and Mrs. Halestrap.

DEVONPORT : KER ST.

Mrs. MILES ORD, of Bristol, has just conducted a successful mission amongst us. On Sunday, Jan. 22nd, two very helpful addresses were given and the evening message was a lofty presentation of Spiritualism. Convincing clairvoyance followed each address.

Sessions were arranged for members, and at these sittings valuable advice was given on unfoldment, and in many cases physical ailments were diagnosed and treatment prescribed.

One special feature of the visit was the Wednesday evening-lecture on the auric colours, with their significance, followed with delineations of the auras of many present.

GREAT YARMOUTH.

On Tuesday, Jan. 24th, the members of the Great Yarmouth Spiritualist Society held their first social, which proved to be a great success. Though not organised for financial purposes, nevertheless a substantial profit accrued to the Society's funds. Generous gifts of refreshments and money were received from the members, and an excellent vocal programme, interspersed with games and competitions, was carried through. Everybody agreed that they had had a most enjoyable evening, and this will undoubtedly help towards binding this new Society still more closely together in the bonds of true brotherhood.

LIVERPOOL : DAULBY HALL.

The Lyceum conducted the services on Sunday, Jan. 29th. An open session was held in the afternoon, when the naming of the little son of Mr. and Mrs. Hughes was conducted by Mr. E. A. Keeling. The ceremony was very impressive. Many visitors were present. A nice tea was provided by Mrs. Woods, the grandma of the child, to celebrate the occasion.

In the evening the platform was taken by the Lyceum, who rendered solos, recitations, papers, pianoforte duets, etc. A new and pleasing feature was the rendering of the Lyceum songs in part singing, the singing practices taking place every week and developing some fine voices.

The day was a very happy one, the children's efforts being greatly appreciated by the congregation.

HUCKNALL.

THE above church held two propaganda meetings on Sunday, Jan. 29th, in the Co-operative Hall, Mr. Harvey Metcalfe being the speaker. There were between 400 and 500 people present in the evening.

On Monday we held two meetings in our own church. There was a good attendance at both meetings. Mr. Metcalfe was again the speaker. Altogether we have had a glorious time. We wish to thank Mr. Metcalfe for the messages he gave to the people and the able way in which he answered the questions put to him.

NUNEATON.

THE new and enterprising Spiritualist Church at Nuneaton had Mr. A. Whyman with them on Sunday and Monday, Jan. 29th and 30th. The attraction of Mr. Whyman's eloquence and most wonderful powers of clairvoyance and clairaudience is so great that no rooms are available to accommodate the crowds who seek the privilege to witness the demonstration of his powers.

His address on Sunday evening on "The Nazarene and Spiritualism" was the most explicit exposition of Spiritualism ever made known in Nuneaton. The Palace Cinema was packed with the most appreciative audience, who failed to control their feelings when the powers of Mr. Whyman, as a clairvoyant, were demonstrated.

PORTSMOUTH.

THE annual members' meeting of the Portsmouth Temple of Spiritualism was held at the church in Victoria-road South on Wednesday evening, Jan. 25th, under the chairmanship of Mr. A. E. Fielder. Reports were presented indicative of a very successful year's work, with increased interest and progress. The bank overdraft has been cleared, and owing to the legacy left by Mr. Frank Pearce, only £200 now remains on mortgage, which sum will undoubtedly be cleared before the next annual meeting.

During the year the church has been registered for the solemnisation of marriages, and one actual wedding has taken place. The present membership returns show 181 paying and seven honorary members, a slightly decreased number from last year, accounted for by removals from the town, passings on, etc. The Lyceum has 75 on its registers, and over 90 per cent. of the scholars who sat passed the B.S.L.U. examinations, some with distinction. During the year many sums had been donated to charities. One big town's meeting had been held at the Town Hall, at which Dr. Ellis Powell and Sir Arthur Conan Doyle spoke, and large meetings outside the church premises had also been held at the Portland Hall.

The result of the elections for the new officers was as follows: President, Mr. A. E. Fielder; vice-presidents, Miss A. M. March and Mr. Humby; secretary, Mr. J. G. McFarlane; treasurer, Mr. Y. Hurst; librarian, Mr. E. Crichton Bell; Lyceum conductor, Mr. E. Harry; organist, Mr. Albany; committee, Messrs. Woodstock, Cutler, Phillip, Murray and Wheeler; building committee, Messrs. Hirst, Gutteridge and Humby; delegates to National Conference, Mr. and Mrs. McFarlane.

The question of appointing new trustees from the Spiritualists' National Union to act in conjunction with

local trustees was agreed to on principle and left to the Executive to pursue. By this action the church property becomes secured to the cause of Spiritualism for all time. Mr. Frank Pearce was elected a hon. member in spirit life. Votes of thanks terminated the meeting.

PLYMOUTH : MORLEY ST.

On Sunday, January 22nd, at a meeting organised by the National Spiritualist Church, Morley-st., Plymouth, we were favoured with a visit from Mr. Evan Powell, the famous Welsh medium, the Corn Exchange being taken for the occasion. His afternoon subject was entitled "The way out of chaos," and the evening subject was "Do the dead return?" Both subjects were dealt with in a most powerful and interesting manner, meetings being well attended.

Mr. Powell gave an interesting exposition of Spiritualism at the evening service, emphasising his subject with great enthusiasm. It is conviction we want, not conversion, he said; if we convince you we have you for ever, whereas if we convert you you can turn again. Clairvoyance was also given at the evening service by Mr. Powell, all descriptions being recognised. W. H. Watkins, Esq., C.C. took the chair at both services.

LONDON : LITTLE ILFORD.

THE annual general meeting of the above church was held on Tuesday, Jan. 24th. The balance sheet for the year ending December, 1921, was presented, and proved to be very creditable and acceptable to the members.

It was reported that the land for the new church was purchased, and efforts were urged for the speedy materialisation of the building.

The following officers were elected to serve during the present year: President, Mr. W. G. Watson; vice-presidents, Mr. Tillett and Mr. J. Benson; treasurer, Mrs. W. A. Watson; hon. secretary, Mrs. A. Dixon; stewards, Mr. Washington and Mr. Ashworth; Lyceum conductor, Miss Hogg; Lyceum secretary, Miss Ashworth; delegates to S.N.U., Mr. Jamrach and Mrs. Marriott; members of the committee, Mrs. Washington, Mr. Marriott, Mr. Dixon, Miss Jackson, Mrs. Lund, Miss Watson.

LONDON : WALTHAMSTOW.

THE third annual tea and social gathering attracted an assembly of nearly 150 to the Free Christian Church Hall in Truro-st., on a recent Saturday.

The proceedings were of an interesting nature throughout, Mr. Day (the new President) being an effective and energetic M.C., whilst the genius of Miss Moorcroft (hon. sec.), whose services since the formation of the Society have been most arduous, were evident throughout the occasion, and great praise is due not only to the two officials, above-named, but also to the willing band of workers who cheerfully performed the duties assigned to them.

Among those present were Mr. Murch, Mrs. Murch, Mrs. Graddie Kent, and many other old friends of the Cause. The vocal items were of high character, and excellently rendered by Mrs. Kempshall, Miss Walford, Miss Harrison and Messrs. Haring, Bowler and Elliott. A well-rendered item of special interest was a song by a little Lyceum boy about "Mummy! Mummy!"

The accompaniments to the songs and dance music were excellent. Mr. J. Hall-Kent told the story of "Fairies Carpet" from the little book he has recently issued under the title

SOCIETY ADVERTISEMENTS.**Brixton Spiritualist Brotherhood Church,**

STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, FEB. 12TH, at 11-15, CIRCLE.
AT 3, LYCEUM. At 7, Mrs. NEVILLE,
Address and Clairvoyance.SUNDAY, FEB. 19TH, Mrs. CLEMENTS
SATURDAY, FEB. 18TH, at 7, SOCIAL.
All are welcome.**Church of the Spirit, Camberwell,**
WINDSOR RD., DENMARK HILL.SUNDAY, FEB. 12TH, at 11,
Mrs. C. GREEN.

At 6-30, Rev. G. WARD.

SUNDAY, FEB. 19TH, Mrs. HADLEY
and Mr. T. W. ELLA.
WEDNESDAYS at 7-30.**Church of the Spirit, Croydon,**
HAREWOOD HALL, 96, HIGH STREET.SUNDAY, FEB. 12TH, at 11,
Mr. PERCY SCHOLEY.

At 6-30, Mr. H. BODDINGTON.

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. 12TH, at 7,
Mrs. MAUNDER.

SUNDAY, FEB. 19TH, Mrs. CLEMPSON.

Eltham Spiritualist Church,

WELL HALL, CO-OPERATIVE HALL.

SUNDAY, FEB. 12TH, at 7, To be
announced.WEDNESDAY, FEB. 15TH, at 8,
Rev. G. WARD.**Hounslow Spiritualist Society,**
ADULT SCHOOL, WITTON RD.SUNDAY, FEB. 12TH, at 6-30,
Miss GEORGE.

TUESDAY, Mrs. GOODE.

WEDNESDAY, at 3, GUILD.
Lyceum every Sunday at 3.**Hackney Society of Spiritualists,**
240, AMHURST ROAD.SUNDAY, FEB. 12TH, at 7,
Mrs. S. PODMORE.

MONDAY, at 8, CIRCLE.

Kingston Spiritualist Society,
BISHOP'S HALL, THAMES STREET.SUNDAY, FEB. 12TH, at 11,
Mr. SANDERS. At 3, LYCEUM.
At 6-30, Mr. NUTHALL AND
Mrs. CLEMANCE.MONDAY, at 7-30, Mr. CHILD.
Admission, 1s.

WEDNESDAY, at 7-30, MEMBERS' CIRCLE.

Manor Park Spiritualist Church,CORNER OF SHREWSBURY RD. AND
STRENE RD.SUNDAY, FEB. 12TH, at 6-30,
Rev. J. M. MATTHIAS.THURSDAY, at 8, Rev. J. M. MATTHIAS.
SUNDAY, FEB. 19TH, Mr. G. T. GWINN.**North Finchley,**ST. JOHN'S SPIRITUAL MISSION, WOOD-
BERRY GROVE (opposite Tram Depot).SUNDAY, FEB. 12TH, at 7,
Mr. ENGHOLM.

THURSDAY, at 8, To be announced.

SUPPORT OUR ADVERTISERS

SOCIETY ADVERTISEMENTS.**Ilford Psychical Research Society,**
BROADWAY CHAMBERS, ILFORD.SUNDAY, FEB. 12TH, at 7,
Mr. and Mrs. PULHAM.

THURSDAY, at 3, Mrs. MAUNDER.

FRIDAY, at 8, Mrs. CROWDER.

Little Ilford Christian Spiritualist Church,
CHURCH ROAD, CORNER OF THIRD AV.,
MANOR PARK, E.SUNDAY, JAN. 12TH, at 6-30,
Mrs. A. BODDINGTON.

MONDAY, at 3, LADIES' MEETING.

WEDNESDAY, at 8, Mr. SMYTH.

THURSDAY, at 7-45, COMMITTEE

MEETING.

SUNDAY, JAN. 19TH, Mr. G. PRIOR.

Stratford Spiritual Church,IDMISTON ROAD, SIXTH TURNING DOWN
FOREST LANE GOING FROM MARYLAND
POINT STATION.SUNDAY, FEB. 12TH, at 6-30,
Mrs. GERALD.MONDAY, FEB. 13TH, at 8,
COMMITTEE MEETING.WEDNESDAY, FEB. 15TH, at 3,
LADIES' MEETING.THURSDAY, FEB. 16TH, at 8,
PUBLIC CIRCLE.SUNDAY, FEB. 19TH, at 6-30,
Mrs. MAUNDER.

Forward Movement at 11.

Lyceum at 3.

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.**CLAIRVOYANCE.**A CLASS is being formed for the
study and development of Crystal Gaz-
ing, Psychometry, Normal Clairvoy-
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Phenomena, Thought Transference."An excellent guide to Mediumship." By post, 1/4
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Patients visited.62, HEREFORD RD., BAYSWATER,
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AND THE HATOVE BENEDICTION**A place to be quieted, cheered and
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and Soul. The depressed, the dis-
tressed, and those in despair; the
burdened, the troubled and the per-
plexed. Also for those who desire
increase of vitality, enhancement
of life, and a great blessing.Open on FRIDAYS from 3 to 9 p.m.
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(for a HEALTHY BODY). Price 4d.
post free."The Soul-Healing Psalter" (for a
HEALTHY SOUL). Price 2/2, post free."The Covenant of Goodness: A
Way of Life for the Great Recon-
struction" (for a HEALTHY WORLD
ORDER). Price 1/1, post free.The above three copies, 3/3, post free.
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at home with ease without making a
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and even severe coughs of long stand-
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on the linings of the throat and
larynx soon allays irritation, and
restores clearness and reasonance
to the voice.**Veno's Lightning Cough Cure.**is the world's supreme remedy for
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WILL BE HELD IN THE ABOVE

To Commemorate the Twenty-Fifth Anniversary. Tickets 2/- each, in aid of the Church Funds.
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SUNDAY, FEB. 12TH, TWENTY-FIFTH ANNIVERSARY. SPEAKER: Mr. R. A. OWEN

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All Collections in aid of Hospital Sunday Fund.

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Monday, Feb. 20th, in Picton Hall, William Brown St., Liverpool, at 7-45 p.m.

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Tickets: 2/-, 1/-, 6d., may be had from the local Churches, or Mr. R. A. Owen, 119 Chatsworth Avenue, Aintree.

PENDLETON SPIRITUALIST CHURCH, FORD LANE.

Sunday, Feb. 12th, at 2-30 and 6-30, Lyceum Open Sessions. At 8 MRS. TAYLOR.

Mon. Feb. 13th, 7-30, Special Engagement of Mr. ARTHUR CLAYTON (Nottingham)

THE YOUNG BLIND SEER.

Wednesday, Feb. 15th, at 8, Mrs. ELLIS. Thursday, Feb. 16th, at 8, Mrs. VERITY. Sunday, Feb. 19th, LOCALS.

THE BRITISH MAGNETIC HEALERS' ASSOCIATION,

21, MANOR STREET, ARDWICK GREEN, MANCHESTER.

A GRAND CONCERT will be given by MRS. BURNETT'S PUPILS and Friends in the Church of Manchester Spiritualists,
Maskell Street, Ardwick Green, on Saturday, February 18th, at 7-30 p.m.

Mrs. Burnett and Friends are kindly giving their services for the benefit of the above Institute. Silver Collection at Door.

London District Council in co-operation with the Richmond and Kew Society,

GYMNASIUM HALL, PRINCESS ROAD (OFF BROWNFIELD ROAD), KEW GARDENS.

On **MONDAY, February 13th, at 7-45 p.m.**

CHAIRMAN: Mr. Rd. BODDINGTON.

SPEAKER: Mrs. ANNIE BODDINGTON.

CLAIRVOYANT: Mrs. E. CLEMENTS.

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Already acknowledged, £40 14s. 2d.
George L. Deacon, 94, Bath-rd., Swindon, Wilts., £5; Mrs. Bell (member), 10s. Total, £46 4s. 2d.

REMOVAL.—MR. H. T. BATTEN has removed from 4, Agur-st., Bury, to 34, Arkwright-st., Bolton, Lancs.

THE CHURCH OF THE SPIRIT, CROYDON.

THE Minister and Council of the above church are making strenuous endeavours this year to ERECT THEIR OWN TEMPLE to the Glory of God and as a link between the two worlds. They appeal to all friends who may be interested in Croydon and in the work those labouring there are ever striving to do in telling out the glad tidings of the Ministry of Angels, to send donations, however small, to Mr. PERCY SCHOLEY, 295, London-rd., Croydon; who will gratefully acknowledge all amounts sent.

LADIES. — Avoid injurious pills. Don't waste money. Genuine expert advice by post, 1s. 6d.—M. FRICKER, King-st. Medical Baths, Scarborough.

EXPERIMENTERS in Spirit Photography desirous of forming a Postal Psycho-Photographic Club, write to E. TYLER, Danesbury, St. Thomas-st., Winchester.

NEW SECRETARIES.

Change in the Name and Address of Secretaries of Societies can be intimated under this head if stamp to the value of 3d. be forwarded with the information.

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

BLACKBURN SPIRITUALIST NATIONAL CHURCH AND LYCEUM, ST. PETER'S ST. — Mr. J. B. BATTERSBY, 109, Alker-st., Blackburn.

LEICESTER, SILVER ST. SOCIETY. — Mr. C. J. WARREN, 119, Wilberforce-rd., Leicester.

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

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