



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. 1790--VOL. XXXV.

FRIDAY, MARCH 3, 1922.

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No. 1790—Vol. XXXV.

FRIDAY, MARCH 3, 1922

PRICE TWOPENCE.

Original Poetry.

Not Death, but Life Indeed.

WHEN comes that longed-for summons unto me,
And God's dear angel waiteth silently
With message of release for my glad soul—
Waiting to speed me onward to life's goal—
Hinder me not, nor plead with me to stay,
But help my spirit homeward on its way
By prayer and thoughts of love—remembrance sweet.
Mourn not, rejoice with me! Let no one weep
For joy has come to me beyond earth's thought,
The life abundant I so long have sought,
And blest reunion with that loved one mine,
Most sweet companionship, and bliss divine.
Then speed my happy spirit homeward on its way;
Let no tears fall on such a glad day,
But gently lay my earthly robe aside,
Facing the Dawn, the mountains vast and wide;
Set up a cross of wood in hallowed space,
Saying, "There is no death, but change of form and place."

Meanwhile, I rest just on the Borderland,
Waiting that summons from the Spirit Land;
Living to love and serve my brethren here,
That they may greet Death's angel without fear.
—"FRANCESCA."

The Implications of Spiritualism.

Stanley De Brath.

[CONTINUED FROM LAST WEEK.]

IV.—THE SUBJECTIVE FACTS—[CONTINUED].

AUTOMATISMS.

It is quite impossible to give any adequate statement within the limits here available. At least ten times the space would be required to set out the evidence in order. There are the questions: (1) How far can the messages so given safely be ascribed to external influence; in the best cases and in the worst? (2) How far is our language capable of expressing the communicator's ideas even when genuineness is practically certain? (as in the Vale Owen scripts). (3) How much is the medium's own subconsciousness responsible (a) for the matter, and (b) for the form of expression? Last, but not least, whence comes the immense mass of commonplace, futile, turgid and even false and mischievous stuff that is produced in this manner? There are also many whose writing or speaking obviously proceeds from their own subconsciousness, and not a few who are at least semi-conscious of what they speak or write. I will try, however, to give some typical examples. A good selection of such writings will be found in "The Undiscovered Country," by Harold Bayley.

1.—THE DEBASED. An obviously uneducated person wrote to me, "For some time I have STRONGLY wanted to write or lecture on mediumship. The writings are beyond interpretation, being partly in a code that needs deciphering." Enclosed were sent for publication some scripts, of which the following is an example:—

Aster means the code and the code means lully. Aster means diognitism, and diognitism means the pole on equatorial disposition so that the invisible mechanic who

writes here and he is an engineer . . . Radius collection of astoral barnefets in Maltese Phinology," etc. etc.

"T.M. (name given in full) is him who cut the throat of Lucy G. (name given) and vent his spite on her. He was her uncle, and is now living at . . . (address given). He is a man with . . . (very full description given)." A great deal more wicked nonsense of the same kind followed. I told the "medium" to drop writing at once and for ever. The exact pathology of the case is not clear, but if there is any external influence at all, it is insane.

Mr. Hereward Carrington gives in the "Annals of Psychical Science" for March, 1910, an account of which "certainly seems to suggest that an intelligence is operative—an intelligence of a low, cunning, malicious, lying and altogether detestable character: The language employed is frequently quite unprintable. The "planchette" lied as coolly and confidently as it told the truth. In fact, it was dogmatically positive that its statements were correct in every case, even when they were glaringly incorrect at the time they were written."

No more need be said on this section, but it is important not to gloss over these facts, which are a warning to those who practice planchette-writing or other automatisms in a frivolous or superstitious temper.

2.—THE COMMONPLACE. There is likewise no need to give examples of what every editor of psychic journals is painfully aware. Reams of rubbish are poured out, containing scarcely any coherent or valuable thought. Sometimes they are vapid truisms, quite harmless, but just what a half-educated and very opinionated person might discourse, e.g., "Humanity in its lowest form finds its highest pleasure in eating and drinking and lying down to sleep. Beautiful in the animal. Why not beautiful in the man? Because man is just beyond the boundary where animal life is beautiful, and life alone, exclusively animal life, is right. Man simply the animal is not beautiful to his fellow-man as animal to animal is. Man the animal is sorrowful, not beautiful, to man the man." (From "Automatic Speaking and Writing," by E. T. Bennett, Assist. Secretary to the S.P.R., 1882-1902. Brimley Johnson and Ince, 1/6, a very good study of automatisms, with instances of verification excluding the thought-transference hypothesis.)

3.—PERSONAL MESSAGES. If there really are disincarnate personalities, nothing is more natural than that they should wish to prove their existence to sorrowing friends and to a sceptical world. Indeed, that such demonstration is so seldom given is to most persons the chief reason for doubting its possibility. But there is good reason why it should be given at the present stage in the history of the world.

The great need at the present moment when the clerical "heaven and hell" are unbelievable, is a conviction of incorporeal life—that there actually is before each of us a disincarnate life in which we shall reap as we have sown, not by the award of a judge, but by exact laws of spiritual consequence.

It is at least interesting to hear how these laws are said to work out, and this we can learn only by the communications of those who are actually in the Life Beyond. Such knowledge must inevitably have far-reaching effects; indeed, it is not too much to say that if the New Era is to be an era of progress, that progress must result from a conviction that spiritual laws are real, like gravitation, and not merely human conventions, nor the commands of a Deity who will pardon the breach of them.

The first step towards this end is obviously to prove that there are disincarnate lives. Professor Hyslop, finding that the characteristics of his friend, Richard Hodgson, were

manifested through one medium, made trial of others, and finding that the communicating mind was the same in all cases, came to the conclusion that the same mind was behind all the manifestations. This was also the case with the messages obtained through Mrs. Piper from George Pelham. Those and many other instances brought Professor Hyslop to the conviction that no explanation but that of survival would cover the facts. Sir Oliver Lodge draws the same inference from the experiences detailed in "Raymond" combined with other carefully conducted experiences and synthesis. It is remarkable, too, that on the basis of these messages the opinions of Continental men of high scientific standing are moving more and more to the same inference.

It is impossible to give here specimens of these personal messages, because their evidential value depends on voluminous and long-continued minute details unknown to the automatist. But one instance of valid experiment is short enough to be reproduced. It is taken from a Report on Cross-correspondences made to the Société Universelle d'Études Psychiques (Paris), December 20th, 1913, published by Durville. Madame de W—, wishing to test whether the communicator, "Rudolph," was a real person or not, took the occasion of one of her two automatists (Miss R—) being at Wimereux, near Boulogne, the other (Madame T—) remaining in Paris, to arrange that both should sit for messages at the same hour. "Rudolph" offered to show proof of his personality by giving a broken message partly in Paris and partly at Wimereux. The translation of the message is as below, the portions in small capitals being given at Wimereux, and the other portions in Paris within the same hour:—

"Miss R— is in surroundings quite different from those she is used to. ANXIETIES ARE PUT ASIDE, AND SHE IS NOT REMINDED OF THE TROUBLES daily pressing on her, and the difficulties to be overcome. If it were not so, I could not have undertaken this work. Charles helps us, too, his calm and gentle emanations SHUT OFF FROM THE CIRCLE THE PERNICIOUS CURRENTS that might put us off the rails."

Several other similar experiences took place, including a short essay on "Dreams," the subject being suggested to "Rudolph" by Mme. de W— impromptu, in Paris, the essay being at once given by "Rudolph" at Wimereux. Only by very far-fetched and unproven extensions of telepathic theory is it possible to evade the inference of the action of a discernate mind.

These, and many more personal messages of a like nature from the unseen friends, in addition to the actual handwriting being occasionally given, and also the extraordinary testimony of the "direct voice" mediumship, have convinced very large numbers of persons that the human consciousness survives the body. Direct voice mediumship has not been studied with the same critical accuracy as other manifestations, and I do not propose to say more of this here; but independently of that, there are quite sufficient scientifically-proved grounds for the conviction of survival.

4.—It is only natural that in personal messages those expressing continued love and affection should be the most frequent, and for this there seems to be a special reason. In a new environment, where the interests in the material side of earth-life are necessarily cut off, the more spiritual associations would be precisely those that we should expect to continue unchanged. This is found to be the case. Mr. L. V. H. Witley has done brave service by unveiling one such instance, overcoming the natural reticence which leads many recipients of such dearly-prized messages to keep them in strict privacy. His book, "Love from Beyond the Veil," is singularly detailed and touching.

5.—RELIGIOUS MESSAGES. On these it is only necessary to state that if the personal character, training, and mentality of individuals in earth-life determines the form of religion to which they give adherence (as obviously is the case), and if that personality survives the body, it is but natural that we should find no great change produced by the new environment. But while the higher type of messages confirm this expectancy, it is not less remarkable that the communicators seem to take much broader views than they were accustomed to take in earth-life. They mostly state, as a matter of their personal experience,

that forms of creed have little or no determining influence on the new state. The degree of happiness of the spirit depends solely upon the character that can be developed under every religion, or sometimes without any definite creed at all. Belief in ultimate realities is one thing, creed another, and often are, the vehicles of religious emotion, and they determine the forms it will take, but they are not essential to it.

In support of these conclusions it is only necessary to quote two well-known books automatically written, "Spiritual Teachings," by Stainton Moses, and "Letters from the Other Side," anonymous, but supported by a preface from the Rev. W. F. Cobb, D.D., who vouches for the sincerity of the transmitters.

6.—Some persons find it amazing, if there actually is communication from those who have passed the River of Death, there should be so little consistency in the account of what is to be found on the further side. In the next section I propose to show that there is good reason for this. Briefly, they are living in a different relativity in which matter as we know it has no place, and therefore the notions of space and time are correspondingly altered. Under these circumstances it is almost as difficult for them to describe any but mental experiences, as for a swallow to explain its mode of life to a fish, even if both had the full gift of speech. Mental and emotional experiences can be freely given because we, in our present state, have the necessary words, but other experiences are shut off by the absence of the means of expression. It seems probable that the mechanism of automatic writing is: (a) the ideas, but not the words, are projected to the writer's subconsciousness; (b) that subconsciousness translates the ideas into words; and (c) writes by a kind of reflex action. It is obvious, then, that the accuracy of the script must depend on the ability of the unseen friend to project, the receptive faculty of the writer, and his ability to keep the conscious personality quiescent. The very detailed accounts of life beyond given by the Rev. Vale Owen in "The Lowlands of Heaven" and "The Highlands of Heaven," must, I think, be taken as symbolism conveyed by this method, the images being such as would convey the ideas intended in our present state. This does not detract from their value if it be clearly recognised that they are given as images of real states of mind existing there, and as representation of a much more intense mental life than is possible here under the pre-occupations of bodily wants.

It will now be evident that our notions of the life to come must be a synthesis of (a) the real existence of new forms of matter, e.g., "ectoplasm"; (b) the fact that matter is extraordinarily plastic to mental forces; (c) the powers known as psychometry, lucidity, and telepathy as evidence of soul-faculties, now nearly latent in the individual; (d) the supremacy of love and right-doing in tests of character; (e) the persistence of character in the unseen; (f) the information conveyed by inspirational writing and speaking; (g) the knowledge that all such communications are tinted, often very heavily, by the moral character, the intellectual attainments and the general idiosyncrasies of the medium through whom they are received.

[TO BE CONTINUED.]

I CANNOT read that which I know to be untrue. I cannot waste time being amused or entertained by novels, minister, or lecturer.

A WEST COUNTRY GHOST STORY.—The March number of "The Wide World Magazine" contains a very odd story from the West Country, deeply interesting alike to the student of the occult and the ordinary reader. Described as the strangest ghost story ever written, it concerns an ancient farm-house, reputed to be haunted, the apparition of three pixies—the "little people" of the West Country—and a search for buried treasure. Forty years ago belief in the "little people" was general amongst the miners of Cornwall, and still exists to a great degree. This tale is so remarkable that the narrator, fearing ridicule, has requested that his identity should be disguised, but he has furnished sworn affidavit as to the truth of his narrative.

Remarkable Physical Phenomena.

As a constant reader of THE TWO WORLDS may I be permitted to give an account of a seance, with remarkable physical manifestations taking place thereat. The circle was held at Mardy, the medium being Mr. Wm. Watkins. The room where the seance took place was an ordinary one, with no special preparations, except the fixing of a cabinet. The lighting had no special feature, and was by means of an ordinary oil lamp. The cabinet was fixed in a corner of the room by placing an arm-chair and a little draping in front. The sitters were arranged in horse-shoe fashion. At the right or left (as chosen by the sitters) a small table was placed to hold the various toys, musical and otherwise, such as bells, mouth-organ, small trumpets, skipping rope with bells attached, tambourine, whistles, and a luminous watch (keyless winder), also speaking trumpets, etc. When the medium got into his chair in the cabinet, which had been examined by the sitters, one was asked to volunteer and tie the medium with a strong rope around his chest, arms and legs to the chair. When this was done to the entire satisfaction of all, the table containing the various articles was placed an arm's length from the cabinet and the medium. The light was then put out, and after singing a hymn and offering an invocation, the medium was fully under control. Remarkable manifestations then took place, when children materialised and played these instruments, bringing them to our laps, also placing them in our pockets if requested. Then came a little boy of four years of age when he passed out of the body, playing on an old zither, a harp-like instrument, "The Church Bells of Bermuda" most beautifully. He then played the mouth-organ, which evidently he was very fond of when in earth life. Then the bell would ring, and was brought round, ringing it in the ear of every sitter. Next a little girl skipped in tune with what was sung at the moment. This little girl would come round and touch each sitter on the cheek, head or hands, no one suggesting the voice to be anything but that of a little girl. Then voices came through the speaking trumpets, calling some of us by our names. They would then give their names and addresses, and even their occupations when on earth plane; also other incidents which were of great value in establishing their identity. I may also state here we investigated some of these and found them to be correct. The trumpet then came round and spoke in the ear of each sitter, giving valuable messages.

The most remarkable feature of this seance was the bringing in from an adjoining room (which was locked, and the key in our possession) a cap which we had marked and placed in the medium's coat pocket in the other room. It was deposited upon the table in the seance room. Next the luminous watch came round to each sitter's face. It would then ascend towards the ceiling. We heard it being wound up, and it moved round the room. This was a signal to finish. We were then asked if we wanted the medium to come out of the ropes. We replied "Yes." Then by counting one, two, three, he was out in the centre of the circle. We were then told to light up. We then went to examine the rope and knots, and they were found to be intact exactly as we had placed them. We then noticed the medium's waistcoat had been turned inside out, buttoned neatly inside, and one of his boots removed from his feet and placed in the lap of one of the sitters, and the toys were strewn over the floor. This ended our circle, after two hours' duration.

All ways and means conceivable in detecting trickery or fraud were employed, and we, the undersigned, testify to the accuracy of these happenings.

It only proves that there is no death, as one of the spirit friends stated in the circle—"You do not die." It also proves that those who have crossed to the other side of life are still near to us, watching and interesting themselves in our affairs through their love, and not lost for ever as has hitherto been taught. We are convinced there is a continued existence.

Signed: Albert Phillips, Amelia Phillips, Sydney Phillips, Evan Morgans, Daniel Edwards, David George, David Rons, Mrs. Jane Williams (secretary), John Isaac, 22, Tir-street, Ferndale, Jan. 19th, 1922.

Science and the Occult.

French Savant States His Belief.

Academy Sensation.

PROFESSOR CHARLES RICHEL, the famous physiologist, has definitely placed himself on the side of Sir Oliver Lodge and the late Sir William Crookes, and on February 13th, before the Academy of Science, declared his conviction of the reality of occult phenomena and the need for investigation.

It is the first time that body has had its attention drawn to such problems, and his statement produced among his hearers a considerable sensation.

"I know I shall be criticised," he told them, "but I say with Themistocles, 'Strike, but listen!'"

Professor Richet, in tabling a volume of 800 pages, to which he has given the title of "A Treatise on Metapsychics," explained that the book, which he has only just completed, was the fruit of long labour. It has seemed to him that facts observed and recorded by men such as William Crookes and Frederic Myers were worth consideration, and should not be killed by sarcasm or silence.

AN APOTHEOSIS.

"I have myself made lengthy studies and observations," he went on. "I am content to set forth the facts. My work is, in some sense, an apotheosis of experimental study."

"If the facts which it relates are contested, it is because sufficient distinction has not been drawn between that which is: contradictory and that which is unusual. There is nothing contradictory here; there is only the unusual, the unexpected. But in nature also there are usual things and things which are unusual and unexpected."

"I ask that I shall be judged only when what I have written has been read. However daring it may be deemed, this thing had to be studied, and I have had the courage to do it. The scientist's courage lies in boldly declaring what he believes to be the truth."

MATERIALISATIONS.

For Professor Richet the materialisation of a hand or a body having the appearance of life is no longer doubtful, and he believes, moreover, that they actually possess the attributes of life also.

"Materialised forms are intelligent," he says. "The hand is warm with life, the voice speaks, and the respiration gives off carbonic acid."

Long after the sitting was over groups of men well known in the French scientific world, remained discussing this remarkable confession of faith.—DAILY NEWS.

Presentation at Walsall.

THERE was an animated and cheerful scene at the Y.M.C.A. rooms at Walsall on Monday, February 20th, when over 100 members and friends—including Darlaston and Brownhill visitors—took part in the 46th annual tea and social of the Walsall Spiritualists' Church. The President, Mr. J. Venables, occupied the chair. The catering was of a most satisfactory and ample order.

Many congratulations were bestowed on Mrs. S. B. Brown, the hon. secretary, who was presented with a gold wristlet watch duly inscribed for her long and ardent services for Spiritualism in Walsall, where she has for many years acted as hon. secretary. The gift was handed to Mrs. Brown on behalf of the members by Mr. P. Walshaw (one of the vice-presidents), and Mrs. Councillor Greenwood, J.P., of Hedden Bridge (a friend and co-worker with Mrs. Brown) and Mrs. S. Wiggin, of Bloxwich, also testified to the good work which had been carried out by Mrs. Brown.

Mrs. Brown afterwards expressed her thanks to all for their good wishes and for providing such a nice gift. During the evening a musical programme was gone through under the direction of Mrs. Walshaw and Miss G. Keay.

SILENCE is the most satisfactory substitute for wisdom.

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Annual Reports.

GILLINGHAM.—This little Society presents its first Annual Balance Sheet, duly certified, and shows an income of £117, a cash balance of £29 odd, and liabilities nil. We congratulate the little band upon their success.

ASTON NATIONAL SPIRITUALIST CHURCH.—This is a small Society, but its Balance Sheet reflects credit on the little body of workers. The accounts are clearly drawn up, and show an income of upwards of £160, and assets of £104. There has been a slight financial loss on the General Account, but this is more than counterbalanced by the establishment of a Building Fund.

CHURCH OF THE SPIRIT, CAMBERWELL.—The 35th annual balance sheet of this Society to hand, duly audited and certified, shows an expenditure for the year of £342 16s., and a balance in hand of £152, an increase on the year of about £35. The excellent premises occupied by the Society entail a heavy rental, and it is gratifying to find that the loyalty of a solid membership enables the church to maintain its prestige.

LITTLE ILFORD, MANOR PARK.—The Balance Sheet of this Society, duly audited and certified, shows the organisation to be conducted on satisfactory lines. The General Account shows a balance of £63 in hand, whilst the Building Fund has gained £60 during the year, and now amounts to nearly £350. The members' roll maintains its numbers, whilst social functions seem to be well looked after, and have had the effect of welding the members together.

SOUTHAMPTON SPIRITUALIST CHURCH.—This report to hand shows the Society to be in a flourishing condition, and reflects credit upon its responsible officers and upon the loyalty of its members. From a general income of over £500, £32 has been devoted to charitable purposes. £82 has been carried to the Building Fund, which has been further helped by £76 from the ladies' working party. The Book Room account shows a turnover of £76 and a substantial balance in hand. The Lyceum account is also in a healthy condition. Congratulations to all!

DAULBY HALL, LIVERPOOL.—We are pleased to receive the annual report and balance sheet of this old established Society. The report is embodied in a printed 12 pp. pamphlet, which calls attention to the Society's many activities. Two study groups are being successfully conducted. A healing brotherhood is doing good work. A vigorous and healthy Lyceum and a lending library and a series of circles are other evidences of activity. The accounts are audited and certified, and show that a bazaar during the past year added £262 to the building fund, which now stands at £943 14s. 8d. The General Fund shows an annual expenditure of some £450, and leaves a balance in hand of £23 odd. The Society and its officers are to be congratulated on a successful year's work, and are entitled to every credit.

PORTSMOUTH TEMPLE.—We are pleased to note the continued growth and prosperity of this Society, now in the 21st year of its existence, as evidenced by the printed Balance Sheet to hand. Its income shows over £400 from collections and membership fees alone. Its bookstall shows a profit of some £32, which should be an example to many Societies, whilst some £26 18s. has been devoted to charitable purposes. The Temple has now been registered for marriages, and we are pleased to see that the buildings are gradually being cleared from debt. Nearly £200 has been wiped off this liability, leaving only a mortgage of just over £400. The accounts have been duly audited and certified, and the Society is to be congratulated upon the successful year through which it has passed, which must be particularly gratifying to secretary McFarlane.

GLASGOW ASSOCIATION.—The Annual Report of this Association expresses the opinion that but for the prolonged trade depression greater success would have been attained, yet the report shows activities and results which reflect the greatest credit on members and office bearers alike. Each week eight developing circles are held, with an average attendance of 100 per meeting, whilst the admirably conducted public circle on Sundays often attracts 400 to 500 people. Property in Holland-street has been secured at a cost of some £1,500, and this has been paid for, altered and

renovated, affording excellent accommodation for all the activities of the Society except the large public meetings. The General Fund shows an income of over £1,100, and an expenditure of £1,003. The efficiency of the platform shown by an expenditure of £516 on speakers' fees, expense and hospitality. The Building Property Account has appreciated by about £30, whilst the bookstall sale reached the gratifying sum of £263, and show a credit balance of £62. Lyceum Accounts total £58 odd, with a slight decrease of the balance in hand, but we regret to see that the activities of this important section is handicapped by an insufficiency of capable leaders. The Society has to report a decrease in membership, which is accounted for by the growing number of Societies in the outskirts of the big city. It is a matter for regret that ill-health necessitated the absence throughout the year of the President, Mr. Peter Galloway, who is seeking renewed health abroad, but we hope that he may be speedily returned to health and duty. No praise can be too great in appreciation of the successful labours of the office bearers and especially the secretary and treasurer.

Sunderland.

ALTHOUGH the Derwent-street Church has not lately reported much of its doings, it has by no means been idle. Recently—thanks to the fervent zeal of its enterprising secretary, Mr. W. D. Todd, D.N.U.—it has engaged in its most active missionary effort, and it is pleasing to think that very many weary pilgrims on life's journey have, through its efforts, come to understand how, to use the words of the Apostle Paul, "The last enemy—death" is conquered.

The church has found that the motto, "Labour, and you shall have your reward," has proved true, for in boldly launching out in propaganda work, instead of becoming bankrupt, as a few pessimists imagined, the bank-book shows now a credit balance of £265. And this after making great renovations to the building, and securing a £60 piano. The Lyceum, too, is a great success, the roll containing the names of some 60 children. What a satisfaction it is to know that these little ones are being put in the way of the blessings of truth; that truth is more valuable than any traditional creeds; and that the final test of truth is within the spirit itself.

Another valuable feature in connection with the church is Mr. Todd's Saturday evening class. This is well attended, and his opening address is usually replete with interesting information regarding Spiritualism and the best means of seeking its truths, while at the same time doing full justice to the universal immanence of God in nature and humanity.

The other week the anniversary of the church was celebrated, the services being conducted by Mrs. Petrie (President), Mr. W. D. Todd, and Mr. J. Slimin, who is the conductor of the children's Lyceum. There was, I am happy to say, a good attendance.

On the Monday the usual anniversary supper and social was held, and passed off with success.

The next evening Dr. Vanstone gave a lecture on "Spiritualism in Relation to Solomon's Temple," Mr. Todd occupying the chair. This lecture was given in the large hall of the Co-operative Society, Green-street. It is needless to say that Dr. Vanstone's address was a most eloquent and interesting one, and gave every satisfaction. A coffee supper and social followed.

It may be mentioned that among the speakers at the propaganda services have been Mr. Tom Tyrrell, of Blackburn, and Mr. W. R. Wolstenholme, also of Blackburn. The Derwent-street Church seems almost to be in the front rank of Northern Spiritualist Churches.—J.R.

WE regret to hear of the continued weakness of the veteran, W. H. Robinson, of Newcastle. He has for a long time been confined to his bed, and his condition causes apprehension. He has laboured long and faithfully in the field which appealed to him, and we believe that his service has been appreciated in a higher plane.

Manchester and District Group, S.N.U.

THE Annual General Meeting of the Manchester and District Group of Spiritualist Societies and Spiritualists (S.N.U.) was held on Saturday, February 11th, at the Milton Hall, Deansgate, Manchester. The minutes of the last A.G.M. were read and confirmed. The correspondence was then read and the balance sheet passed. The auditors, Messrs. Barlow and Bacon, complimented the hon. treasurer on the methodical and clear manner in which the books had been kept. The following were then elected as associate members: Mrs. N. Darby (Manchester Central), Mrs. Allen and Miss Watson.

The President (Mr. John Jackson) then gave his valedictory address, in which he referred to the various activities of the Group during the past year. He mentioned the successful meetings—approximating an attendance of 1,500 people—which had been inaugurated by the Manchester Spiritualists' Central Propaganda Committee, and hoped that the fusion of interests in this committee by the Manchester Central Spiritualist Church and the Manchester Spiritualist Church, Maskell-street, would prove an incentive to churches in other districts to co-operate for propaganda work and the arrangement of large mass meetings for the dissemination of our facts and claims, and the progression of Spiritualism generally. He suggested an interchange of chairmen betwixt churches in the Group and the visiting by delegates of other churches in their area, so as to enable church committees to glean information as to the employment of the best methods of working their respective Societies and conducting services.

Mr. Chandley (Manchester Central) proposed a vote of thanks to the retiring President, in which he said that "service was reckoned not by ability possessed, but by ability used," and that in Mr. John Jackson we had a splendid example of ability used during his long career of service in the various offices of the late Union and present Group to the incalculable benefit of the organisation. Mr. Bacon seconded.

Mr. Morgan (hon. secretary) then gave a report, in which he drew particular attention to the remarkably good attendance of the members of the retiring committee, and to the growth of the Group during the last few years in associate and Society membership.

The election of officers was then proceeded with, resulting in the following being elected: President, Mr. J. Chandley (Manchester Central); vice-president, Mr. J. Jackson; secretary, Mr. Morgan; hon. treasurer, Mr. Platt; council, Messrs. W. H. Wolstenholme, J.P., and James, and Mesdames Holden, Adcock and Ashton; delegates to Lancashire Area Council, Mr. F. Chandley (President) and Mr. Morgan (secretary); auditors, Messrs. Barlow and Bacon. Mr. E. W. Oaten was nominated as representative of associates on Lancashire District Council.

A notice of motion was taken, and a resolution passed, "That each Society or church in this area be requested to contribute a sum of £2 or more during this year towards the speedy establishment of the Britten Memorial Scheme." Mr. Turner (Henry-street, Bolton) said their church would make it £5 if nine other churches would promise a like sum. Mr. E. W. Oaten outlined the purpose of the scheme, and urged Spiritualists and churches in Manchester and district to press forward to the accomplishment of its aims.

The meeting should have been held at Onward Buildings, but through an oversight on the part of the promoters of the hall was transferred to the Milton Hall, from whence an adjournment was made to Maskell-street—the kind offer of Mrs. Holden—where tea was generously provided by the President of the Manchester Central Spiritualist Church. The majority of those present then went to Onward Buildings, Deansgate, where a varied and entertaining social programme was provided and thoroughly enjoyed.

Thanks to Maskell-street friends for use of their hall, the President of the Manchester Central for the excellent and to the various artistes, were duly rendered. An enjoyable session resulted, to which the willing and cheerful assistance of the ladies of the Manchester Central, under exceptional difficulties, in no small measure contributed.—CHANDLEY (President).

Transitions.

Mrs. Jane Williams, of Mardy.

ON Wednesday, February 8th, Mrs. J. Williams, of 24, North Terrace, Mardy, passed to the higher life at an early age of 47 years, consequent upon an attack of pneumonia. Her illness was of a very short duration.

She had been secretary of the Mardy Spiritualist Society for a number of years, and an ardent, faithful, untiring worker in the cause of Spiritualism. She was one of those who lived her Spiritualism, and no effort on her part was spared to push forward a cause that had given her so much proof. She leaves behind a husband and seven children to mourn her physical loss. She had also brought her children to Spiritualism, together with her husband.

Her mortal remains were laid to rest at the local cemetery on Monday, February 13th. Very impressive services were conducted by Bro. J. Connolly, of Caeran, at the house and grave-side. Tributes were paid by Mrs. Lynch, of Pontypridd, and Mrs. Richards, of Abercynon. An extraordinary large number had gathered together, also members representing Mardy, Ferndale, Ynyslir, Porth, Pontypridd and Abercynon Spiritualist Societies. The Spiritualist choir sang at the house, on the way to the cemetery, and also at the grave, very appropriate hymns, conducted by Mr. J. H. Davies and Mr. J. James.

Wreaths and floral emblems of affection from the family circle and Societies were deposited at and in the grave. The sympathies of all Spiritualists will be extended to the husband (who is also a worker in our Cause) and children who are experiencing the bereavement. "What has been our loss is gain spiritually." "She has done her duty."—J. ISAAC.

Mr. George Wood, of Yeadon.

AFTER suffering for over two years with chronic bronchitis Mr. George Wood, of 4, Foundry-lane, Yeadon, passed to his spiritual home recently at the age of 57 years.

The interment took place in the Yeadon cemetery, Mr. John P. Jones conducting an impressive service at the home, and Mr. H. Cloughton and Mr. J. Roberts conducting the service in the cemetery. Mr. J. Roberts also conducted a commitment service at the grave.

For over 18 years Mr. Wood has laboured devotedly for the Cause he loved. He was an associate member of the old Yorkshire Union, and also of the Bradford and District Committee of the Y.D.C.

On Sunday, Feb. 12th, an impressive memorial service was conducted by Mr. J. P. Jones, Mr. Wood's devoted friend, in the Christian Spiritual Church, Commercial Yard, Yeadon, Mr. Wood's favourite hymns being sung. Mr. Jones took for his subject "He is Risen." We pray that his strenuous and useful life on earth will yield for him that peace, love and joy which his spirit so richly merits in the home of spiritual life to which he has ascended.—MRS. WALKER.

A NOTE to hand from Mr. Horace Leaf indicates his arrival at Tenerife after a very stormy passage across the Bay of Biscay. Both Mr. and Mrs. Leaf have borne the journey fairly well.

A CHURCH day school teacher was explaining to the boys that word sending in "ous" meant "full of"—dangerous, full of danger—and so on, "Now, boys, can you give me a word that further illustrates this?" All silent till one boy saw the stout old vicar approaching. "Please, teacher," pointing to the vicar, "Pi-ous—full of pi-ous!"

ON each succeeding occasion when you meet, I would ask that you offer up a few words of prayer—it is a great power. It blesseth him who uttereth it, and us who receive. It betokeneth a spirit which to us is essential and necessary if the best and most lasting results are to be secured. Phenomena is a means unto an end, indicative of life and intelligence beyond mortal life, but if a philosophy or religion and a standard of conduct be not resultant therefrom, and an apprehension of eternal verities, then is the purpose of your spirit visitors rebuffed of its real objective and significance.—From the Beyond through A. H. WALTERS.

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FRIDAY, MARCH 3rd, 1922.

Keep a Level Head.

Some Pitfalls of Mediumship.

It is one of the chief features of mediumship that it is no respecter of persons. To all alike, educated or ignorant, poverty-stricken or affluent, Jew or Gentile, Christian or Materialist, civilised or uncivilised, the psychic faculty is given. As Paul says, "The gift of the spirit is given to every man to profit withal," and every grade of society in all countries have exhibited the possession of mediumship. There are many cases in which the misuse of psychic powers either through ignorance of their nature or sheer perversity, have made one wish that they could be restricted to those who had a real sense of the responsibility devolving upon their possessors. Perhaps that was the idea in the mind of the church when in the middle ages it used the monastery and convent as a home for the psychically susceptible, and thus kept mediumship under the eye of authority.

Attempts to restrict the course of nature, however, generally defeat themselves; and the medieval effort to restrict mediumship to "approved" lines merely made necessary a reopening of the gates of revelation, and during the last seventy years there has been an outburst which has totally defied all attempts at control from a material plane. Yet we do not doubt that there is control, and that the outburst known as Modern Spiritualism is the result of definitely organised efforts in the unseen world.

It may well be that the standards by which we judge men have little meaning in the higher realms of being, for here we see in part and know in part, but there face to face. Here we have to judge by appearances, since realities are hidden from us. We judge men by their actions, since their motives may only be guessed at, but if there is a world where MOTIVES are apparent, then the actual actions of men's lives may be secondary. At any rate, and for good or ill, experience shows that the gifts of the spirit are given not only to the strong and responsible, but to the weak and vacillating. Not only to the saint, but to the sinner; not only to the cultured and refined, but to the ignorant and crude.

Religion shows more than one example of men's attempts to do justice to God's revelation by lauding and worshipping the messenger whilst the message was ignored, and where psychic gifts are manifested by saintly souls alone, there is ever the tendency to confuse the output of psychic power with the vehicle through which it is expressed.

Perhaps the greatest pitfall which besets the path of the medium arises from human vanity. A person who is one of the crowd of humble and nameless souls, who pursue the pilgrimage of life—one who would never be known behind the confines of the street in which he lives—suddenly becomes the possessor of psychic powers, which make possible to him acts, words, and thoughts far beyond his normal powers, and equally beyond those of his neighbours. He has had no training to fit him for public life. He rises

at a leap from a nonentity to a most important person. He gathers around him a few admirers who, finding in him that which gratifies their sense of the curious, the novel, the wonderful, bow at his feet, assure him of their admiration, and flatter him with honeyed words until he imagines he is the herald of a new dispensation and a unique and chosen vessel of the gods. The fact that he is capable of supernatural action lends validity to the flattery of his devotees, and he becomes in his own estimation an infallible oracle. Swelled head has ruined more potential psychics than all the fighting we ever knew. The road of mediumship is strewn with wrecks of those whose sense of self-importance has at last shut out the guiding hands of the invisibles, and there is no greater danger to the young psychic than the flattery of the sycophant. The "mediums and lowly" ones battle through the inevitable struggle of mediumship, when the self-important vehicle goes to the wall. The best friend a young medium can have is a candid and friendly critic who will point out his faults and discrepancies and stick to him despite them all.

Nor is the army of flatterers limited to this side of life. There are many shallow-pated fools in this world, and more than a few in the next. We have received from the spirit world dignified and noble teaching, brilliant reasoning, and wisdom equal to, if not excelling, anything this world can produce, but we also have met Shakespeares who talked twaddle, and Tennysons who did not know the first rules of rhythm and scansion; queens and peers who talked about polishing floors and scientists who knew nothing of the laws of Kepler or Newton.

Great names should always be met by the requirement that they should be lived up to, and the individual who is most amenable to deception by ignoramuses, who use great names to insist on the value of piffle, is the psychic or circle which has got its head into the satisfied atmosphere of self-importance.

The criticism of the outsider is a small thing compared with the danger arising from the eulogies of the ignorant flatterer, whether from this plane of life or others, and the medium who values his mediumship will keep a level head, cultivate his comparative and critical faculties, and test everything by the light of a well-balanced reason.

Exceptional psychics are so scarce that they seldom meet one another personally, hence by reading and correspondence they should keep abreast of what is being done by others. They should regard all psychic happenings as the forerunner of something better yet to be produced. They should rid their lives as far as possible of the discordant elements which arise from unworthiness in their lives and thoughts, for, however great the mediumship one possesses, it can be heightened and improved by the living of a moral life of the highest standard. They should refuse to accept bald statements as truth without the concomitant circumstances which would confirm them. The claim of guides to belong to the wonderful seventh, twelfth, or "one hundred and forty-fourth" sphere should be met by the demand that the words and acts of such guides should provide verification.

We need—badly need—a higher standard of mediumship; we need a good deal of pruning at the lower end of the scale, but time and experience are helping us.

Meanwhile, we commend to all mediums the advice of the guides of A. J. Davis, the pioneer medium. When he was weary of the controversy raging round him his guides offered for his support that which they called "the magic staff" to support him in the struggle. It was couched in the following words, and we know of none more suitable to the circumstances:—

"UNDER ALL CIRCUMSTANCES KEEP AN EVEN MIND."

THE effect of the mind on the body is greater than most mortals are conscious of, and many ill effects are wrought by erroneous thinking. In this case the error is in thinking at all. So delicate are the operations for our purpose that a perfectly stable mind and heart are essential—complete passivity is necessary. The case is in our hands, we are masters of the situation, and, given the repose suggested, we can effect a triumphant cure.—From the Beyond through A. H. WALTERS.

CURRENT TOPICS.

Another Medical Critic.

SPIRITUALISM came in for severe criticism at the hands of Dr. D. K. Henderson, Superintendent of the Glasgow Royal Asylum, in his Annual Report to the contributors to that Institution. "Spiritualists," he said, "were people who, instead of bearing the hard knocks of life in a commonsense way, flew to something which they had the temerity to call a new religion. Instead of meeting their difficulties and accepting the situation as it existed, like the patient of unsound mind they took up something which was mystical, and about which they could know nothing." This is an excellent example of accusation by innuendo. Dr. Henderson does not say that Spiritualism causes insanity, but draws a parallel—Spiritualists act similarly to insane people. We might draw a similar one, and say that doctors, like people of unsound mind, wear clothes, trim their hair, eat food and occasionally talk nonsense.

What Is Hysteria?

"SPIRITUALISTS," adds the good doctor, "are like hystericals. They suffer from their reminiscences from old memory symbols of a bygone age. It would be better for themselves and healthier for others if, instead of outlining a hereafter as they would wish it to be, they devoted themselves to the problems of every-day life." In fairness to the doctor be it said that he also mentioned the religious revival in the North of Scotland, and added, "There was no doubt that such a state of affairs was apt to produce a condition of emotional excess which, to certain extent, must affect those who were unstable and poorly balanced."

Opinions versus Facts.

THERE is no doubt in our mind that Dr. Henderson's speech was prompted by the recent enormous meetings addressed by his fellow medico, Sir A. Conan Doyle in Glasgow, and was in some form intended to be a counterblast. There is, however, this difference. Sir Arthur quoted facts and corroborated experiences, whilst Dr. Henderson merely offers up pious (or impious) opinions based, we fear, upon preconceptions and mental bias. We note with respect these opinions, but submit that they are of little value unless they have substantial facts behind them. The doctor carefully refrained from saying that the study of Spiritualism is a cause of insanity, but there is an inference behind his remarks which is unpleasant. Now, he is welcome to his opinions—they are his private possession—but if he will please publish his facts and table the data, which he may or may not possess, he may be assured that other people are as capable of forming opinions as himself upon them.

A Fair Request. GIVE us your facts, doctor! The opinions of men, however honest, who have learned to think in grooves, are of minor value. You tell us that you "have no desire to enter into discussion," but when men in public positions make public statements the world has a right to know whether they are sufficiently based. We agree with you that psycho-analytical methods have shed new light on many problems, and this applies equally to the normal thinking of normal men as to abnormal conduct of the unbalanced.

A Remarkable Coincidence.

WE have heard wonderful tales of telepathic phenomena, but a most singular occurrence has just been brought to our notice by a Southern correspondent. Cambridge and Southampton are many miles apart, yet it is strange that the "Southern Daily Echo" and the "Cambridge Daily News" should both publish on the same day an editorial entitled "Ghost Hunting." The coincidence is heightened by the fact that these articles both deal with the altercation between Sir A. Conan Doyle and Mr. Wilson Young. They both advance the same arguments and conclude with the quotation "that the souls of the righteous are in the hands of God, and there no torment

shall touch them," and they both neglect to refer to the unrighteous. In fact, they are word for word the same article.

Telepathy or———

IN case we should be esteemed unduly credulous in suggesting telepathy as an explanation, we advance the alternative hypothesis that they MAY have been written by the same hand and circulated to these and other newspapers by some journalist or interested party accustomed to write such antagonistic articles. It may even be that they are PAID FOR by people who would not hesitate to accuse mediums of deceit and underhand methods. Can our readers suggest any other explanation? Funny, isn't it?

Mr. W. Marriott Accepts a Challenge.

A GOOD deal of interest was aroused in Mortimer Hall, London, by Mr. Wm. Marriott's lecture on "Psychic Phenomena" on February 21st. He said that not a "spirit photographer" living had ever produced a "spirit photograph" under conditions that made human intervention impossible. This is an ambiguous statement, since we suppose the presence of the spirit photographer himself would be considered evidence of the possibility of human intervention. Our daily paper tells us that Mr. Marriott "accepted a challenge to give £20 to a charity if he could not produce on a plate in the possession of the challenger a recognisable photograph of someone belonging to him." One wonders what is the mental reservation. Mr. Marriott has yet to produce a "spirit photograph" (?) under the conditions adopted by the ordinary psychic student.

He Has Accomplished Nothing Important as Yet.

HE certainly did produce a duplication of Mr. Douglas's experiment with Mr. Hope, but in that case Mr. D's own inefficiency (he did not understand photography, and had to leave all manipulation to others) allowed the loophole. Even then, one of those present claimed to have detected substitution of plates, so that nothing was proved—not even Mr. Marriott's cleverness at sleight-of-hand manipulation. We note that at the recent lecture one gentleman declared that he had taken photographs of his mother, father and niece when they had materialised. Such testimony carries its own conviction, even to an uninformed audience.

A Bellicose Mayor.

JUDGING by a report in the "Brixton Free Press," the local Mayor doesn't like Spiritualism any better than he likes the Rev. Mr. Major, who was recently threatened with action for heresy. Mayor Bishop seems to live in a narrow groove, but it is unusual for a gentleman occupying the Mayoral chair to take advantage of his position in order to wound the feelings of many people resident in the Borough who hold opinions different to his own. The Chief Magistrate should at least strive to represent ALL sections, and to subordinate his personal grievances to the dignity of his office during the period of his exaltation.

WE regret to hear that Mrs. Buxton, of the Grewe Circle, has been seriously indisposed, but the latest reports show good progress towards recovery, which we hope may be speedily reached.

IT was the custom in a certain village to wait the arrival of the squire before commencing morning service. A visiting preacher, unaware of this arrangement, commenced as usual with "When the wicked man—" The old clerk quickly interposed, "Please, sir, he hasn't come yet!"

THE Spiritualists of Brighton are giving Sir Arthur and Lady Doyle a rousing send off previous to their impending visit to America. This will take the form of a complimentary luncheon in the Banqueting Room of the Royal Pavilion, and will be followed by a mass meeting in the Hove Town Hall, where Sir Arthur will give an illustrated lecture. The date is March 15th, and an excellent committee has arrangements well in hand.

REPORTS OF SOCIETARY WORK

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

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

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

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

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

SPECIAL REPORTS.

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

BRITISH MAGNETIC HEALERS' ASSOCIATION.

ON behalf of the above Association Mrs. Burnett's pupils and friends gave a grand concert, which was held at Maskell-st. Spiritualist Church on Saturday, Feb. 18th. A splendid programme was provided. The elocution and singing was loudly applauded, and encores freely given. The young pupils showed marked talent, and much praise is due to them in their efforts towards the success of the entertainment. Mr. Vernon, in moving a vote of thanks to Mrs. Burnett and her company, expressed regret that we had not a packed audience to enjoy the harmony and pleasure of the evening. Personal thanks were tendered to the officers of the Society for their kindness in placing the room at our disposal.

LEEDS DISTRICT COMMITTEE.

THE annual meeting of the Leeds District Committee was held at Easy-road Church, Leeds, on Sunday, Feb. 12th, when the President presided over a good attendance of delegates and associates under very good and harmonious conditions.

The afternoon and evening propaganda meetings were addressed by various members of the committee and conducted by the newly-elected President, Mr. Rothery, of Norman-ton.

The retiring President made a few remarks and gave a few delineations, which brought a very enjoyable day to a close.

NORTH MIDLANDS DISTRICT COMMITTEE.

A MOST successful annual general meeting of the above Committee was held on Saturday, Feb. 11th, at the Beaconsfield-st. Church, Nottingham, 19 churches being represented. The credentials report disclosed the fact that seven E.C. members, 26 delegates, and 22 associates—a total of 56—were present. The meeting passed a silent vote of condolence to the family of Mr. Haggith, of Swadlincote, who had the day before passed to spirit life.

The routine business being disposed of, the meeting settled down to business. The financial position was considered to be somewhat satisfactory, with a balance of £7 in hand. The Society's report indicated that 91 associates were attached to the committee in addition to the 27 churches, a record in the history of the organisation. Concentrated missionary work by capable workers was urged in the report, which found favour among those present.

The President's address by Mr. W. Chambers was well received, the thanks of the meeting being voted to Mr. Chambers. In reply Mr. Chambers

intimated his inability to continue his activities in district work with which he has been associated since the inauguration of the old District Union twelve years ago, a decision regretted by all. Mr. Garth (Nottingham) and Mr. Dobby (Lincoln) were appointed scrutineers.

The election of officers resulted as follows: President, Mr. J. M. Walker (Leicester); vice-president, Mr. C. G. Botham (Burton-on-Trent); treasurer, Mr. C. J. Warren (Leicester); secretary, Mr. J. Waterfall (Long Eaton); associates' representative, Mr. E. Cowell (Chesterfield); auditors, Mr. R. Slater (Eastwood) and Mr. D. Hutchison (Nottingham).

It was decided that the annual outing be again held at Belper, and that the Belper friends be asked to take the catering arrangements in hand. A sub-committee consisting of Mrs. Goodhead, Mrs. Palin, Mrs. Waterfall, Mr. S. Palin and Mr. C. G. Botham was appointed to make the outing arrangements. Votes of thanks were recorded to the retiring executive and local friends, which terminated the meeting.

Mr. J. Walker and Mr. E. Cowell, with the assistance of Mrs. Sharrock (Bulwell), conducted the church services on the Sunday, two successful meetings being held.

MR. H. J. OSBORN.

MR. H. J. OSBORN conducted the Sunday services at St. Paul's Spiritualist Church, Halifax, on Sunday, Feb. 12th, and lectured with lantern on the Monday. His subjects were, "The evolution of religion," "Evidential proofs of Spiritualism," and "Picture marvels from the spirit world." Great interest was taken in the visit, and at Monday's lecture the large audience included some well-known citizens of Halifax.

Chorley was visited on Tuesday, Feb. 14th, spirit photos reply again being the topic, which was found so attractive that a further fixture was entered into.

Mr. Osborn lectured on Friday, Feb. 17th, at Wimbledon, on the same subject, and is engaged the following week at Macclesfield, Wakefield (two nights) and Wimbledon again on "Slides in supernatural pictures."

LINCOLN.

THE platform at Coultham-st. on Feb. 18th and 19th was occupied by Mr. Ralph Stewart, of Sheffield, who spoke on "What is man?" "The need of education," and "The God within." We appreciate the ability of Mr. Stewart as a speaker, and the able way he dealt with the subjects named gave us much food for thought. Clairvoyance was given by Mrs. Lee.

PENDLETON: FORD LANE.

ON Monday, Feb. 13th, we had with us Mr. Arthur Clayton, of Nottingham. Mrs. Knowles presided. All who heard Mr. Clayton speak and give clairvoyant descriptions were more than satisfied. We had a crowded church, every available seat being occupied.

PLYMOUTH: STONEHOUSE.

ON Sunday, Feb. 19th, the meetings were conducted by Mr. Prout, it being a memorial service to Mrs. Humphries, one of our old members. Soloist, Miss Gobey. Address by the President, Mrs. Joachim Dennis, on "I am the resurrection." Concertina sacred selection by Mr. H. Lee. Spiritual visions by Mrs. J. Dennis.

HEYWOOD.

ON Feb. 18th and 19th, we held week-end mission conducted by Mr. Fitzpatrick, of Hemsworth. On Saturday evening a very good audience listened to Mrs. Fitzpatrick's address which was very interesting. A few delineations. On Sunday afternoon and evening we also had good audiences, when the speaker gave an attractive address and a few convincing delineations. She has left a very good impression on the people.

HEBBURN-ON-TYNE.

THIS Society has just terminated special mission from Thursday, Feb. 2nd until Saturday, Feb. 11th. Mr. Kitson opened the mission with a very interesting discourse entitled "Ghosts," the chair being taken by Mr. Ridley, of South Shields. Solos were rendered by Master James Durb and the Lyceum choir was also of attendance.

The remaining nights of the mission were taken over by local speakers including Mr. Slimin (Sunderland), Mr. Melvin (South Shields), Mr. Palin (Felling), Mr. Galley (Marsden), Mr. Aird (South Shields), Mrs. Patter (North Shields), and Mr. and Mrs. McKellar (North Shields). Some interesting lectures were given, questions answered. Clairvoyant descriptions followed, the majority which were recognised. Solos were rendered by Miss Causby, Mrs. Smith, Mrs. Lamb and Mr. T. Slesser.

There was a good attendance at each service, and the mission proved to be an all-round success. Many new members were enrolled.

GWM AND DISTRICT, MON.

THE visit of Mrs. Trueman, Plymouth, the well-known physical medium, to our church for a series of seances on Feb. 15th, 16th and 17th resulted in demonstrated proof of the delighted sitters that there is death, and that our dear ones who have passed on are very near to comfort, cheer and help us.

The experiences were so convincing that all who had been in doubt, away from the meetings with confidence, courage and zeal.

We had quite a variety of phenomena, direct voice, music, spirit messages written on a slate, and a sitter was obliged with a touch, knock or message from their loved one. A phosphorescent screen was not carried right round the circle, it was carried high up in the room. Articles were also brought from different rooms into the seance room through fastened doors. The meetings result in great good to our church.

HULL: HOLBORN HALL.

A PACKED audience attended the above hall on a recent Tuesday night to hear Mr. W. Hope, of Hull, give his splendid lantern lecture, "Spirit Photography." The evidence for the identity of the extras admirably brought out by photographs taken during the lifetime of many of the spirits depicted. At times during the evening the audience showed their appreciation by applause, and we are looking forward to greater interest in this subject from Mr. Hope's visit. No questions were asked, as the time went so quickly. Some carping critics present who designated them as "extras" simply because they themselves did not get extras, but who ignored the fact that they had not a medium sent when they tried. A hearty "sent" of thanks to Mr. Hope brought the grand meeting to a close.

OLDHAM : WILKINSON ST.

Mr. Hoskin and Mr. Taylor, the trumpet mediums, of Bristol, recently paid us a visit. During the time they were with us we held six seances. The voices of our loved ones from over the border came very clear and distinct through the trumpet. We received a splendid message from Mr. Morse. Several children came and gave loving messages to their parents, and it made one feel how near we are to the other side of life. Four of the seances were given under test conditions, both mediums being tied up in bags, and the verdict of the sitters was that everything was perfectly genuine.

WORCESTER.

Mr. G. J. KIRKHAM, of Birmingham, occupied the platform on Feb. 19th and 20th. We had a very inspiring and uplifting time. The absence of qualified local workers has lately induced the church committee to organise a special developing circle under the able guidance of Mr. Kirkham. The prospects of success are very encouraging. A member of the church who could get no lasting relief from the local doctors is experiencing through the healing gifts of Mr. Kirkham the realities of spirit healing. In these small but not unimportant directions we continue to keep the flag of Spiritualism flying in this stronghold of Church government.

NEWPORT, MON.

ON Feb. 12th, 13th and 14th we were favoured by a visit from Mrs. Trueman, of Plymouth. On Sunday she gave an address and clairvoyance, and on Monday she again took the afternoon service. In addition Mrs. Trueman held three very successful seances. We can speak very highly of Mrs. Trueman's phenomena. Several wonderful things occurred at each seance, such as an egg and an egg-cup being brought in from other parts of the house, flowers, tapers, etc., being placed on the table, a harp playing and a trumpet speaking, illuminated slate passing round several feet away from the medium. Whilst the phenomena was taking place each hand of the medium was held by the sitters. We should like others to experience some of this phenomena. Mrs. Trueman's seances gave definite proof of spirit return, and we are looking forward to her next visit.

NUNEATON.

The Spiritualist Church at Nuneaton claims to be both fortunate and blessed. It is just over a year since its birth, and in so short a time it has acquired a magnificent site in the best part of the town for building, and in two months' time will open its new church with a seating capacity of 600. The officers of the church attribute this success to a great extent to the services of such wonderful mediums as it has been the good fortune of their energetic secretary to secure. Amongst the most successful missions was the one conducted on Feb. 19th and 20th by Mrs. Charnley, of Leeds, who addressed about 600 people. Many people who attend as investigators were, by the intellectual and spiritual addresses, and equally clear clairvoyant descriptions given by Mrs. Charnley with the help of her controls convinced on the clearest proof that life is continuous, and that Spiritualism is the only religion that brings real comfort to those who mourn, and reunites those who have passed to a brighter life to their friends left to mourn their loss.

Many were disappointed on Monday, being unable to get admission, every available seat being occupied before the hour of service.

GILLINGHAM.

THE first Annual General Meeting of the above Society was held in the Oddfellows' Hall, Vicarage-road, on Feb. 5th. The President reviewed the year's work, which has been very successful, showing a balance in hand of £29 16s. 2d. All executive officers and council were re-elected.

WEST MELTON.

ON Suneay, Feb. 12th, a service of song entitled "Spirit Return" was rendered by the children, and solos were rendered by Dorothy Elliott, Maud Elliott, Winnie Rawlinson, Nellie Rawlinson, May Staly and Thomas Paskell which were greatly appreciated by a full audience. The reader was Councillor Hollingsworth, and Mr. G. Kenning occupied the chair.

On Monday, Feb. 13th, a tea and concert was provided by the members of the Society, a long and varied programme being well rendered.

The children's prizes and badges were distributed by the chairman, Mr. Lee. Everything proved a great success.

LONDON : BERMONDSEY.

THIS new Society, the Bermondsey Spiritualist Temple, is progressing very satisfactorily considering the poverty of the neighbourhood and other disadvantageous circumstances. On a recent Sunday the speaker was Mr. Quayam Malik, the Indian occult scientist, and the soloist was Mr. P. Shapiro, the blind "Wonder Tenor." Illness prevented our being favoured with clairvoyance. Will volunteer platform workers kindly communicate with J. W. T. Mullender, Hon. Sec., 172, St. James'-road, London, S.E.1.?

LONDON DISTRICT COUNCIL.

ON Monday, Feb. 13th, the London District Council held its ninth propaganda meeting of the season, this being in co-operation with the Richmond and Kew Society. The chair was taken by Mr. R. Boddington, who explained the object of the meeting and introduced the speaker, Mrs. Annie Boddington, and the clairvoyant, Mrs. Edith Clements.

For upwards of fifty minutes Mrs. Boddington held the close attention of her audience. Taking as her theme the words "The gift of God is eternal life," she showed in her own able manner that Spiritualism alone, of any religious system, is able to prove and demonstrate the truth of that statement.

At the close of the address Mrs. Clements gave a number of clairvoyant descriptions and names, many being fully and readily recognised. The council desires to express thanks to the local friends, who worked hard to make the meeting a success.

SHEFFIELD : MEERSBROOK.

AT the afternoon and evening services of this Society held at Meersbrook Hall on Sunday, Feb. 19th, the medium was Mrs. Wild, of Oldham. This was her first visit to Sheffield. The chair was taken by W. G. Hibbins, Esq., B.Sc., B.Eng., etc., chairman of the Society.

On Monday evening, Feb. 20th, Mrs. Wild again demonstrated to a large congregation her intimate communication with the spirit world.

The lady possesses mediumistic powers of a very high order, and the quickness of her perception, coupled with ready, vivid and accurate descriptions, enables her to give particulars to an unusually large percentage of those assembled. In every instance the identity of the spirit friend was established. The lists of names with which the medium was furnished from the other side and the messages she was enabled to communicate are evidence that her clairaudient powers are as keen as her clairvoyance.

MEETINGS HELD ON SUNDAY, FEB. 26th, 1922.

BARROW-IN-FURNESS, Dalkeith-st. — Miss Morse, of Manchester, gave addresses and clairvoyance.

BARRY, Atlantic Hall. — Mrs. Miles Ord, of Bristol, gave an address on "The power of thought," followed by clairvoyance. Mr. Carrington presided.

BIRMINGHAM, Balsall Heath. — Mr. Wood gave an address on "Power of the Spirits," and also gave clairvoyance. Mr. Cleaver presided.

BLACKWOOD. — Mr. Brook, of Mountain Ash, gave an address on "Is Spiritualism a religion?" followed by clairvoyance. Mrs. Berry presided.

Bristol, United. — Speaker and demonstrator, Mr. Crago, of Cardiff, Dighton Hall: Addresses by Mr. Pritchard. Clairvoyance by Miss Yates.

Clifton: Address on "At eventide there shall be light" was given by Miss Mary Mills.

CARDIFF, Queen-st. — Mr. A. Wilkinson, of Halifax, paid his annual visit this week-end. Mrs. Bentley, of Manchester, is on a tour in South Wales. She has been to the Caeran and Cardiff districts, and is now up the Rhondda Valley, and has had a successful time, and much good seed has been sown.

DERBY, Forester-st. — Services afternoon and evening by Mrs. Gilbert. **HIRST.** — Rev. G. Cole, of Felling, gave an address.

LONDON. — Clapham: Khwaja Kamal-ud-Din, B.A., LL.B., gave an address on "Truth and its many aspects." Mrs. Clompson followed with clairvoyance.

E.L.S.A.: Mrs. Beaumont Sigall gave an excellent address on "Corroborative evidences as to the phenomena of Spiritualism from the Bible," followed by clairvoyance.

Fulham: Morning, circle. Evening, Mr. G. Tayler Gwinn gave an address. — **PROG.:** Sunday next, at 7, Miss D. GEORGE. Thursday, March 9th, Rev. MATTHIAS.

Hounslow: Mrs. Golden gave an address and good clairvoyance.

Little Ilford: Mrs. Grace Prior gave interesting experiences on the spirit side, and also of telepathy, followed by clairvoyance.

London Spiritual Mission: Morning, Mr. A. Vout Peters spoke on "The miracles of Jesus and Spiritualism." Evening, Mr. E. Beard gave an address on "The old and the new."

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, the Lyceum held their usual session. Evening, Mr. G. R. Symons.

South London: Morning, circle conducted by Mrs. Still. Evening, Mrs. O. O. Hadley gave an address, followed by clairvoyance.

LOUGHBOROUGH. — Mr. S. H. Elvidge, of Nottingham, conducted our meetings.

NORWICH. — Mr. Minton, of Darlaston, gave a powerful address on "I am the Light and the Way." Clairvoyance by Mr. Johns, of Darlaston.

NEWPORT (MON.), Central. — Mr. Rudman, Bristol, gave an address and clairvoyance.

PETERBOROUGH. — Addresses and clairvoyance by Mr. C. Neal Porter, of Sheffield. Good audiences. — Mr. E. Last presided.

PORTSMOUTH, Temple. — Mr. C. V. Tarr, of Exeter, gave addresses on "The fall of man and its psychic interpretation" and "Spiritualism a science and religion." Mrs. A. Hayman, of Southsea, gave clairvoyance. Lake road: Mrs. Harvey, of Southampton, gave addresses and clairvoyance. Mrs. Croxford presided.

PLYMOUTH, Morley-st. — Mr. Johns gave an address on his experiences entitled "Come, let us reason among ourselves." Mrs. Trueman, D.N.U., the President, gave clairvoyance.

Stonehouse: Meeting conducted by Mr. Arnold. Soloist, Miss Coleman. Trance address by Mr. Webb entitled "There is no death." Clairvoyance by Mrs. Martin. Hall crowded.

TREDEGAR. — Morning, Mr. A. Adams gave an address on "Is life worth living?" Evening, Mr. W. G. Halestrap gave an address on "God first," followed by the naming of the infant son of Mr. and Mrs. Jas. Evans by Mrs. Halestrap and Mr. A. Brown. Mr. E. Jones presided.

TREFOREST. — Mr. Moses Severn delivered a lecture on "Spiritualism." The President, Mrs. Lynch, occupied the chair.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church

PRINCESS HALL, MOSS SIDE.

SUNDAY, MAR. 5TH, at 2-30, LYCEUM. At 6-30 & 8-15, Miss WALLWORK. MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD. TUESDAY, at 8-15, Public Developing Circle, Mrs. FORREST. THURSDAY, at 3 and 8-15, Miss BARTON

Manchester Central Spiritualist Church

ONWARD HALL, 207, DEANS GATE.

SUNDAY, at 6-30.
MARCH 5.—Mr. E. W. OATEN, at the ARDWICK PICTURE THEATRE.
" 12.—Circle for Members only.
" 19.—Miss B. M. TICKELL.
" 26.—Circle for Members only.

Manchester Society of Spiritualists,

38, MASKELL STREET, ARDWICK.

SUNDAY, MAR. 5TH, at 10-30, LYCEUM. At 3 and 8-10, OPEN CIRCLE, Mrs. WILD. At 6-30, in the VICTORIA PICTURE PALACE, See handbills. MONDAY, Mrs. WORTHINGTON. WEDNESDAY, Miss BARTON.

Moss Side Progressive Lyceum, Church,

66, RABY STREET.

President: Miss M. M. HARRISON. Services held every Sunday at 2-30.

SUNDAY, MARCH 5TH, at 3, Mr. G. VERNON (Jun.) Subject, "Medical Botany." Discussion invited. Open to all. SUNDAY, MARCH 12TH, NO SERVICE. Members will attend MASS MEETINGS at the CO-OPERATIVE HALL, DOWNING STREET.

SUNDAY, MARCH 19TH, at 3, SPECIAL CIRCLE. Welcome to all.

British Magnetic Healers' Association

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

at COLLYHURST SPIRITUALIST CHURCH, OLDHAM RD., on SATURDAY, MARCH 11TH.

Demonstrations of Magnetic Healing. Meeting, 7. Healing, 7-30 prompt. All are invited. Come! Collection.

SOCIETY ADVERTISEMENTS.

Longsight Spiritualist Society,

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

SUNDAY, MAR. 5TH, at 6-45 and 8-15, Mr. L. JEPSON. TUESDAY, at 8-15, Mrs. WILMOTT. THURSDAY, at 8-15, Mrs. LEWIS. SATURDAY, at 7-30, LONGSIGHT BLACK AND WHITE CONCERT PARTY. Silver Collection. SUNDAY, MAR. 12TH, Mr. GRINDLEY.

Moston Spiritualist Lyceum Church.

CO-OP. HALL, AMOS STREET.

SUNDAY, MARCH 5TH, at 6-30, Mr. KAY. SUNDAY, MAR. 12TH, Mr. CHARNLEY.

Middleton Spiritualist Society,

GILMOUR STREET.

SATURDAY, MARCH 4TH, at 7-30, SPECIAL SERVICES in aid of the BRITTEN MEMORIAL FUND. SUNDAY, MAR. 5TH, at 3, 6 and 7-45, Mr. TONGE, of Openshaw. MONDAY and WEDNESDAY, 3 and 7-30, Mrs. MARCROFT, of Middleton.

Hyde Spiritualist Church,

CLARENDON STREET.

SUNDAY, MARCH 5TH, at 2-45 and 6-30, Mr. A. WILKINSON, of Halifax. Also on MONDAY evening at 7-45.

Silver Collection.

Colne National Spiritualist Church,

CLOTH HALL.

SUNDAY, MARCH 5TH, LYCEUM ANNIVERSARY. Mr. GILLING, of Manchester.

Brighton Spiritualist Church,

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

SUNDAY, MAR. 5TH, at 11-15 and 7, Mr. PERCY STREET. LYCEUM at 3. MONDAY, at 8, HEALING CIRCLE. WEDNESDAY, Mr. E. CAGER.

Brighton Spiritualist Brotherhood,

OLD STEINE HALL, 52A, OLD STEINE. Established July, 1917. Motto: "Inward and Upward."

Sundays at 11-30 and 7. Lyceum at 3. Mondays and Thursdays at 7-15. Tuesdays at 3. Enquiries daily, 3 to 5. SATURDAY, SUNDAY, MONDAY AND TUESDAY, MARCH 4TH, 5TH, 6TH and 7TH, Mrs. JAMRACH. TUESDAY, at 7-15, Mr. R. BRADLEY. Read "Sussex Psychic Messenger," Published 15th of each month. Price 1d., post free, 2d.

Bristol Spiritualist Temple,

47, OAKFIELD RD., CLIFTON.

SUNDAY, MARCH 5TH, at 6-30, Mr. E. ATKINSON. MONDAY, at 8, Miss M. MILLS. SUNDAY, MAR. 12TH, SPECIAL ANNIVERSARY SERVICE in the NEW HALL (close to 47, Oakfield Road). Miss MARY MILLS; Speaker and Clairvoyant.

SOCIETY ADVERTISEMENTS.

Gillingham Spiritualist Society,

ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, MARCH 5TH, at 7, Mrs. A. JOHNSON. SUNDAY, MAR. 12TH, Mr. W. NORT. SUNDAY, MAR. 19TH, Mrs. GRADDO KENT.

Church of the Spirit, Croydon,

HAREWOOD HALL, 96, HIGH STREET.

SUNDAY, MAR. 5TH, at 11 and 6-30, Mr. PERCY SCHOLEY.

Clapham Spiritualist Church,

ADJOINING REFORM CLUB, ST. LUKE RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, MARCH 5TH, at 11, QUESTIONS ANSWERED by a SPIRIT CONTROL. At 3, LYCEUM. At 7, Mr. H. BODDINGTON. FRIDAY, at 8, Meeting for Enquiries. MARCH 12TH, Mr. ERNEST MEAR.

Church of the Spirit, Camberwell,

WINDSOR RD., DENMARK HILL.

SUNDAY, MAR. 5TH, at 11 and 6-30, Mr. A. VOUT PETERS. SUNDAY, MAR. 12TH, Mrs. C. O. HADLEY and Mr. D. J. DAVIS. WEDNESDAY, MAR. 8TH, Mrs. BAI.

East London Spiritualist Association,

NO. 7 ROOM, EARLEHAM HALL, EARLEHAM GROVE, FOREST GATE (pass the Main Building to Second Door on Left).

SUNDAY, MARCH 5TH, at 7, Mr. G. TAYLER GWINN. SUNDAY, MAR. 12TH, Mr. G. R. SYMON.

Hounslow Spiritualist Society,

ADULT SCHOOL, WITTON RD.

SUNDAY, MARCH 5TH, at 6-30, Mrs. L. LEWIS. TUESDAY, at 7-45. WEDNESDAY, at 3, GUILD.

London Central Spiritualist Society,

3, FURNIVAL STREET, HOLBORN.

Lectures and Demonstrations, Fridays at 7-30. MARCH 3RD, Mr. M. BARBANIA. MARCH 10TH, Mr. H. J. OSBORN. LANTERN LECTURE, "Spiritualism in Many Lands."

Little Ilford Christian Spiritualist Church,

CHURCH ROAD, CORNER OF THIRD AND MANOR PARK, E.

SUNDAY, MARCH 5TH, at 6-30, OPEN CIRCLE, Mr. T. W. ELLA. MONDAY, at 3, Mrs. EDEY. WEDNESDAY, at 8, Mrs. CLEMENT. THURSDAY, at 7-30, LYCEUM CONCERT. SUNDAY, MAR. 12TH, Mrs. M. GORDON. THURSDAY, MAR. 16TH, at 7-30, GRAND SOCIAL AND DANCE to be held at the LIBRARY, ROMFORD RD. Tickets 2s. each (refreshments included).

Stratford Spiritual Church,

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

SUNDAY, MARCH 5TH, at 6-30, Mrs. GOLDEN. WEDNESDAY, MARCH 8TH, at 3, LADIES' MEETING. THURSDAY, MARCH 9TH, at 8, Public Meeting, Mrs. LAWS. SUNDAY, MARCH 12TH, at 6-30, Mrs. MARY CROWDER. Forward Movement at 11. LYCEUM at 3.

SPIRITUALISM.

Visit of the United District Councils

(Under the auspices of Manchester and Salford Lyceum District Council)

On Sunday, March 12th,

IN THE

Co-Operative Hall, Downing Street, Ardwick.

Afternoon, at 2-30, MASSED SESSION, Conducted by U.D.C.

All Lyceumists to be in their places at 2-15.

Evening, at 6-30, **MASS MEETING**, to be addressed by the following Speakers:—**Mr. A. T. CONNOR**, *President, United District Councils.***Mrs. PICKLES**, *President, British Spiritualists' Lyceum Union.***Mr. R. A. OWEN**, *Treasurer, British Spiritualists' Lyceum Union.***Miss KITSON, B.A.**, *British Spiritualists' Lyceum Union.***Mr. SHUTTLEWORTH**, *Secretary, United District Councils.*

SOCIETY ADVERTISEMENTS.

Ilford Psychical Research Society,
BROADWAY CHAMBERS, ILFORD.SUNDAY, MARCH 5TH, at 7,
MR. AND MRS. BROWNJOHN.THURSDAY, at 3, Mrs. RAINBOW.
FRIDAY, at 8, Mr. T. WRIGHT.**Hackney Society of Spiritualists,**
240A, AMHURST ROAD.SUNDAY, MARCH 5TH, at 7,
MISS V. BURTON.SUNDAY, MARCH 12TH, at 7,
MRS. BEAUMONT SIGALL.**Kingston Spiritualist Society,**
BISHOP'S HALL, THAMES STREET.SUNDAY, MARCH 5TH, at 11,
MRS. STEPHENS. — At 3, LYCEUM.
At 6-30, Mr. R. BODDINGTON.
MONDAY, at 7-30, Mr. CHILDS.
WEDNESDAY, at 7-30, Mrs. L. LEWIS.**Manor Park Spiritualist Church,**
CORNER OF SHREWSBURY RD. AND
STRENE RD.SUNDAY, MARCH 5TH, at 6-30,
ALD. D. J. DAVIS.
THURSDAY, at 8, Mr. T. W. ELLA.
SUNDAY, MARCH 12TH, Mr. G. PRIOR.**Walthamstow Spiritualist Church,**
3, VESTRY ROAD, ST. MARY'S ROAD.SUNDAY, MARCH 5TH, at 7,
MRS. NEVILLE.
WEDNESDAY, at 8, LANTERN LECTURE
by H. J. OSBORN on "Picture
Marvels from the Spirit World."BIRTHS, MARRIAGES and
TRANSITIONS.

TRANSITION.

STRONG.—On Feb. 16th, 1922, Mary
Laura, dearly beloved wife of Edward
Strong, in her 26th year, and sister
to Samuel Jackson, President of the
Hyde Spiritualist Church. Awaiting a
speedy reunion.

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.LANCASTER SPIRITUALIST CHURCH.—
Mr. FRANK F. BALL, 8, Trafalgar-rd.,
Lancaster, to whom all communica-
tions must be sent.LONG EATON SPIRITUALIST CHURCH.—
Mr. J. WATERFALL, 27, Craig-street,
Long Eaton.NEWPORT CENTRAL SPIRITUALIST
CHURCH, MON.—Mrs. BEVAN, 99, Good-
rich Crescent, Malpas-road, Newport.NORTH MIDLANDS DISTRICT COM-
MITTEE.—Mr. J. WATERFALL, 27,
Craig-street, Long Eaton.

WANTED.

MEDIUM, all round, used to public
work, or conduct circles, wishes for
work as Stoker or Handy Man in
tram depot. Residing in Wales. Willing
to take work anywhere.—Write, Box
"M," TWO WORLDS Office, Manchester.WANTED Woman Helper in Spirit-
ual Healing Home, with some knowl-
edge of nursing.—Apply B, Hulham
House, Exmouth.A DRAWING-ROOM SERVICE is held
at 15, Sandmere-road, Clapham, S.W.,
near Clapham-road Tube Station. Mrs.
CLARA IRWIN, the well-known Medium,
will give clairvoyance every Sunday,
at 7, for investigators. Seance, Friday,
at 8, fee 2s.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.

SPEAKERS, OPEN DATES, Etc.

GILBERT MANION has open dates for
SUNDAY AND WEEK NIGHTS. Lec-
tures, Scientific and Philosophic
Demonstrator. All questions relating to
Science, Philosophy, Religion and
Reform dealt with if desired. 20 years'
study of Spiritualism and Mediumship.
Apply, 64, Wellington-street, Deptford,
London, S.E.8.G. F. KNOTT wishes to inform
church and Lyceum secretaries that
he is reluctantly compelled to cancel
all platform engagements to continue
his work as General Secretary of the
B.S.L.U. Health reasons and medical
advice necessitate this course to
recover normal health.L. SANSOM COLEMAN, Impressional
and Normal Speaker, has open dates
for 1922.—Apply, 120, Woodboro'-rd.,
Nottingham.Miss H. BAKER, Inspirational Spea-
ker and Clairvoyant, is booking dates
for 1922. Sundays and week-days.—
7, Brindle Heath-road, Pendleton,
Manchester.MR. ALAN WADDINGTON, Exponent
and Demonstrator, desires to thank
all for kindness during his illness, and
wishes to say he is resuming platform
duties. Open 1922.—Address: c/o
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Address, "Beech House," 83, Clave-
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Repayment will be made by open ballot from a quarterly sum set aside in lieu of rent. The Executive ask for your kind help at once by either a donation or taking up shares.

Donations should be sent to Mr. E. CAGER, 74, Cobden Road, Brighton, and application for shares to Mr. H. J. EVERETT, 84, King's Road, Brighton, Sussex, and from whom further particulars may be had.

BOLTON SPIRITUALISTS' ALLIANCE.

On SUNDAY, March 12th, 1922, at 6-30 p.m., in the PARAGON PICTURE PALACE,

Lecture by W. G. HIBBINS, Esq., B.Sc.

SUBJECT: "LIFE, MIND, MATTER AND SPIRIT."

At 8 p.m. Mrs. TURNER will give Clairvoyance.

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