

all contract with non-citizens of the same race as well as with aliens, neither of whom had any rights in Roman law. The ideal of brotherhood was confined in all these cases to small racial, religious or political groups.

Not till primitive Christianity was the principle extended to all men, and then it was laid down as a principle and not as a system. We read in the Acts that in the first enthusiasm of the new converts this small and local community had all things in common. That as the community extended this plan would be totally unworkable is sufficient reason for its immediate disappearance. It was even discountenanced by St. Peter in the famous case of Ananias, "While the land remained was it not thine own, and after it was sold, was it not in thine own power?"

This early Communism had other precedents. In the village communities of India the land is held collectively. Every family has rights of occupancy, but it cannot alienate. Absence from the village extinguishes the rights, but they can be revived on return. The Russian "Mir" is almost identical. The system in India has lasted unchanged from prehistoric times. It keeps everyone content, but it also keeps everyone poor, for it extinguishes enterprise. It is, however, justified in that it is the free expression of the popular will.

The Western mind has realised itself in a totally different manner, and it must be remembered that every civilisation is the exact expression of the mentality that has produced it. No system that does not represent that mentality has any chance of survival. Neither has the Eastern method prevented the great contrasts of wealth obtained by conquest or trade; those contrasts are as great in the one case as in the other. But the Western method has secured a vastly greater rise in the general standard of living; it is also moved by pity for those who in the struggle for existence are depressed in the scale, leading to plans for ameliorating their conditions.

Socialism as an ideal is therefore in complete agreement with religious principle. Let us trace a few cases of its application to practice as a local or political system.

The word "Socialism" seems to have been first used by Robert Owen, who was, it may be remarked, a Spiritualist. He established a model community at New Lanark (Glasgow) in 1816. "According to the unanimous testimony of all who visited it the results achieved were singularly good; the manners of the children were beautifully graceful, genial and unconstrained; health, plenty and contentment prevailed; drunkenness was almost unknown, and illegitimacy was extremely rare. The most perfect good feeling subsisted between Owen and his workpeople, all the operations of the mill proceeded with the utmost smoothness and regularity, and the business was a great commercial success.

"Owen's work was that of a philanthropist whose great distinction was the originality and unwearying unselfishness of his methods. . . . Now Lanark became a much-frequented place of pilgrimage for social reformers, statesmen, and royal personages, including Nicholas, afterwards Emperor of Russia." He gained the ear of the country, and had before him the prospect of a great career as a social reformer, when he went out of his way at a large meeting in London to declare his hostility to all the received forms of religion. After this defiance to the religious sentiment of the country his theories were associated with infidelity and discredited. His connection with New Lanark ceased in 1828.

He founded two more settlements, both of which failed completely, the members being "of the most motley description, many worthy people of the highest aims being mixed with vagrants, adventurers, and crotchety, wrong-headed enthusiasts."

Very many experiments of a like kind followed. The history of all of them more or less resembles that of the Paraguay venture. An Australian band of Socialists secured extensive grants of land in Paraguay. They had a Constitution which bound them to common ownership, and various other provisions, notably "no alcohol." Some members broke the conditions and were summoned to depart. They refused. The head of the movement applied to the Paraguayan government for soldiers (physical force). The recusants were expelled. The others soon set up claims to individual ownership, and hired natives

at sixpence per day as labourers (Capitalism). The settlement reverted to ordinary conditions.

The Oneida Community of Madison County, New York, was founded in 1847. "The members won the reputation of being good industrious citizens whose word was always as good as their bond; against whom no charge of intemperance, profanity or crime was ever brought. They claimed that among true Christians 'mine and thine' in matters of property should cease to exist; and moreover, that the same unselfish spirit should pervade and control all human relations." This principle seems to have been extended to an institution which they called "complex marriage," whose details are not clear. It was given up in practice though not in principle in 1879, and further great changes led to the transformation of the community into a co-operative joint-stock company which by reason of the high character of the co-operators, was extremely successful. The vast increase of capital value seems to have been due to the industry and ability of the co-operators, and not to borrowed money. The community claimed to have solved among themselves the labour question, all kinds of service being regarded as equally honourable, and every person being respected according to his real character. The company was a flourishing concern up to the latest data before me (1911), its annual sales aggregating over £400,000.

The community was self-governed, and "in the organisation the adult members all fared alike in the matter of remuneration for past services, those who, in reason of ill-health, had been unable to contribute to the common fund receiving the same as others, hence there were no cases of suffering and want at the time of the transformation from a common property interest to an individual stock-interest, and in the new company all were guaranteed remunerative labour."

[TO BE CONTINUED.]

### From "The Professor at the Breakfast Table."

"You don't know what plague has fallen on the practitioners of theology? I will tell you, then. It is Spiritualism. While some are crying out against it as a delusion of the devil, and some are laughing at it as a hysterical folly, and some are getting angry with it as a mere trick of interested or mischievous persons, Spiritualism is quietly undermining the traditional ideas of the future state which have been and are still accepted, not merely in those who believe in it, but in the general sentiment of the community to a larger extent than most good people seem to be aware of. The Spiritualists have some pretty strong instincts to pry over, which, no doubt, have been roughly handled by theologians at different times. And the Nemesis of the pulpit comes, in a shape little thought of, beginning with the snap of a toe joint, and ending with such a crack of old beliefs that the roar of it is heard in all the ministerial studies of Christendom! Sir, you cannot have people of cultivation, of pure character, sensible enough in common things, large-hearted women, grave judges, shrewd business men, men of science, professing to be in communication with the spiritual world and keeping up constant intercourse with it, without its gradually reacting on the whole conception of that other life.

"In point of fact, it is one of the many results of Spiritualism to make the permanent destiny of the race a matter of common reflection and discourse."

I, too, aspire to join that august company who shall speak through your organism. On earth a strict Presbyterian, I have forgone much since entering the world of spirit, and am in entire harmony with those who would preach the great Truth of spiritual progression, untrammelled by doctrine, dogma or creed. As our Leader, our Chief, our supreme Head, we look up to Him who is the greatest of all spirits—Jesus Christ. Did He not once walk the earth as man? And did he not enter herein, even as I myself did years ago and as you shall by-and-by? Yes, indeed. But He was one apart, chosen by the Father—From the Beyond through A. H. WALTERS.

## The Science of Life.

H. Boddington.

For the first time in the history of the world a religion based on the "Science of Life" is being slowly unfolded before our astonished eyes. A science which will obviously produce its own philosophy, and the lessons thus revealed, will inevitably create a religion as remorseless in its logic as the natural laws upon which it is founded.

Mankind revolted from the blasphemous idea that the Great First Cause could be partial and vindictive, or contain within itself anything but love, justice, mercy and all that makes for happiness. Hence, when so-called evil spirits returned and told us how just was the retribution which followed them into that spirit land, and the saints also returned to teach us how inevitably we create our own heavens, we are glad to find our intuitions confirmed, and perceive a deeper meaning in the text, "God is not mocked." The proof of their existence stabilised our faith. Their message corrects erroneous ideas.

We have but to look at the inconsistencies around us to realise the necessity of some form of guidance which will compel us to conform practice to precept. The political world may be said to reflect man's idea of justice to his fellows, existing conditions are its fruit. What a fruitage! Want, misery and degradation on every side. Every man's hand turned against his fellow for the bare means of subsistence, and nations like snarling curs each try to wrest more than its fair share of the spoils from its neighbour. All this after 2,000 years of teaching "Peace on Earth, Goodwill to all mankind." Obviously the message has missed its mark, and a more emphatic teaching that cannot be ignored is essential. The political world reflects the conscience of the nation, which, in turn, is directed by the current and dominant religion. If our politics are in conflict with our religious convictions, one or the other must be at fault. If laws are made merely to conserve vested interests and uphold authority, and do not succour the needy, uplift the weak and the fallen, and produce the best that is possible from every unit of every nation, it shows that justice is the privilege of the few. If the practice of justice formed an essential part of our religious teaching, gross inequalities could not exist.

Spiritualism administers the necessary corrective. In a vague indefinite way everyone tries to be just. But when we actually visualise the retribution in our own lives, which follows injustice and wrong-doing of every kind; we shall automatically "Cease to do evil and learn to do good." In the business-man's religion on Sunday teaches him to "sell all that he hath and give it to the poor," and his speculations on Monday permit him to rob the widow and the orphan, it must be obvious that teaching is divorced from practice.

If the priest states that we must conform to the law of God, "Thou shalt not kill," and at the same time blesses the armies when they go to war, and does nothing to abrogate capital punishment, his action contradicts his statement and nullifies his teaching. If it is wrong for a woman to sell her body to obtain food, it is equally wrong to barter the same instrument in the name of marriage for mere position of power or affluence. Yet the laws of most Christian countries tacitly, if not explicitly, compel their royalties to marry "for purposes of state," well knowing that physical and mental degeneracy is the natural consequence.

If a poor starving wretch takes sixpence from our pockets or a crust of bread from a shop, we hurry him to jail; but if a stock exchange gambler "corners the market" and robs hundreds of families of their means of subsistence, the conscience of the community is in no way shocked, but only too often applauds his smartness. The train of evils which follow that "business" deal is incomparably greater than petty theft, yet we unite to heap honours upon the criminal on a grand scale and exert the mighty machinery of international law to capture the lesser rogues. Verily, we strain at gnats and swallow camels.

The whole system of commercialism, and the politics which may be said to reflect the conscience or religion of a

country flatly contradicts our professed ethics. Hence religion has become an unreality, and politicians regarded merely as scheming rogues. They teem with insincerities and obvious intrigues for place, party, or individual aggrandisement, none the less real because we ignore their existence. It, nevertheless, poisons the fountains of religious activity, and with the intellectual growth of the community breeds indifference followed by anarchy. Preachers definitely state that there are "ministering spirits" and "guardian angels" but stupidly refuse to admit that "guardianship" or "ministrations" imply contact and service through the operation of natural law. They talk grandiloquently about the descent of the Holy Spirit, and even go so far as to show how it proved its advent by conferring powers of prophecy, healing by the imposition of hands, discernment of spirits, casting out obsessing or "evil" spirits, speaking in foreign tongues, and the hundred and one "gifts" manifest among Spiritualists, and rarely elsewhere. The Protestant deliberately repudiates psychic association with the angel world. The Catholic acclaims it as divine if within his church, devilish if it operates outside. Yet both will unite and teach that "God is no respecter of persons." Indeed, ecclesiasticism pulled out the tongues with red hot pincers which dared to prove the reality of the Holy Spirit and burnt alive those who manifested the gifts of the Holy Spirit, until at last, having such all but killed the "Spirit which giveth life," it presents such a mass of self-contradictory statements that the world in general ignores it and pursues only the line of material interests. This results in the hardening of that cruel selfishness which is opposed to the religious teaching of all ages.

But the turn of the tide has come. Spiritualism compels us to see the value of pure ethics underlying all religious systems. It reiterates the teaching of the Chinese sage of 5,000 years ago, "Right thought, right speech and right action." It vivifies and enforces the teaching of the world's saviours. We accept the statements, not because of their hoary antiquity or debateable authority, but because our knowledge of consequences resulting from the infraction of spiritual law is as clear as our knowledge of the breaking of any other natural law, i.e., to break a limb means to suffer pain, so spiritually we must pay the price in pain if we break the law of right.

Spiritualism can stand alone without scriptures or other doubtful authorities. Yet it embraces all the sacred writings of the world and makes luminous much that the "blind leaders of the blind" have obscured or contradicted.

Slowly the scientific world is turning to it as a science. They are not yet prepared to admit that it comprises and affects all that there is in life, and is, therefore, "the science of life." The few realise its value and study its effect upon character. Gradually the onlookers will cease to laugh at our interest in a tiny rap or other powers of the "spirit made manifest," and will concentrate upon the mighty message thereby revealed. The relationship of body and soul is now clearly seen. The law of action and interaction understood. Cause and effect is traced into that greater life. Doubt and error are put to flight as truth becomes more and more clearly revealed. Let us, then, be scientific in our statement of facts, the results will take care of themselves.

Spiritualism is the science of life because it is analytic, sympathetic, and constructive, dealing with the foundation of being and tracing the growth of both spiritual and material bodies and their attributes. Its studies are, therefore, continued into realms hitherto believed impenetrable. It first proved life was continuous, and from the proven basis of ascertained facts is evolving its philosophy. Christianity lacked this driving force, hence was debatable and sectarian. Science cannot become sectarian. It is the common property of all religions, all nations. The religion resulting is no longer doubtful, nebulous, or circumscribed. Its logic is inexorable. All hail, then, the risen Saviour of the world—Spiritualism.

It does not seem possible for man to accept knowledge offered without price, and he only values it when paid for with tears of sorrow in bitter suffering.

## Reconstructive Religion.

### The Advance of the Spiritual.

W. Rowe.

THE idea of creation as given in the Old Testament has by actual science been proved to be incorrect, and has now passed from belief. We do not wish to dwell on this subject, but to point out the grave error humanity has been forced to believe by the religious school of thought which thought itself to be in possession of the truth as given by the Word of God.

The Bible idea of creation is one of the cornerstones of the Jewish Testament teaching. Finding it to be a human error, we have good cause when comparing the Testament ideas of destructive judgment with modern spirit revelations to think that the Bible version of this subject is also clouded with human ideas.

As the teaching of modern spirit influence advises, spirit revelations only come to this earth through the minds of men born in our stage of life. The majority of these seers are born in the state of mind the age only permits; that is, their minds are no more advanced than heredity and environment permit, because they must by the act of birth inherit only as the temperament of their forebears can give, and from birth are tutored in the manners, customs, and beliefs of the age they are born in. Therefore their minds are with the age, and can only proceed in advance of it by study and spirit influence directing so much advance as the seer's mind will permit and the age accept.

We all know how very difficult it is to lift the majority of minds from beliefs dogmatically taught and dogmatically retained to a knowledge of life in advance of the plane we have been brought up on. The lower or least developed the plane, the nearer the human or self-contained outlook on the problems of life, and the more dogmatically we cling to them, as is the manner of ignorance. The higher we advance the more able we are to put aside the human idea for the truer spiritual knowledge of the will of God.

To thoroughly understand our passport of life we must all of us realise that we are infants in knowledge, and that the school of education in front of us is illimitable. If we understand our present stage of learning as a kindergarten school but a few centuries advanced from the lowest stage of the human consciousness of knowledge, and realise that millions of centuries of continuous learning may not bring us to the fullest knowledge of God and the universe, we shall get a truer idea of the vastness of the universe and the illimitable range of knowledge. And we must understand that the mind of humanity in the first stages of conscious knowledge is a wild growth that branches out in self-seeking directions, much as a fruit tree would if left to its natural growth; and as the good gardener but encourages the growth experience has taught him will produce the perfect fruit, so the will of God, working through the myriad spirit sources in the successive stages of evolution that reach to the earth stage, encourages the growth of the human mind that will eventually produce the perfect spirit. And this His influence can only do as the human will permits. That is to say, that in the first stage of progress humanity follows the natural growth of mind until each individual learns that it is better to seek the trained experience of intelligence that is in advance of its own stage. This it cannot readily assimilate in bulk at one stage because of the impulsiveness of its natural state which impels it in self-seeking directions, causing many erroneous ideas to cloud a perfect inception of higher intelligences.

But let me here quote "Imperator's" more perfect reasoning. He was the controlling spirit of M.A. (Oxon.), whose "Spirit Teachings" I shall quote. M.A. (Oxon.) having doubted "Imperator's" authenticity to reason against orthodox versions of the Christian faith, which he—by automatic writing—is giving through him, objects to the reasoning given, questioning it as a subtle method of evil spirits for destroying the Christian faith, to which "Imperator" replies:—

"That which has been told you in outline is so far correct, but it does not pretend to be a perfect delineation of truth. It is but a faint outline, blurred and blotted in many ways,

but substantially truthful. Doubtless it contravenes much which you have been taught to believe as necessary to salvation. No doubt it seems to the unprepared spirit to be and destructive of older forms of faith. But is it not so, in its broad outlines the spirit creed (as "Imperator" gives) would be accepted by all who have thought at all on the logical subjects without trammel of preconceived ideas, and without fear of consequence of seeking the truth. It would be commendable to all who are not hampered by old prejudices. We said that we must clear away much rubbish, that the work of destruction must precede the work of construction; that the old and unserviceable first must give place; that, in short, we must clear before we can build."

M.A. (Oxon.) here questions the reasoning, saying, "Yes, but the rubbish which you seem to me to be clearing away is precisely what Christians have agreed in all ages to consider cardinal doctrines of the faith."

To which "Imperator" replies: "No, friend, not quite so. You exaggerate there. If you will read the records which so imperfectly record the earth life of Jesus, you will not find that He claimed for Himself any such position as the Christian Church has since forced upon Him. He was more such as we preach Him than such as the Church called Him. His name has made Him."

M.A. (Oxon.) replies: "I cannot think so. And the Atonement, what do you make of that?"

"Imperator" replies: "It is in some sense true. We do not deny it; we do but fight against that crude, human view which renders God contentable, and makes Him a cruel tyrant who needed to be propitiated by His son's death. We do not detract from Jesus' work when we discard the false and dishonouring fables which have gathered round His name, and have obscured the simple grandeur of His life, the moral purpose of His sacrifice. We shall have somewhat to say to you hereafter on the growth of dogma until an assumption becomes established as *de fide*, and its rejection or denial passes for mortal sin. Were God to leave man to his own ends it would be held to be a mortal heresy, deserving of eternal burnings, to deny that the Supreme has delegated to a man one of His own inalienable prerogatives. One great section of the Christian Church would claim infallible knowledge for its head, and persecute in life, and condemn in death, even to everlasting shame and torment, those who receive it not. This is a dogma of late growth in your very midst. But so all dogmas have grown up. So it has become difficult, nay impossible, for unaided human reason to distinguish God's truth from man's gloss upon it. So all who have had the boldness to clear away the rubbish have been held accursed. It has been the story of all time. And we are not justly chargeable with wrong doing if from our SUPERIOR STANDPOINT OF KNOWLEDGE we point out to you human figments of error, and endeavour to sweep them away."

M.A. (Oxon.) again questions this reasoning, with a long accusation against "Imperator's" supposed rejection of the Christian faith, and though admitting the beauty and purity of his reasoning, he accuses it of not being Christian. We, with our minds of wider view, would accuse it of not being orthodox. Says M.A. (Oxon.) in his questioning comment: "So far as I am able to judge, your words and your deeds are alike noble and elevated, pure and rational, but not Christian. I only desire such reasonable ground for forming an opinion as may satisfy my present doubts and difficulties."

"It shall be given in due course," answered "Imperator," and told him to cease writing at that sitting.

It would take too much space to continue with "Imperator's" logical writings in full, so they who would read all must perforce read for themselves.

He says that "the tendency of all classes of religionists has ever been to make much of the letter and to neglect the spirit," and that "men have gone with preconceived notions to search for the truth, and have found that which they expected," meaning that they only sought to verify their own ideas irrespective of the whole doctrine, by which the texts of sacred books have been turned to meanings which their writers never intended, being isolated from the general context which bears on them, and mixed with other false deceptive ideas have confused the pure idea of religious progress.



Speaking of the erroneous views of religion set forth by these sections of humanity, "Imperator" says: "These are they who have grounded a number of dogmas on phrases picked out at their pleasure, neglecting and passing over that which pleases them not. To such the Bible is the direct utterance of the Supreme."

We all more or less pick out from sciences of life we read that which suits our own conception of life, and no doubt in this manner we divide the true doctrine until it is no longer perceivable as originally given. Then, in our own maze of confusion, we have to await the revelation of a decisive message which will take us to the true path again.

Passing over a description of how the spirits' superior knowledge teaches them the review of the Bible, and mentioning the trouble conceited and ignorant reviewers bring to themselves and humanity, "Imperator" points out that the sacred books that make up the Bible, together with many others not included in it, are the records of the gradual growth of knowledge of Himself which the great and good God has given to man. The principle which pervades all these utterances is one and the same, identical with that which governs our intercourse with you. So much of truth is given as man can grasp; no more under any circumstances, but just so much as he can grasp, so much as suffices for his present craving. That truth is revealed through the instrumentality of a man, and is always more or less mixed with the thoughts and opinions of the medium. Nay, communicating spirits are perforce obliged to use material which is found in the medium's mind, moulding and fashioning it for their purpose; crasing fallacies, inspiring new views of truth, but working on the material already gathered. The purity of the spirit message depends much on the passivity of the medium, and on the conditions under which the message is communicated. Hence, in your Bible there are traces here and there of the individuality of the medium; of errors caused by imperfect control; of the colour of his opinions, as well as of the special peculiarities addressed to the special needs of the people to whom the message was first given, and for whose case it was primarily adapted."

The message then points to the personalities pervading the messages of the prophets, saying that "the truth was not less true because men of varying minds viewed it from different points, and dealt with it in their own way. The aspiration is divine, but the medium is human."

Hence it is that man may find in the Bible the reflex of his own mind, whatever the tone of that mind may be. The knowledge of God is small. That which man has grasped of His nature is so little that each person who lives on past revelations and cannot or will not extend them, must find the Bible the reflex of his own mind."

He then continues by showing how different minds have shaped the different sects; of the views they contain, which centering around individuals give a false and misleading interpretation. Says he: "With a theology so framed, we are accused of being at variance. It is true. We have no commerce with it; it is of the earth, earthy; base and low in its conception of God; degrading in its influence on the soul; insulting to the Deity whom it professes to reveal. We have no part in it. We do indeed contradict and disown it. It is our mission to reverse its teaching, to substitute for it the truer and nobler views of God and of the spirit." He then proceeds to explain how we have assumed a too literal interpretation of the words of the Bible and given them an infallible assumption, and how spirits are frequently at fault when trying to get through to our earth ideas of God which to us are too advanced to be conceivable; by a misuse of our expressions which are inadequate to convey the true spiritual meaning of the message they wish to convey, and how they have to tone down their revelations to suit the capacity of understanding of the people they give them to, and how the understanding of the same idea to one race is different to another race because of the racial manners of custom and thinking. To obtain a hearing the spirits generally have to gradually introduce their advanced teaching with the customs of the race, because the race will seldom accept a radical change. Says he: "It is for this cause that we must attribute many views of the Supreme which are alike false and dishonouring to Him. The original language was inadequate enough; it has become coloured more or less by the medium through which it has passed, and is then less adequate than before. But

interpreted, as we have pointed out, it becomes positively false, and is in no sense the revelation of God. Rather is it man's notion about Deity whom he has framed for himself—framed as really as the image which the savage forms for his fetish."

Then he explains how they (the spirits) must transform the views of the medium's mind, "befogged by early prejudice and training," and grapple with such as contain truth, to mould and form them to progress and advancement in knowledge. "We must eradicate dogmatism, that is all-important."

Then he explains how spirits unseen gradually influence radical minds towards the refined and elevated. "Such are the glorious results of our daily work." The crude is softened, the hard, the cold and cheerless are warmed into loving life, the pure is refined, the noble ennobled, the good made better, the yearning soul satisfied with richer views of its God and of its future happiness."

"The opinions have not been suppressed, but they have been modified and changed. This is the real existent spirit influence all around, of which ye know nothing as yet; the most real and blessed part of spirit ministry."

Then he described to M.A. (Oxon.) how his own mind has been widened by their (the spirits) influence, how he has been taught to see the germs of truth in the theological tenets of many churches and sects, clouded as they are with human errors. Says he: "The process has been long and gradual from the days when you were influenced to the study of ancient philosophies to later days, when systems of theology filtered through it and left behind them that which they were able to assimilate."

"The fixed and changeless creed of the Eastern branch of the Christian Church, with its crystallised dogmas on longer living and breathing truths; the destructive criticism of German scholars who have dealt a much-needed blow to blind belief in the verbal exactitude of human utterances; the speculations of advanced thought in your own country and Church; the ideas of those eternal to it, and even to the creed of Christendom—all of these you have learned, and have retained from the several systems that which was serviceable to you. It has been a long and very gradual work, and now we wish to carry you further, and to show you the ideal truth, spiritual, impalpable, but most real, which underlies all with which you are familiar. We would strip off the earthly body and show you the real, vital truth in its spiritual significance. We would have you know that the spiritual ideal of Jesus the Christ is no more like the human notion, with its accessories of atonement and redemption, as men have grasped them, than was the calf ignorantly carved by the ancient Hebrews like the God who strove to reveal Himself to them. We wish to show you, as you can grasp it, the spiritual truths which underlie the life of Him who is known to you as the Saviour, the Redeemer, the Son of God. We would tell you, as we can, how low and mean are the views of Him which we are striving to do away with."

Having distanced allowable space, I must now refer the readers, if they wish to further pursue the rational, spiritual reasoning of "Imperator," to the book, "Spirit Teachings," from which I have culled the quoted script, more fitted to explain the continued advance of spiritual knowledge in the reconstruction of religion, which the dogmatism of old belief is striving to withstand as surely as the priests of Judaism strove to withstand the purer teaching of Jesus.

Your son, W., is here. I shall ask him to speak to you. Standing by, meanwhile, to note the success or otherwise of his experiment. (From W.): X (brother in spirit), has gone to a meeting—he and a lot more—listening to all that is said. What they have to do is to use their influence to prevent more trouble. That's his work, to get folks to see alike that don't see alike. That's good work, don't you think? You can understand our X. being picked for such a job, can't you? He always was so peaceful and quiet in earth life, and whenever our Leader wants to spread a nice atmosphere anywhere at a meeting he always selects spirits like X. I'm busy, too, but not so much amongst earth folk. I deliver messages and bring back answers. I'm promised promotion by-and-by.—From the Beyond through A. H. WALTERS.

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## My Debate with Mr. Marriott.

By the Editor.

WHEN approached by Mr. Stuart to act as the champion of Spiritualism in opposition to Mr. Marriott I hesitated. Do debates prove anything? Is it likely to be of any service to the Cause? Is it worth the time and trouble involved, or would an equal amount of effort in other directions prove of greater value? What weighed with me finally was the fact that the challenge had been issued, and could hardly be retracted from. It is also true that I have conducted many experiments with known and unknown mediums over a period of many years, in addition to which more than a few photographic experiments have been tried by me in the seclusion of my home.

Mr. Marriott's position was that all so-called psychic effects are fraudulently produced, though in the course of the debate, after asserting fraud in many cases, he tended to take the more open position that satisfactory evidence of the genuineness of the phenomenon had never been produced. Mr. Marriott showed us a number of slides of faked photographs, but told us nothing of how they were produced, and certain it is that they were not produced under supervision. One psychic effect said to have been produced by Mrs. Dean was shown, but one does not hesitate to say that it is NOT a typical "Dean" effect. Whether it has been carefully selected because of its exceptional nature, or been modified since leaving the medium, is a moot point.

We were not surprised to hear the characters of mediums from Mumler to Duguid were assailed, and this necessitated our spending a good deal of time in completing the details of which our opponent had only told part, and we had no difficulty in convincing a representative audience that the Douglas "Sunday Express" test possessed none of the features necessary for test purposes owing to Mr. Douglas's unfamiliarity with photographic procedure. The inefficiency of the investigator should never be visited upon the medium.

From the debate, however, one great fact emerges. We presented eight clear cases in detail of supernormal appearances on photographic plates. Most of these are well-known cases which have had full publicity. Mr. Marriott did not attempt to rebut the evidence in a single case, and we think him wise in his attitude. He cannot find a flaw in them. We were prepared to call witnesses from the audience as to several of them, but this became unnecessary.

Has the debate been of service? We have already had evidence that it has. Many persons were there who were attending their first Spiritualistic meeting. Many clever and expert photographers were present, and have made up their minds that they will make further inquiries. Spiritualistic evidence is not a matter of belief, but of ascertained fact, and the path of investigation is the broad

and well-laid path to positive conviction. We have had patience with those who call themselves Spiritualists because of the researches of others. The man of strong robust convictions is he who, by patient search, has obtained first-hand evidence, and it is by the stimulation of such enquiry that such meetings will do good—they are the starting point for those who will arrive later on.

We gladly place on record our appreciation of Mr. Marriott's gentlemanly conduct of our opponent. But for one unfortunate sentence, the finest of good feeling was preserved. We met as strangers; we parted with a mutual respect for each other, but decision—there is none. This was to be expected, for the final tribunal must be the seance room, not the platform.

One of the amusing features of the debate was that Mr. Marriott insisted upon the difficulty of sealing a packet of plates so that they could not be tampered with without detection. During the afternoon an attempt was made by Mr. Marriott to produce effects upon a set of plates packed by a local firm of photographers, and thus duplicate the experiment of Mr. Stuart. The attempt failed—we were disappointed because the packet was sealed securely enough to prevent Mr. Marriott tampering with them. If a clever conjurer could not get through the seals, what can be expected of the ordinary investigator.

We only have to thank Mr. Stuart (the challenger) for the opportunity presented to us of standing for the facts we know, and the chairman for his admirable conduct of the meeting.

## CURRENT TOPICS.

### Sir Arthur Balfour Made an Earl.

WE offer our congratulations to Sir J. Balfour upon the announcement that "The King has been pleased to approve that the dignity of an Earl of the United Kingdom be conferred upon the Right Honourable Sir Arthur James Balfour, K.G., O.M." Following so quickly on his knighthood and Order of the Garter, which were bestowed upon him only on March 3rd last, this additional honour will give great satisfaction to his many friends. Sir Arthur's interest in psychical matters is well known, whilst his philosophical bent of his mind has made us often deplore that his energies were devoted to controversial politics rather than to larger and more permanent issues. He has occupied the presidential chair of the Society for Psychical Research, and that of the British Association. In the ripeness of years honours fall thick and fast upon a scholar who well deserves them.

### The Law of Incitement.

THE Federal Court of Atlanta, U.S.A., recently had before it a taxi-driver charged with selling a quantity of whiskey to a man who turned out to be a prohibition officer. The defendant's attorney argued that "a violation of law must originate with the accused; the intent to violate the law in this case was not originated with prisoner, but was suggested by the Government official." This view the court accepted, and ordered a new trial. The National Spiritualist Association of the U.S.A. intend to use this finding in future when similar methods are adopted against mediums; and are hoping that the procedure of a Federal Court may be valid in the State Court.

### Good Sense, If Not Good Law.

WE are not sanguine that such an attitude could be taken in English Courts; we fear not. Even, however, it is not good law it is good common sense. It has always appeared to us a blot upon the traditional fair play of Britain that officials employed by the State or municipality should be used to incite people to break the law, and in our opinion there is no more contemptible person than the one who is content to fill up a role. That there are abuses of the law may be true, but it should be the province of the people who are victims to take up the position of accusers, rather than hide behind the authorities.

### THE Annual Celebrations at Manchester

The 74th Annual on Good Friday were a greater success than ever. The crowd was almost unmanageable. It is becoming more

apparent every year that the capacity of the Co-operative Hall at Downing-street is far too restricted for this important function. To seat 800 people at tea is in itself a gigantic task, whilst the crowd at the evening meetings overflowed. As a social function, the Good Friday celebrations are a huge success, the representatives of a hundred Societies meeting to fraternise and cement the bonds of fellowship.

### Working-men Philosophers.

IN the interval between the meetings one drops on little knots of enthusiasts, and finds that every phase of Spiritualism is under discussion, and it is astonishing to find the cotton workers and the representatives of the masses discussing in broad dialect the intricacies of the "subconscious self," the technique of psychic photography, and the elusive mysteries of ectoplasm—exact scientific terms are used in sentences couched in broad Lancashire and Yorkshire dialect. The intricacies of spirit control, the broad issues of reincarnation, the inter-relationships between the various spheres of spirit life, the symbology of spirit language and communication were all subjects which we heard discussed, whilst it was good to see the glint of joyous memory in the eyes of ancient veterans as they compared the psychic phenomena of to-day with those they had witnessed forty or more years ago.

### Harmony in Excelsis.

THIS year's celebrations were the equal of any in the past, whilst the company would have been larger had the accommodation been available. The musical arrangements were excellent. Madame Woods-Rowe, Miss D. Willott and Mr. McDermott were each in excellent voice, whilst their songs were well selected. The singing was a revelation under the capable musical accompaniment of Mr. Meadowcroft, whilst the bookstall was well patronised.

### The Platform.

PRESIDENT GEO. F. BERRY is ever a favourite, and his studious and incisive address concerned living issues and evoked repeated applause. Mrs. Pickles, as the representative of the Lyceum movement, did credit to those she represents, and appealed strongly to the workers. Mr. James Buckley was the clairvoyant for the day, and is all too little known in the country. His descriptions were clear and well given, and he has a persistency which will not allow him to leave an incident until it is satisfactorily elucidated. He created a great impression, and it is a matter for regret that health and business restrict his field of labour. The chairman kept a tight hand on the proceedings, and the time-table was strictly observed.

### Transition of Mrs. Archibald Lamont (Liverpool).

ON Tuesday, April 11th, there passed to the higher life Mrs. A. Lamont, aged 84, and the remains were cremated at Anfield on Thursday, April 13th. Mrs. Lamont was for many years a member of the Liverpool Daulby-st. National Spiritualists' Church, beloved and respected by all who were privileged to know her, both for her good work and ever cheerful disposition. Her husband, Mr. A. Lamont was one of the oldest pioneers of Spiritualism in Liverpool, being the first known to introduce mediums to our city, and his brother, John Lamont, was for many years the President of our church.

Many friends assembled at the Crematorium to join in the farewell service, which was conducted by Mr. Aaron Wilkinson, of Halifax, in fulfilment of a promise made by him to Mrs. Lamont.

I would also record a loving tribute to the memory of Mrs. Corrin, who passed away on April 3rd, aged 83. A Spiritualist for nearly 40 years, she was a worker in our church who was respected by all who knew her.

The sympathy of all will be with those who, for a time, must feel the loneliness of the physical separation.

## Debate on Spirit Photographs.

### An Independent Pressman's View.

By "Ignotus" ("Manchester City News").

I ATTENDED Milton Hall on Monday evening with a perfectly open mind, knowing nothing of photography and having no opinion on one side or the other in regard to the specimens so often exhibited as spirit faces. It was, therefore, with considerable interest that I followed a debate between Mr. Ernest W. Oaten and Mr. William Marriott. An ideal chairman was found for the occasion in Councillor Mathewson Watson, who put the meeting in good humour by his preliminary avowal of knowing nothing of the subject and being only a neutral Presbyterian. The debate was opened by Mr. Marriott, a gentleman who has made himself conspicuous by his strong criticism of all alleged spiritistic phenomena, and who has the advantage of being an expert conjurer, able to detect trickery as well as, in his profession, to perform it.

He proved to be a pleasant-spoken gentleman, very glib and persuasive, with much of the art of the performer who wishes to impress his audience that "there is no deception." He was given a very courteous hearing, although the evidence slowly accumulated during the evening that the sympathies of the majority of the audience were not with him. What struck me, as a disinterested member of the audience, was that his very emphatic assertions were not followed by anything much in the way of practical proof.

He began, for instance, by declaring that no phenomena for thirty years had come under his notice to give him the slightest ground for believing that it was produced by anything but normal agencies. Obviously he should have followed this up by reproducing those phenomena by normal agencies, but beyond throwing upon the screen a trick photograph of fairies he did nothing. It seemed to me that thirty years' evidence could scarcely be disposed of so lightly. Everybody knows that wonderful things can be done by a clever manipulation with negatives, and I assume that Spiritualists do not combat such an elementary fact; the point is whether when persons who know little or nothing of photography find extraordinary manifestations upon a plate, they are to be denounced as deceivers who have perpetrated a fraud upon their friends.

When Mr. Marriott came to history he seemed to me to be equally unconvincing. He related the story of the Fox sisters and their confession of imposture, but he omitted all mention of the important sequel, first, as to how that confession was obtained, and, secondly, of the entire retraction which took place. I would not for a moment assert that Mr. Marriott deliberately suppressed the facts; I only assume that he had failed to acquaint himself with the complete story. But the impression left upon my mind was certainly not a favourable one. He wasted a good deal of valuable time by giving an account of the challenges he had accepted, but he left it to his opponent, Mr. Oaten, to explain fully what the result of some of his acceptances had been.

All that the audience learned definitely was that Mr. Marriott was a capital juggler. But to prove his case he had to show that hundreds of other people were just as clever at jugglery as himself. In that case, why Mr. Hope (a "twopenny ha'penny person," as Mr. Marriott called him with a singular lapse from courtesy) and Mrs. Dean (whom he superciliously dismissed as "a charwoman") should not be earning hundreds of pounds a week on the stage instead of living in poverty and exposing themselves to ridicule and defeat, he failed to explain.

The issue, it appeared to me, was never properly fought out. Time had something to do with this, but not all. Mr. Marriott set Mr. Oaten the task of confuting mis-statements or uncompleted stories rather than of expounding fundamental principles. There was too much mud-throwing at those people with whom Mr. Marriott disagreed, and Mr. Oaten had to spend some time in rehabilitating the characters that had been assailed. Mr. Marriott could demonstrate that the faking of photographs was possible. Mr. Marriott declared that Mr. Hope got some



## 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.

## CHELTENHAM.

THIS Society had the pleasure of Mr. Hoskins and Mr. Taylor, the well-known trumpet medium of Bristol, two very successful seances being held at "Kingsmuir," one in the afternoon and one in the evening, in which spirit relations and friends spoke and gave comforting messages to each one in the seance. All the friends who attended went away perfectly satisfied both as to the testimony of the continuity of life and the genuineness of the mediums.

## CREWE.

ON Monday, April 3rd, in the afternoon, the mortal remains of Mrs. Wood, the mother of Mr. J. Shear-smith, of Manchester, were interred at Crewe Cemetery by Mr. C. L. Gilling, of Manchester. Mrs. Pears, of Coventry, assisted. There was a large attendance of members and friends both at the house and graveside. The hymns, "Ah, Truly Death Is Not The End," "There Is No Death," "Blest Are The Ties That Bind," and our sister's favourite, "O, Let Us Be Joyful," were sung. An active worker, full of generosity both spiritually and materially, she for many years loved the circle. Having served on earth 77 years, she has gone "a life that is real to claim." The visitors present were greatly impressed by the services at the house and graveside.

## LONDON : CROYDON.

A MOST successful sale of work and social in aid of the building fund was held at Harewood Hall on April 5th and 6th. The opening ceremony was performed by Mrs. Ellis Powell, who was accompanied by Dr. Ellis Powell.

A large number of members and friends were present. Mr. Percy Scholey expressed pleasure in the fact that Dr. Powell and his wife were able to be with them, and referred to the splendid work they were doing in the cause of Spiritualism. He thanked all those who had helped towards such results as they saw around them.

Mrs. Ellis Powell, in a very tasteful little speech, then declared the sale of work open, and was presented with a beautiful bouquet by little Betty Everson. It was not to be expected that Dr. Powell would be allowed to depart without saying a few words.

In his own eloquent way he referred to Spiritualism as a force "sweeping the country like a tornado."

The stalls were splendidly stocked and beautifully decorated. The stall-holders were: Baskets and general, Mrs. Scholey, Mrs. Leaning, Miss Peel; fancy, Mrs. Morris, Mrs. Pattersall, Mrs. Trend; linen, etc., Mrs. Hobbs, Mrs. McCulloch; Mrs. Hunt; pictures, etc., Mrs. Frank

Bell, Mrs. Percy Bell, Mrs. Cooper; white elephant, Mrs. Sirett; refreshments, Mrs. Green, Mrs. Parker, Mrs. Warry, Mrs. Levy.

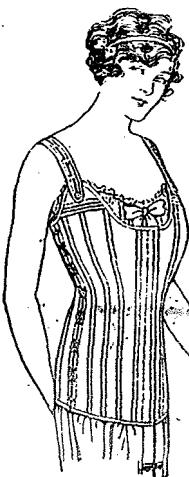
An excellent programme of music was provided. An instrumental trio, Mr. Everson (piano), Mr. Gamble (violin) and Mr. Mugeridge (cello) played exceptionally well. Songs were given by Mrs. Prongnell, Miss D. Scholey and Mr. and Mrs. Scholey.

It is expected that the building fund will benefit to the extent of about £120, a result most gratifying, and reflecting great credit upon all concerned in the arrangements.

## HEALTHY WOMEN

should wear "healthy" corsets, and the "Natural Ease" Corset is the most healthy of all. Every wearer says so. While moulding the figure to the most delicate lines of feminine grace, they vastly improve the health.

## THE CORSET OF HEALTH.



The Natural Ease Corset Style 2.

8/11 pair

Postage abroad extra.

Complete with Special Detachable Suspenders.

Stocked in all sizes from 20 to 30.

Made in Finest Quality Drill.

## BACK TO PRE-WAR PRICES

## SPECIAL POINTS OF INTEREST

No bones or steels to drag, hurt, or break.

No lacing at the back.

Made of strong, durable drill of finest quality, with corded supports and special suspenders, detachable for washing.

It is laced at the sides with elastic lacings to expand freely when breathing.

It is fitted with adjustable shoulder straps.

It has a short (9 inch) busk in front which ensures a perfect shape, and is fastened at the top and bottom with non-rusting Hooks and Eyes.

It can be easily washed at home, having nothing to rust or tarnish.

These Corsets are specially recommended for ladies who enjoy cycling, tennis, dancing, golf, etc., as there is nothing to hurt or break. Singers, Actresses, and Invalids will find wonderful assistance, as they enable them to breathe with perfect freedom. They yield freely to every movement of the body, and whilst giving beauty of figure are the most comfortable Corsets ever worn.

"EVERY STITCH BRITISH." Support British women workers, and reduce unemployment.

SEND FOR YOURS TO-DAY.

No goods sent without cash, but money willingly returned if dissatisfied.

Catalogue sent with Corsets.

Cross your Postal Orders thus 11 and make payable to the

HEALTH CORSET COMPANY

(Dept. 269), Morley House.

26/28, Holborn Viaduct, London, E.C. 1.

PLANCHETTES FOR SALE, with Instructions, 5s.—CHURCHILL, 106, Station-road, Westcliffe-on-Sea.

## LONDON : BERMONDSEY.

IN spite of the lack of a sufficiency of helpers (who will volunteer?) the Bermondsey Spiritualist Temple is still carrying on at Fort-road Institute. On Sunday, April 9th, the very acceptable workers were: speaker, Mr. H. Fielder; clairvoyant, Mrs. Finch. Mrs. Smallwood also kindly assisted.

## LONDON : PECKHAM.

ON Monday, March 27th, at the Spiritualist Hall, Lausanne-road, Peckham, Mr. H. Boddington conducted the memorial service to Mrs. Pragnell. Sickness prevented her being much with us, but the attendance at the Lyceum of her children showed her steadfastness to Spiritualism. Hymns, prayers and meditations were all directed to comforting the bereaved in the conscious knowledge of continued communion. Her mortal remains were interred in Streatham Cemetery.

## LONDON : CENTRAL.

"A NIGHT of coincidences," Mr. M. Barbanell, chairman, called the meeting of the London Central on Friday, March 31st. There were certainly many special features. It was the opening meeting in the new quarters, Minerva Rooms, 144, High Holborn; it was the Society's celebration of the 74th anniversary of Modern Spiritualism; the President, Mr. H. Osborn, gave an electric lantern lecture on "The origin and progress of the Movement," showing views of the Fox Cottage and family, and of Mr. Dale, where the cottage is now preserved; the secretary, Miss Thomas, was most cordially welcomed in her return after an illness and a serious operation; and the speaker and clairvoyant, Mrs. Jennie Walker, was though still far from recovered, able to fill her part. She had a very sympathetic and loving welcome amongst those who hold her in such high regard, typified by a lovely bouquet of flowers. Mrs. Walker's re-appearance was the subject of some warm appreciation by the chairman, and her address and clairvoyance lacked nothing of old time power except such limitation as were imposed by physical weakness. A memorable meeting, marking a fresh departure and in most suitable surroundings and auguring well for the success of new enterprises on which the Society is entering.

## SOUTH WALES SPIRITUALISTS' PUBLIC PLATFORM WORKERS' ASSOCIATION.

THE quarterly general meeting of the above Association was held at River-street, Pontypridd, on Saturday, April 8th. A fair number attended and the various reports were presented and adopted. Seven new members were accepted. The work of forming study groups to be carried out in conjunction with the S.W.D.O. group centres was discussed, and the secretary instructed to get into touch with the various centres and see what can be done in the matter. It was hoped that we shall soon have various groups functioning, and help workers towards a clearer understanding of our philosophy. A discussion took place on means for reaching workers far removed from the centre, and it is hoped that we shall be able to link up the various areas. A very profitable meeting to those assembled.—W. H. BYANS, Hon. Sec.

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

SUNDAY, APR. 23RD, at 2-30, LYCEUM.  
At 6-30, Mrs. BEATTIE, of Wallasey.  
MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.  
TUESDAY, at 8-15, Public Developing Circle, Mrs. FORREST.  
THURSDAY, 3 & 8-15, Mrs. BEATTIE.

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

SUNDAY, at 6-30.  
APRIL 23.—Circle for Members only.  
30.—Miss BIRKETT.  
MAY 7.—Circle for Members Only.  
14.—MR. W. ROOKE.

**Manchester Society of Spiritualists,**  
38, MASKELL STREET, ARD WICK.

SUNDAY, APR. 23RD, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30, Mr. LEWIS MORGAN,  
of Birkenhead.  
MONDAY, at 8, Mrs. LIONS.  
WEDNESDAY, at 3 and 8, Mrs. INGLE.

**Collyhurst Spiritual Church,**  
COLLYHURST STREET.

SUNDAY, APR. 23RD, at 10-30, LYCEUM.  
At 3, 6-30 and 8, Mr. TONGE.  
MONDAY, 3 & 8, Mrs. WORTHINGTON.  
WEDNESDAY, at 8, Mrs. SHAKESHAFT.  
SUNDAY, APR. 30TH, Mr. W. JAMES.

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

SUNDAY, APR. 23RD, at 6-45 and 8-15,  
Mr. C. E. TIMMS.  
TUESDAY, at 8-15, Mrs. SHEARSMITH.  
THURSDAY, at 8-15, Mr. SPENCER.  
SATURDAY, APRIL 29TH, GRAND CON-  
CERT will be given by the LONGSIGHT  
BLACK & WHITE CONCERT PARTY.  
Silver collection.

**Pendleton Spiritualist Church,**  
FORD LANE.

SUNDAY, APRIL 23RD, at 2-30, LYCEUM.  
At 6-30 and 8, Mrs. BRIGGS.  
WEDNESDAY, at 3, Mrs. SPENCER.  
THURSDAY, at 8, Mrs. ELLIS.  
SUNDAY, APRIL 30TH, SEE SPECIAL  
ANNOUNCEMENT.

**Boston Spiritualist Lyceum Church,**  
Co-op. HALL, AMOS STREET.

SUNDAY, APR. 23RD, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30, Mrs. SMITH.  
WEDNESDAY, at 8.  
SUNDAY, APR. 30TH, Mrs. MOULT,  
Service of Song.

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

SUNDAY, APRIL 23RD, at 11-15 and 7,  
Mr. RONALD BRAILEY.  
LYCEUM at 3.  
MONDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, Mrs. ORMEROD.

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

SUNDAY, APRIL 23RD, at 7,  
Mr. PERCY SCHOLEY.  
APRIL 30TH, Mrs. N. MELLOY.  
MAY 7TH, Mrs. MARY CROWDER.

**Worthing Spiritualist Mission,**  
17, WARWICK STREET, WORTHING.

SUNDAY, APRIL 23RD, at 6-30,  
Mr. SYMONS.  
WEDNESDAY, Mr. LAGEN.  
SUNDAY, APR. 30TH, Mrs. MAUNDER.

**SOCIETY ADVERTISEMENTS.****Bristol Spiritualist Temple,**  
47, OAKFIELD RD., OLIFTON.

SUNDAY, APRIL 23RD, at 6-30,  
Miss MARY MILLS.  
MONDAY, at 8, Miss MARY MILLS.  
SUNDAY, APR. 30TH, Mrs. ANDREWS.

**Hastings Christian Spiritualist Society**  
THE TEMPLE, 2, PELHAM CRESCENT  
(Overlooking Sea).  
THE ONLY SOCIETY IN THE TOWN.

Sundays at 11 and 7.  
Mondays at 3. Saturdays at 7.  
Public Developing Circle on Thursdays  
at 7.

Speakers coming:  
Dr. ELLIS POWELL, Mr. A. CLAYTON  
(Blind Seer), Mr. T. W. ELLA, Mrs.  
ANNIE BRITAIN, etc.

Visitors are cordially invited to  
send stamped addressed envelope for  
list of "Where to Stay." Mediums  
visiting Hastings on holiday are asked  
to communicate with H. ALTOUN,  
Hon. Sec.

**St. Leonards Christian Spiritual**  
Mission,

BOTTOM OF WEST HILL, TO LEFT OF  
MASONIC HALL (Hastings & Dist.  
Trams to St. Leonard's Pier).

Saturdays at 7. Sundays at 11 & 6-30.  
Mondays at 3.

WEEKEND, APRIL 22ND, Mrs. EDEY.  
APRIL 29TH, Mrs. A. BRITAIN.  
Further particulars from the Sec.,  
Mr. F. R. WARD, 26, Priory-road,  
Hastings.

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

SUNDAY, APRIL 23RD, at 11, SERVICE.  
At 6-30, Mrs. M. H. WALLIS.  
SUNDAY, APR. 30TH, Rev. G. WARD.  
WEDNESDAY at 7-30.

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

SUNDAY, APRIL 23RD, at 11,  
Mr. PERCY SCHOLEY.  
At 6-30, Mr. FRED HORNE.

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

SUNDAY, APRIL 23RD, at 11.  
At 3, LYCEUM.  
At 7, Mr. TAYLER GWINN, Address.  
FRIDAY, at 8, MEETING FOR ENQUIRERS  
SUNDAY, APR. 30TH, Mr. & Mrs. LUND.

**Eltham Spiritualist Church,**  
WELL HALL, CO-OPERATIVE HALL.

SUNDAY, APRIL 23RD, at 7,  
Mrs. H. DAVIDSON,  
Address and Clairvoyance.  
WEDNESDAY, Mrs. MAUNDER,  
Address and Clairvoyance.

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

SUNDAY, APRIL 23RD, at 7,  
Mrs. G. PRIOR.  
MONDAY, at 8, CIRCLE.

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

SUNDAY, APRIL 23RD, at 3, LYCEUM.  
At 6-30, Mr. WHITMARSH.  
TUESDAY, at 7-45, Mr. AUSTEN.  
WEDNESDAY, at 3, GUILD.

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

SUNDAY, APRIL 23RD, at 11, SERVICE.  
At 3, LYCEUM.  
At 6-30, Mrs. BEAUREPAIRE.  
WEDNESDAY, at 7-30, MEMBERS'  
MEETING.

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

SUNDAY, APRIL 23RD, at 7,  
Mrs. BEAUMONT-SIGALL.

THURSDAY, Mrs. EDEY.  
FRIDAY, Mrs. GRADDON KENT.

**SHAFTESBURY HALL,**  
Adjoining BOWES PARK STATION, N.22

SUNDAY, APRIL 23RD, at 7,  
Mrs. A. JOHNSON.  
SUNDAY, APR. 30TH, Mr. and Mrs.  
PULHAM.

**London Central Spiritualist Society,**  
MINERVA ROOMS, 144A, HIGH HOL-  
BORN (corner of Bury St.).  
(Entrance at Rear.)

APRIL 21ST, Mr. T. W. ELLA,  
Trance Address. Questions.  
APRIL 28TH, Miss F. MORSE,  
Clairvoyance.

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

SUNDAY, APRIL 23RD, at 6-30,  
Miss V. BURTON.  
SUNDAY, APRIL 30TH, Mrs. G. PRIOR.

**Little Ilford Christian Spiritualist**  
Church,

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

SUNDAY, APRIL 23RD, at 6-30,  
Rev. GEO. WARD.  
MONDAY, at 3, Mrs. EDEY.  
WEDNESDAY, at 8, Mr. E. MEADS.  
THURSDAY, at 7-30, COMMITTEE  
MEETING.

SUNDAY, APRIL 30TH, Mrs. JAMRACH.  
THURSDAY, MAY 4TH, SOCIAL & DANCE  
to be held at the LIBRARY, ROMFORD  
ROAD.  
Tickets 2s. each, refreshments included.  
Lyceum every Sunday at 3.

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

SUNDAY, APRIL 23RD, at 6-30,  
Mr. H. BODDINGTON.

WEDNESDAY, APRIL 26TH, at 3,  
Ladies' Meeting, Mrs. SELF.  
THURSDAY, APRIL 27TH, at 8,  
PUBLIC CIRCLE.

SUNDAY, APRIL 30TH, at 6-30,  
Mr. G. PRIOR.

Forward movement at 11.  
Lyceum at 3.

ISLE OF WIGHT.—The circle meeting  
at 3, York-road, Upper Ventnor,  
I.O.W. wish to thank all visiting  
mediumistic friends who so kindly  
helped them last year, and would be  
delighted to welcome old and new  
friends who may be visiting the  
Island during the coming Summer.—  
HARRY E. SAWLE.



### Miscellaneous Advertisements. (NOT DISPLAYED.)

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

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

MRS. FLORENCE SUTTON, Clairvoyant and Psychometrist. Health diagnosed. Circles for investigators, Wednesdays at 3, Thursdays at 7-30. Fee, 2s.—7, Great Quebec-st., Marylebone-rd., W. 1. 2 minutes from Baker-st. station.

NOTICE to all bona fide Society Speakers that the Spiritualist Temple, William-st., Heywood, is the only Society in Heywood, and has no connection with the Central Spiritualist Hall, Heywood.—Mr. E. SHIPLEY, Hon. Sec.

### SPEAKERS, OPEN DATES, Etc.

ALTRINCHAM SPIRITUALIST CHURCH.—Will Speakers with open dates forward same to Mr. T. H. YATES, Sec., Oak Cottage, Wellfield-lane, Timperley, Altrincham.

MR. R. DAVIES has July 30th, Aug. 20th and December 24th, 1922, vacant. Secretaries please note.—Beech House, 83, Cleveland-road, Crumpsall, Manchester.

MR. W. HUTCHINSON, 188, Railway-street, Nelson, Lancs., is booking dates for October, November and December, 1922, for Lantern Lectures on Spirit Photography and Spirit Painting. Satisfactory references can be supplied. Sundays or week-nights.

RONALD BRATLEY, Trance Lecturer and Clairvoyant. Speciality, sketches of spirit faces. Few open dates for 1922.—Castledene, Shoreham-by-the-Sea.

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