



# 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. 1812—Vol. XXXV.

FRIDAY, AUGUST 4, 1922.

PRICE TWOPENCE.

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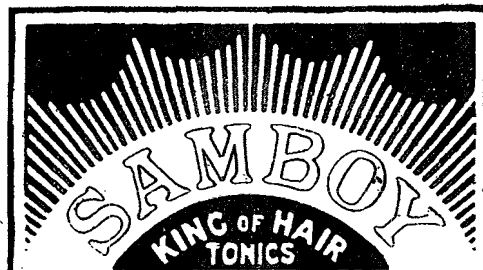
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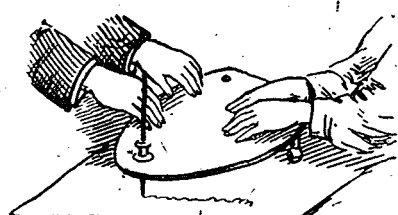
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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1812—Vol. XXXV.

FRIDAY, AUGUST 4, 1922

PRICE TWOPENCE

## The International Congress of Spiritualists.

Paper by Mr. De Brath.

THE meetings for the third day of the International Congress of the Spiritualists' National Union were held at South Place Institute. At the morning session a paper was read by Mr. Stanley De Brath on "Materialisations by Franek Kluski, and Some Inferences from them." Mrs. Greenwood presided.

MR. DE BRATH said:—

The experiments on which I am about to speak were conducted at the International Metapsychic Institute, Paris, by Dr. Gustave Geley, its Director, by Professor Charles Richet, and by other scientific men.

There are two sides to our movement. There is the scientific and there is the spiritual. I do not hesitate to say that I belong to the latter. (Applause.) But the verification of the phenomena has been done on the scientific side. Now the point of the work carried out at the Metapsychic Institute is that the researchers have committed themselves to no theory at all. Their object was to verify the phenomena on which Spiritualism rests. I say it rests on these, because non-Spiritualists always want definite proof of an objective character.

In the experiments to be considered a proof is furnished which is quite conclusive to anyone who has seen the moulds in paraffin wax produced from the materialised hands and feet, or even seen photographs of them; for it is physically impossible that such moulds could be produced by any normal process in the time and in the conditions under which they were actually formed. The usual phenomena of materialisation last only a few minutes, and close examination of them is, therefore, only possible for a short time. But in Franek Kluski's case these ectoplasmic growths are sufficiently permanent to enable them to be coated with paraffin wax, by being dipped into a bath of wax kept just above its melting point, and this constitutes one of the most remarkable features of his mediumship.

Kluski is a Polish medium, aged 47, a highly educated man, a member of a liberal profession, and also a writer and a poet. His membership is entirely disinterested, and his gifts were manifest from early childhood.

The main purpose of the experiments was to prove the objective reality of the ectoplasmic forms by casts of the materialised hands. No dark cabinet was required. The medium was seated in the laboratory which was dimly lit by a graduated electric light in a red globe. The experimenters invariably held hands, no one being left out of the "chain." One of the chief experimenters sat on each side of the medium holding his right and left hands respectively during the whole of the proceedings. The red light was reduced till only the outlines of the sitters could be seen and the phenomena were awaited. They usually began soon and lasted about half an hour. Franek then asked for a quarter of an hour's rest and drank freely of tea, after which the sitting was resumed. He is never hypnotised. He soon passes into semi-trance, during which he is conscious of all that takes place. Occasionally he falls into deep trance and is quite unconscious. In this latter state the phenomena are much more marked than in the former. Kluski, however, prefers the semi-trance, being interested in the phenomena, but he has to maintain an attitude of complete mental passivity, any act of will on his part brings the manifestations to an abrupt end. During the seance respiration and pulse increase, but he is very quiet and

makes little or no movement. Reaction and prostration after the seances are very severe.

The phenomena generally begin with an odour of ozone, distinct but ephemeral. Light phosphorescent clouds are formed round the medium, especially round his head, and in these clouds points of light seem to condense. Sometimes these are of considerable size and give the impression of being parts of hands or faces, the remaining parts being invisible. As the materialisation proceeds, the hands and faces are seen completely formed. They are sometimes self-luminous.

### PARAFFIN WAX MOULDS.

The "modus operandi" was as follows: A trough containing melted paraffin wax floating on hot water is placed near the medium, and the materialised "entity" is asked to plunge a hand, a foot, or even a part of the face into the paraffin. A glove of wax then forms on the hand, which can be hardened by dipping it into cold water, or waving it in the air. By dipping three or four times in succession the glove can be made thick enough to stand handling. When the hand is dematerialised the glove is left, and an exact copy of the hand can be made by pouring plaster-of-paris into the waxen mould. In these experiments only one trough was provided, the trough of water being omitted. The receptacle of melted wax was placed two feet in front of the medium, the experimenters holding hands round his chair in front, the two persons at the ends of the "chain" holding each one of the medium's hands. A very weak red light was still sufficient to show Franek's motionless outline. Nine moulds were obtained, seven of hands, one of a foot, and one of the chin and lips.

So far it is obvious that the verification of genuineness of the moulds obtained turns on the care of the observers that no previously prepared moulds could be brought into the laboratory and passed off as made during the experiment. The bulky and fragile nature of the wax moulds, the holding of the hands of the medium throughout the experiment and the fact that he could be seen well enough to certify that he did not move, are really sufficient proofs that the moulds were really made at the moment stated and released by dematerialisation of the hand in the wax glove.

But in the seance of December 31st, 1920, an additional and positive proof was applied. Drs. Geley and Richet, who were directing the experiments, decided to colour the paraffin blue so as to distinguish it from any other sample; and also, unknown to any person but themselves, to mix with it a small amount of cholesterin, a substance which shows no visible alteration in the wax but gives a very distinctive chemical reaction on testing with sulphuric acid. The purpose was that by cutting off a small portion of the "glove" and testing it chemically, absolute proof could be obtained that the glove had really been formed during the seance from the paraffin provided. The admixture was made by Dr. Geley just before the experiments, in absolute secrecy.

At this seance two moulds were produced—one of a child's foot up to the ankle; and a second of the chin and lips of an adult. The colour was the bluish coloration of the paraffin provided, and on cutting off small portions of the wax moulds and testing chemically, the reaction of cholesterin was apparent. It was therefore absolutely proved that the moulds were made during the seance with the paraffin provided.

They had to be handled with the utmost care.

Several points should be closely noted:—

(1) The casts made from these paraffin wax "gloves" are perfect human hands, they show the lines and markings

of the skin, the nails, the knuckles, the tendons and sometimes the veining on the back of the hands.

(2) The hands are smaller than adult hands. The dimensions are those of a child's hand, but the markings of the skin and the general character of the casts are those of adult hands.

(3) The general form of all the hands is the same. They have the same modelling, nails of the same shape, and the same lines, so that they appear to belong to one and the same person, but they are not of exactly the same size—mould No. 6 is notably smaller than No. 3.

(4) The position of the fingers is different in every case; in Nos. 1, 2 and 3 the fingers are more or less extended and the thumb turned inwards against the palm; in No. 4 all the fingers and thumb are extended; in No. 5 all the fingers are clenched except the first; while in No. 6 all are extended. This last shows very distinctly the wrinkled skin of an old person's hand though the dimensions are those of a child, the length from wrist to tip of second finger being only four and three-quarter inches, measured on the back.

(5) Such gloves could not be released from a normal hand in these positions without very elaborate cutting and precautions.

(6) The hands in no way correspond with those of the medium or of any person present.

Dr. Geley states ("Bulletin" of May-June, 1921) that at certain experiments at Warsaw, under strict test conditions, two perfect moulds were obtained; one the hand of a woman as far as the elbow, of natural size, in a single piece without defects; the other a strong masculine hand, larger than that of Franek Kluski, with half of the forearm.

Dr. Geley writes in the August number of the "Bulletin" of the Institute (1921) as follows:—

"These moulds are the tangible and indisputable proofs of the reality of materialised human organs. Their details of anatomical structure show that they are not phantasmal simulacra, but complete solid hands with bones, muscles, tendons, down to the lines and creases of the skin. From the biological and philosophic points of view these moulds are much more important than mere photographs.

"During our seances with Franek our chief and almost exclusive object was to establish the authenticity of organic materialisations by objective demonstration. In the last article written on the subject it was definitely stated that the moulds in no way resemble the hands of the medium and could not be referred to any re-duplication of his members."

#### MATERIALISATIONS OF HUMAN FACES.

"At all the successful seances there were apparitions of human faces. Under the test conditions previously described—sittings held in our own locked laboratory, no trickery by confederates possible the medium's hands securely held, and moderate red light—the authenticity of ectoplasms representing all the characteristics of the human face seems to us quite certain."

I have omitted the arguments by which Dr. Geley shows that similar wax moulds could not be made by any normal process without a very long and laborious procedure; and that under no possible means but the supernormal could they be made under the conditions described.

The fact of the ectoplasmic forms is therefore proved.

I shall now attempt a hasty glance at the leading inferences that seem to me to follow from this fact, apologising for the brevity of suggestions that I venture to make, not didactically, but as food for thought.

Richet, in his masterly "Treatise on Metapsychics," remarks (p. 571) that durable progress in this science is to be looked for in careful analysis of elementary physical phenomena such as raps, rather than in the messages they convey; and while giving full credit to Spiritualists for their courage in maintaining the truth of the facts, he regrets that they should be more concerned with the religious and ethical aspects of the matter than to register with unquestionable precision the telekinetic raps on a board.

It may be doubted, however, whether they would have had the courage to stand out against the bitter and scornful opposition they have had to encounter, had they not seen from the first the bearing of the metapsychic facts upon great human problems of life and death. (Applause.)

#### SPIRITUALISM AND PSYCHICAL RESEARCH.

The men of pure science are seeking the causes of the phenomena; the Spiritualists (the best of them, at any rate) are seeking their uses. Every science bifurcates in this way into two groups: that interested in research work, and that which applies discoveries to practical use. They are mutually dependent, and should feel mutual respect. But for the courage of obscure Spiritualists, facing seventy years of obloquy, ridicule, contempt, and even persecution, the S.P.R. would have had no material to work upon. Metapsychic Science rests on Spiritualism for psychic faculties provide the material for investigation. In its turn Spiritualism rests on metapsychic science for the certainty of its foundations: without scientific precision there are great risks that its real uses may be lost in the mists of superstition and empty occultisms.

#### THE USE OF MATERIALISATIONS.

The state of the world to-day is such that only those things that have a bearing on character are worth attention: for public acts are but the expression of character, and Western civilisation is now in real peril; a repetition of the events of the last ten years means universal bankruptcy and anarchy just as it has in Russia. Even now some Asiatics are waiting for the suicide of Europe, and some Europeans are doing their best to bring it about by insistence on difference to reforms by methods of violence. Now the use of materialisations has already been indicated. They prove that Spiritualism is not a set of meaningless marvels that upset all our orderly notions of the possible, but witness to the great practical facts of the soul and its destiny, on which all religion rests. It leads straight to the conviction of the human soul as a real entity using the body as its instrument. The analytical treatment of psychic and metapsychic phenomena shows that there are in the human mind cryptic powers, manifest in sensitives, latent in others, which powers are independent, or nearly independent, of Space and Time. The fact of Telepathy does not necessarily imply that transmission of thought is its mechanism. When Mrs. Green had a vision in England of two girls drowned in Australia by a carriage falling into the water; their two hats being left floating, one of these girls being her niece ("Annals of Psychic Science" i. 49) it is preposterous to suppose that the niece's thought turned to an aunt she scarcely knew of. As Hyslop pointed out, telepathy the fact is one thing, "telepathy" the explanation is quite another. When in 1868 Somers foresaw the wars of 1870 and 1914 and their results; when in 1877 the Sheikh Sid Hassen el Merghani foretold the details of the Mahdist rebellion and the battle of Omdurman (see "Blackwood's Magazine," August, 1910, by Percy Macbell, C.M.G., Inspector-General, Egyptian Coastguard Dept.), both were giving proof of the existence of a prophetic faculty independent of time, or of being influenced by a mind that has that faculty. There are many other cases in which, even if spiritual existences are ignored, faculties independent of Space and Time must be admitted.

Now Spiritualism takes its stand on (1) the reality of the supernormal phenomena; (2) on their moral purposes in proving that man is essentially a spirit; and (3) on the inference, supported by direct testimony from the Unseen, that the purpose of Evolution is the development of spiritual qualities.

It is only by arousing the conviction that man is a spirit developing in the veil of flesh, and that here nationally, and in the after-life individually, he will reap exactly as he has sown, we may hope to set in motion powers adequate to cope with the forces of evil that are now arrayed for the perpetuation of ruinous conflicts. (Applause.)

PRESTON GUILD.—The great event which Preston celebrates every 20 years is the Historic Guild, and as this occurs in the present year all records are to be broken. On Tuesday, September 2nd, all the churches will walk in procession. After overcoming much opposition the United Spiritualist Churches of the ancient city are to be included, and the Spiritualists of Preston and district are urged to rally round and show the growing strength of Spiritualism in this stronghold of Romanism.



## The Spirit Return of William Sagar.

Recorded by Wm. Harrison Barwell.

[CONCLUDED FROM LAST WEEK.]

On Sunday evening, 22nd January, 1922, Mr. and Mrs. Brown, with my wife and myself, were sitting in the drawing-room, when Mr. Brown saw William Sagar and John Gill enter the room and sit down on the sofa. After some music, William pressed Mr. Brown to allow him to control him, whilst John Gill kept the door. Mr. Brown stipulating for only ten minutes, we darkened the room, and soon heard William greeting us. I took advantage of the occasion to ask William to tell us how it came about that he originally joined our circle. He said that, according to his earthly religious beliefs, he expected he would go straight to hell when he passed over, and when he woke up on the other side he found himself in bed, in a place like a hospital, and a lady came to him and asked him if he knew where he was. He answered that he supposed he was in hell. "No, you are not," said the lady. "Whatever faults you have made are counted against the kind actions you have done. No, you are not in hell. Get up and come with me." William got up, feeling so light, well and happy he could have danced with joy. He followed the lady, who took him on to a large open plain, and told him to wait there until a man came to fetch him. He waited a very long time, but there being no night he could not say how long. At last a man came and asked if his name was William Sagar, and then told him he was to go with him, and at last they reached that William could only describe as an institution where chemical operations took place, and they used plants or herbs, which William was taken to a place to gather and bring in. He said that the conditions and the company he found himself in were congenial, and he was very happy, but after a time he had a desire to re-visit his old home on earth. As he heard this was possible, he found out how it was done, and with others visited the earth plane, but he could do nothing about his old home. It was like a dense fog. On the earth plane elsewhere he could see cones of light, and found that each of these originated in a circle like ours, and that thousands of spirits desiring to communicate gathered around them. In course of time, long before he had known Mr. Brown, he had discovered our Carter Knowle Circle, under the leadership of Mr. Calder, of whom he spoke very highly, but though he came time after time he was not allowed to enter. At length Mr. Brown became a member of the circle, and he saw that he had the requisite faculty to act as a medium for him, so he followed him home and made his presence known to him. He was told to come to the circle, and a kind lady spirit asked Mr. Calder to let him use Mr. Brown to communicate. That was how he first entered our circle, and he wished his re-coming to be recorded, and suggested it should be called "The Spirit Return of William Sagar." I asked William if the spirits on his side awaited a future Judgment Day, as stated in the Bible. He said, "No, everyone judges themselves, and gets into the surroundings they have fitted themselves to occupy." About spirits on the lower planes, he said even murderers and similar bad characters all had a spark of good in them, and they could progress when they so desired.

I asked him about reincarnation, as exemplified in the Bible, in John the Baptist, but he did not follow me at first, and said he did not know of spirits going back to live another life on the earth again; but sufficient for the day was the knowledge he had, and that sufficed for him, and as he had been keeping his instrument under control longer than he had asked permission for, he said, "I must be going now. Good night."

William Sagar many times expressed a great desire that Mr. Brown should visit Waterfoot and Rawtenstall, so that he could see for himself that everything he had told him was true, and he would go with him and guide him. He greatly desired to speak to his fellow townspeople through Mr. Brown, and Mr. Piper giving a pressing invitation also, Mr. Brown promised to do so on condition that I would go with him.

Hence, on Saturday, 24th June, 1922, we left Sheffield for Manchester, where Mr. Piper met us, and we called en route at THE TWO WORLDS Office to see our good friend, Mr. Oaten, and, having done so, went on by train to Waterfoot. At Manchester it began to rain, and we had bad conditions for taking photographs during the visit. At Cloughfold Mr. Brown recognised the railway gates over which Marshall Brookes jumped, and the tramway up the steep hill to the stone quarries, all just as William had described, and given it in a vision. After reaching Waterfoot and having dinner, we went to find William Sagar's old home.

Waterfoot lies in a valley where two rivers join, and is surrounded with imposing hills, and has many factories for the manufacture of felt and slippers. After a short walk through country scenery, we came to a small group of houses at a bend in the road near the foot of a hill, at a place called Piper's Bank, and the last house, which was lower than the cottages alongside, was William Sagar's old home.

The door was broken down, the window frames smashed, and inside it consisted of a front and back room, with the remains of the floor joists and flooring of the first floor in ruinous condition; the stone floor where one entered was also in a very dirty state. Mr. Brown could not fix the present state of things into the vision William had given him, as the approach to the house was different to what he had been shown.

Mr. Piper, however, called a man who lived nearby, and who proved to be William Sagar's old pupil (whom he reproached for setting up in opposition), and he at once solved the mystery by explaining how a roadway through a corner of a field in front of the house had been built up, and the road diverted, and on taking Mr. Brown to the site of the original roadway, the vision was verified exactly.

On entering the front room, Mr. Brown pointed out how in the visions the interior had been furnished, which precisely corresponded with the recollections of the man, as was to be expected, as William was telling Mr. Brown all about it. Leaving William's ruined home, after snapping a photo, we were pulled up by Mr. Brown, saying there was shown to him in the vision a road branching into two roads, one on the level and the other going uphill, and along the low one he would find the house of the cripple lady William had spoken of. Immediately we reached this road Mr. Brown started on before us, and reached the house, notwithstanding Mr. Piper had tried to divert him.

On the Sunday afternoon we visited Newchurch churchyard, and found the flat grave-stone of Mr. John Gill, who had in his earth life believed that the soul remained in the grave with the body until the Resurrection. On this stone was carved, "Here lies the body" and then a blank where "AND SOUL" had been chipped away, "of Ann, late wife of John Gill, who on the 28th day of the fourth month, 1843, began to sleep with the children of the Resurrection. Lower down was our arisen visitor to the circle, "John Gill, who died June 20th, 1891, in his 77th year."

In the evening we were taken to Rawtenstall Spiritualist Church, and at the close of the service were invited on to the platform after the lady medium had given some descriptions, one being our spirit visitor, William Walmsley, whom she described standing by me. I have many times been on the platform of the Meersbrook Society, in Sheffield, so was not at all perturbed, but this was Mr. Brown's and William Sagar's first appearance in public. However, I told in as few words as possible how at our circle their old townsmen, William Sagar and John Gill, had come to bring their message that there is life beyond the grave, through the instrumentality of our member, Mr. Brown, and after two verses of "The World Hath Felt a Quick'ning Breath," William Sagar took complete control of Mr. Brown.

Rising from his chair, he went to the railing of the platform, and, looking round, stated he was William Sagar, and gave them a few words, and then was greeted by many in the church calling out to him. When a gentleman sitting behind him said something to him, and rising from his chair as if to catch hold of him, Mr. Brown had just time to fall into his chair as William Sagar left him. The shock of the sudden departure of William Sagar so shook him that he was unable to proceed, and the service was closed.

William has since explained that he knew the gentleman who rose up behind him, and he was no friend of his, and feared he was going to seize him, hence he took flight.

Next morning we spent investigating an accident that William gave an account of to us as evidential, concerning a certain old man falling off a signal box platform into the river, and about a hole in a wall nearby which we found had since been walled up. Anyone who has engaged in psychical investigation will know that a great amount of discretion is necessary in giving publicity to an account where other people have to be considered, and hence much of our investigation cannot be disclosed, but it was of great interest to us to see the actual places and hear the confirmations from persons who knew well when in the body our friends in spirit, William Sagar and John Gill, who say, "You can shout it from the housetops there is life beyond the grave."

## Peculiar Automatic Drawings.

### Controlled by a German Engineer.

IS IT possible for a living person to be controlled by the spirits of the departed, and to manifest the talents of those who have gone beyond the veil? The question arises upon the remarkable experience claimed by a well-known member of the Darlaston Spiritualist Church, Mr. W. Knowles, of 52, King Edward Street, who asserts that he has been inspired by a young German engineer who lost his life in the war.

Formerly a member of the Primitive Methodist Church, Mr. Knowles told the "Observer" that he first began to take an interest in the occult, not because he had any serious belief in it, but solely from the point of view of novelty. "I must confess," he added, "that before I commenced to study it in earnest I treated the question of communication with the unseen world as more or less a joke, but I have since had so many evidences to convince me of its truth that nothing will ever turn me from it. I am an ardent Spiritualist because I have had proof beyond doubt—not the sort of proof which comes from other people, but the proof of my own experience."

It was while attending a seance in connection with the Darlaston Church many months ago that Mr. Knowles says he felt an almost uncontrollable influence which impelled him to take up a pencil and write. At the same time he was able to visualise engineering working parts, such as cogs and wheels and pulleys. This was all the more strange seeing that he is a motor-body maker by trade, and had never had any engineering experience.

The weird impulse came on several occasions, and when he took up a pencil he found that his hand was being "directed" into fashioning various designs. He would sit, he says, with his mind more or less concentrated on the subject and allow his fingers to be moved wherever the control desired.

The result was surprising. At first the drawings were crude and amateurish, very much like the efforts of a child learning to draw, but eventually the draughtsmanship improved and he found that his hand was tracing the working parts of machinery. There were figures of wheels, pistons, tubes, pulleys and shafting all executed on the pad before him, the lines being drawn with wonderful accuracy in spite of the fact that he used no ruler or other drawing instrument.

To substantiate his statements Mr. Knowles showed the "Observer" representative two drawing-books containing the sketches which, he said, he had executed under control. First of all there were drawings of working parts which, he said, he took to represent the details of pumping apparatus. Then came other machinery sections, which in later sketches were incorporated in the whole plant with directions as to where they were to be fitted. At present, he says, he is receiving the details of the inner construction of the apparatus. Explanatory words are given, such as "inside view of Fig. 2," and so on, and he is hopeful that in the end the complete apparatus will be manifested.

The most remarkable feature of the whole affair is that Mr. Knowles states that he has never had an engineer-

ing drawing lesson in his life, and has never showed signs of possessing any ability in draughtsmanship. Many of the sketches, he says, are more or less Greek to him, but technical friends to whom he has shown them, he says, state that they appear to be genuine engineering drawings which, when pieced together, are likely to reveal some form of condenser. Whether this will prove true on subsequent sittings will prove.

Included among the sketches were several of human faces or spirit forms. One in crayon appeared to represent a Red Indian with feathers, but Mr. Knowles declares that it was unfinished. Another picture was of a shed with an ornamental garden and a pathway leading to the door. This Mr. Knowles said he understood referred to the workshop of his control before he "passed over." Another drawing was of a somewhat mystical character with a cross as the centre piece.

Asked if the inspiration came at random, Mr. Knowles said he usually sat down at a definite time once a week and the control rarely failed to act. He also stated that his spirit inspirer had appeared to him in material form and appeared to be a tall man about 28 years of age. No reason, Mr. Knowles said, had been given why this particular spirit should have associated with him.

No other member of the Darlaston Spiritualist circle, he said, had been controlled to produce working drawings, but another member had had the experience of inspired writing and received from beyond the veil poetry of the most beautiful description. Mr. Knowles added that he was very hopeful that the drawings would turn out to be something in the nature of an invention, and mentioned that a case was recorded in the Spiritualist journal, *THE TWO WORLDS*, in which a member of the church had received directions which revealed a wonderful electrical device, the patent rights of which had been purchased by the Westinghouse Company.

The wife of Mr. Knowles is also convinced of the reality of psychic manifestation. Some time ago she states that just after retiring to bed she observed the form of her mother, who spoke in a voice she had known so well and warned her to remain in bed. The form was clad in a gossamer-type of veiling, something like silk, but not transparent. Some days afterwards Mrs. Knowles stated that she was stricken with the influenza. If ever she received similar direction again she says she would most certainly follow the advice. On another occasion, when her husband was under direction he spoke German in spite of the fact that he had no knowledge whatever of the language.

All the sittings, Mr. Knowles states, are carried out in complete quietness, when he is alone, so that no one has actually seen the drawings being executed. Several Spiritualists from whom our representative sought confirmatory testimony expressed the greatest confidence in Mr. Knowles' psychic ability and stated that they were following the drawings with the greatest interest. A prominent member of the Darlaston Spiritualist Church, Mr. Thomas, of Martyn's Stores, King-street, said that when under control Mr. Knowles had referred to incidents in Mr. Thomas' boyhood of which he (Mr. Knowles) could have had no knowledge. At a circle he had also related the circumstances of an accident which occurred over thirty years ago, when Mr. Thomas was in camp in Wales with the Army. "No one in Darlaston except myself knew the circumstances of that sad occurrence," added Mr. Thomas, "but Mr. Knowles was able to relate everything, even down to the details of the uniforms and the facings worn by the men." The German officer, he added, often made his presence known at Darlaston seances, and usually could be recognised by the tapping of his feet and his whistling.—*WALSLEY OBSERVER*.

THAT the inhabitants of this world cease their labours and depart through the change we call death is one of the commonest experiences of mankind. That they return again to us, and that the inhabitants of that other kingdom can make their presence felt in this, is alike the testimony of Holy Scripture and of human experience.—REV. CHAS. L. TWEEDALE.



Sir Arthur Conan Doyle's American Tour.

A Financial Statement.

Sir Arthur Conan Doyle has favoured us with the following letter showing the monetary side of his American lectures:—

Sir—I should be obliged if you would give me space in which I may give some account of the financial results of my American tour. I do not believe in announcing from the platform that you are taking no money for lecturing and then leaving the public to find out for themselves whether you have been as good as your word. I keep my Spiritual funds in a separate account, and it is always open to independent audit if anyone would wish to test my own statements.

The expenses of the expedition were heavy, as we were a party of seven, and prices are very high in America. Nonetheless, in two months of actual lecturing I was able to show a profit of nearly £1,500. Some of this I have had to reserve for possible contingent expenses. Meanwhile I have distributed the following sums:—

	£	s.	d.
London Spiritualist Alliance .....	300	0	0
Spiritualists' National Union .....	300	0	0
S.N.U. Fund of Benevolence .....	100	0	0
Spiritualist Charities .....	100	0	0
American Spiritualist and Psychic Societies .....	104	0	0
Hydesville Obelisk Fund (ear-marked) ..	55	0	0
Psychic College .....	52	10	0
Emma Hardinge Britten Memorial ....	50	0	0
St. Thomas's Hospital .....	25	0	0
Poor Officers' Fund .....	10	0	0
Society for the Study of Supernormal Pictures .....	10	10	0
Spiritual Churches .....	30	10	0
The Stead Bureau .....	50	0	0
London Spiritual Mission .....	50	0	0
"Psychic Gazette" .....	20	0	0
Spiritualist Lecturer (subsidy) .....	25	0	0

Yours faithfully, £1,282 10 0  
(signed) ARTHUR CONAN DOYLE.

A Plausible Hypocrite.

THE President of the Mexborough Society, Yorkshire (Mr. C. Heywood), asks us to warn Spiritualists against a man who furnishes himself with the addresses of Spiritualists and calls upon them, posing as a seeker after information concerning Spiritualism. Possessing a winning disposition, he professes himself satisfied with his inquiries, and introduces a book which he claims deals with the subject, entitled "Our Paradise Home." This book he often manages to sell to his victim at four shillings. The volume is of the luridly orthodox type, and deals chiefly with heaven, hell, the atonement and the second coming of Christ.

His pose as an interested investigator is a sheer piece of sharp practice to mislead people into buying his book. As there is a likelihood of this man travelling from town to town, Spiritualists are warned to carefully glance through the book before purchasing. Such methods on the part of Christian propagandists is deplorable.

PEOPLE are near playing the fool when they think themselves wise.

THERE sounds down the ages the voice that came from the excellent glory, "This is my beloved Son, hear him." Christ has ascended into heaven, but in every age "God hath not left himself without witness" as to the reality and nearness of the life of the world to come. The evidence is the same in kind, differing only in its setting, as it was on that first Easter morning when Mary Magdalene saw the risen Lord and thought he was the gardener.—REV. CHAS. L. TWEDALE.

The Britten Memorial.

FOR several years the Trustees have been collecting funds to establish in Manchester the Headquarters of the British Spiritualist Movement, and a National Spiritualist Institute and Library, to commemorate the life work of Mrs. Emma Hardinge Britten, one of the greatest of our pioneers; also to perpetuate the memory of many other pioneers.

On behalf of the Trustees I make the EARNEST APPEAL FOR FUNDS to aid the early establishment of the Memorial. WILL YOU HELP TO ESTABLISH IT?

It is pleasing to record the following generous offers of assistance:—

Mr. Hervey Carter, of Uppermill, promises to give £1,000 if another £2,000 is raised, or to give £500 if £1,000 is raised. Towards this offer over £150 has already been subscribed.

An anonymous gentleman has offered £100 if four other similar donations can be obtained.

Mr. C. G. Rickards (Manchester) has offered £25 if nine other similar sums can be obtained. Up to the time of writing four such offers have been received. Five more are required!

We feel confident Spiritualists in Lancashire will see that these generous offers are not lost to the Movement. If your Society has not already subscribed, kindly see to it that the matter is brought to the notice of your committee and members. Every Spiritualist should respond to the appeal. WILL YOU SEND YOUR CONTRIBUTION ALONG?

I have pleasure in appending the list of contributions which have come to hand:—

	£	s.	d.
Amount previously acknowledged .....	34	8	3
Sir Arthur Conan Doyle (per Mr. E. W. Oaten) .....	50	0	0
Collyhurst Spiritualist Lyceum .....	0	5	0
Mrs. Armstrong (per Mr. E. W. Oaten) ..	2	2	0
"Anonymous" (per Mr. E. W. Oaten) ..	1	0	0
Mr. J. W. Parker, Bradford .....	0	10	0
MANCHESTER AND DISTRICT GROUP EFFORT:—			
Amount previously acknowledged .....	24	2	3
Salford Central .....	2	0	0
	26	2	3

Combined Total (since March 29th, 1922) £114 7 6

On behalf of the Trustees I beg to tender their grateful thanks to the above-mentioned individual subscribers, also to Mr. J. W. Parker, of Bradford, for his further gift of books, and I wish to convey to the committees and members of the above church and Lyceum the warmest thanks of my Trustees. A few more generous donations similar to the one from Sir Arthur Conan Doyle, and we shall be able to claim the offer made by Mr. Hervey Carter. All donations and offers of assistance will be gladly acknowledged by JOHN JACKSON, Hon. Sec., 30, Buxton-road, New Mills, near Stockport.

WHEN you have read this issue of THE TWO WORLDS pass it on to one of your friends.

HOW TO BE MISERABLE.—Think only of yourself; about what you want, what you like, what respect people ought to pay you, how everyone is unjust to you; pity yourself more than anyone else. This will help you to spoil everything you touch and make misery for yourself out of all life sends you. Do this and you can have all the sad and dreary days you want and be as wretched as you please. DON'T DO IT!—ANNA GILLESPIE.

NOTICE how Christ comes and goes immediately from the visible to the invisible. He vanishes out of sight of the two in the little caravanserai at Emmaus, and when they have hurried breathless with the news to Jerusalem, even while they are yet speaking he is with them again. I say it with all reverence, probably he walked by their side the whole way back, and listened with love and affection to their words of wonder and delight.—REV. CHARLES L. TWEDALE.

FOUNDED NOVEMBER 18th, 1887.

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FRIDAY, AUGUST 4th, 1922.

## Blatchford and Telepathy.

DEALING with "ectoplasmic phenomena" and Dr. Geley's experiments, Mr. Robert Blatchford says, "One thing is certain, the favourite explanation, telepathy, will not work here. I think the telepathic theory is overworked." Whilst agreeing with the latter statement, we are not blind to the possibility of telepathy being out of court. Dr. Chas. Richet, for instance, agrees with Dr. Geley as to the actuality of the phenomena, but claims that these do not necessarily imply the action of a discarnate entity. He rather suggests certain psychological processes within the medium as the moulding or formative director of the phenomena.

We have heard others express the opinion that the subconscious mentality of the medium is the only type of spirit at work in psychic photography and materialisation, and it is just here that the ectoplasmic phenomena of to-day are far less convincing than the full form materialisation so prevalent some years ago. A fully materialised form which successfully expresses itself as an intelligent and self-conscious entity is far more convincing than the best shaped ectoplasmic hand or face which has no inherent self-conscious personality. If, therefore, telepathy be held to include the power of thought to express itself in plastic material (and even thoughts must have a medium for their expression) we can imagine telepathy plus subconscious mentality producing the phenomena.

We say we can IMAGINE this to be so, but to do so means stretching the unproven theories of the psychical researcher to absurd and improbable limits. We are satisfied that truth is far simpler and more direct than the mental gymnastics some folk endeavour to make us believe; and the strength of Mr. Blatchford's article lies in its simple directness.

The difficulty and yet the strength of the Spiritualistic position lies in its dual types of phenomena. The MENTAL phenomena are persistently explained by far-fetched theories of a telepathic nature, whilst the physical types of phenomena are attributed to subconscious powers within the medium, giving him control over material and ethereal substances. The strength, however, of the Spiritistic position is that it affords a simple explanation which completely covers the whole ground, whilst no other explanation explains more than a small part.

Mr. Blatchford points to the weakness of the telepathic theory. "Suppose a medium tells a man he does not know that he sees his mother, and goes on to describe his mother as she was in life some thirty years ago. . . . The sitter is surprised by the accuracy and detail of the portrait. But the sceptic smiles a superior smile and utters the word 'telepathy.'"

Mr. Blatchford continues: "Let us remind ourselves what this means. It means that the medium can read our thoughts. Not only that, but he can examine our

subconscious memory. Is not that a rather daring assumption? Frankly I do not believe the medium can do anything of the kind, but I think Spiritualists could turn the tables on the sceptics by putting this telepathic theory to the test. Tell the medium: 'Now, I am going to think about my uncle Tom from Devizes, what he was like, what he wore, and what were his favourite amusements, and I want you to read my thoughts and utter them aloud before a company to whom I have already revealed the truth in secret.' How many mediums could pass the test?"

The answer in our experience is "None!" and the answer is based upon considerably over 100 attempts to secure such a result. We were rather interested when listening to Mr. Geo. Warne, President of the National Association of Spiritualists of U.S.A., to learn that in the opinion of American Spiritualists telepathy is not considered as conclusively proven. He holds the opinion that wherever messages are conveyed by apparent telepathy, the probability is that a spirit entity carried the message.

Speaking from our own experience—and we have probably conducted as many personal telepathic experiments as any single person in this country—we found the greatest difficulty in shutting out the spirit people. In the early stages of our experiments (the two parties to the experiment being more than 100 miles apart) we frequently ceased experimenting with the sense of failure, but the actual message (or image) would be given to the percipient the next day, or even later, and such "delayed action" is difficult to explain by telepathy pure and simple. Only by repeated requests for non-interference on the part of the spirit world did we get a clear field for direct experiment, and even then there was (and is) still a doubt as to whether unseen helpers "laid a line of contact" between sender and receiver. One thing emerged clearly from our experiments, viz., that successful telepathy demands such an attunement of mind that any given operator cannot hope to get a message to one person in a thousand.

If this be so, then what becomes of the chance of a medium giving to a casual sitter a description which was derived from the mind of a sitter. Personal contact and suggestion may improve the chances, but even then we incline to the opinion that telepathy is far more rare than spirit communication, and Mr. Blatchford is justified in the remark that "this theory of thought-reading is the favourite method of getting over awkward evidence." It seems to me no whit more possible than the theory of communion with the dead. And in the case of the Parisian experiments, it will not hold water.

Attempts to duplicate mediumistic phenomena by telepathic experiment have consistently failed, except in very simple forms. We hold that there is sufficient evidence of telepathy to justify its acceptance as a fact in human experience, but we smile at the obtuseness of the man who, accepting the evidence in its favour, rejects the much greater, and in our opinion more conclusive, evidence for spirit communion.

Well, well! There has always been the type of individual who will strain at a gnat and swallow a camel.

Just as we are writing there comes a letter from an Aberdeen gentleman who says, "The wife and I were sitting at home and obtaining messages through the table some two-months ago. The communicator was a spirit friend who was killed in the Great War. He and I were together in the same regiment, and since my return from service I have had many messages from him. On this occasion he gave us the message: 'Your son William has left his employment in Vancouver, and gone to ——— (giving the name of the firm and the town) Mr. ——— got him the situation. Your son John has also left Vancouver and gone to Hamilton, Ontario.' We were much surprised, as we had no idea of any prospective changes, but in accordance with my custom I made a note of the message. Six weeks later we received a letter from our sons giving the same information. I have received many such messages, and they have convinced me of the existence of discarnate spirits." It would, of course, be easy to say "telepathy," but telepathy which has to use a table as a recording instrument is extremely curious, and we are all with Mr. Blatchford that the simplest explanation is the more feasible.



## CURRENT TOPICS.

The Sweeping  
Assertion of  
a Cleric.

REV. E. WILCOX, preaching in Wortley Church, Leeds, recently took for his subject, "Is Sir A. Conan Doyle an Unsafe Guide?" It would appear that some folk do enjoy basking in the sunshine of a great name. Referring to the Crookes' experiment with Florrie Cook, Mr. Wilcox reverts to certain ALLEGED confessions of 1875 by Miss Cook, and infers that Sir Arthur is ignorant of them, and this enables him to say, "Therefore Sir Arthur could not have verified his supposed facts." A slight course of logic would enable this gentleman to see the wonder of his stupid argument. Granting for argument's sake the validity of the Cook confession, it would be easy to argue that a man who has once been convicted of theft is a dishonest man, and to infer that such a man has, therefore, never earned an honest penny in his life.

Does One  
Incident Explain  
a Whole Life?

OR again, an airman, when flying, is guilty of an error of judgment by which his machine crashes, therefore his previous flying record is dependent on errors of judgment which did not happen to cause his machine to crash. Oh! how often do we hear of clerics who slip from the path of rectitude and do things unworthy of their cloth. If we adopted Mr. Wilcox's attitude we should have to say that such a slip necessitated the opinion that these men had never previously been honest and never would be honest again. We imagine that, without great trouble, we could find flaws in even the most perfect life, and we have never claimed that our mediums are superhuman.

Who Fosters  
Overweening  
Modesty?

BY such statements as the above Mr. Wilcox asked his hearers to believe that "Sir Arthur did not place the highest limit on the intelligence of his hearers," a remark which (if true) has the property of rebounding. After all, why should a popular propagandist place the HIGHEST LIMIT on the intelligence of his hearers? Have not the majority been trained in the Christian Churches to accept religious dogmas without question? Have they not been taught that doubt was sinful, and that questions on vital matters were blasphemous? In this sense is it not true that Christian methods (as apart from Christian principles) are directly responsible for the passive credulity of the past generations? We think so.

The Value of  
an Opinion.

HAVING asserted that "the religious opinions advanced in seances were always those of the mediums or persons present," which is only partially true, Mr. Wilcox argues that "no reliance can be placed upon the religious opinions of these supposed spirits." That again depends upon what he means by reliance. "These supposed spirits" are just human beings, and their opinions have the same reliability as those of other human beings, which is dependent upon their knowledge and experience. When Mr. Wilcox or his Bishop gets to the other side the value of his religious opinions will be about equal to their present value, which, perhaps, isn't much to enthuse about.

Finally, My  
Brethren!

THE rev. gentleman tells us that "our only security for knowing the truth was to obey the spirit of truth, which was the spirit of Christ." That may or may not be true. It is a delightfully ambiguous sentence, which may mean everything or nothing, and we hesitate to interpret what the speaker means, because it is not at all clear that he himself knows. It is certainly true that if the ideal for which the spirit of Christ stands had had any existence whatever in the Christian Church during the last 1900 years, the history of Europe would not have been a record of religious wars, persecutions, inquisitions, etc., and there might have been a land of peace and security. Having said thus much, we think we had better refer the gentleman to his neighbour and fellow cleric, Rev.

Chas. Tweeddale, with whom an exchange of opinion might produce a larger outlook.

Sunshine  
Through Tears.

THE "Sunrise Annual" (3d.) to hand is the thirteenth of the series, and is an illustrated epitome of the life of the city of Warrington. The present issue is of interest to us, since it contains an allusion with photo of the passing of the veteran, "Wm. Stout, the white-haired pioneer of the great creed which tells us that 'there is no death' and gives us evidence to prove it. He laboured long and earnestly in a cause much misrepresented, with a patient courage worthy of all praise, and has gone to his reward remembered and respected by a host of friends."

Vale Owen and  
Conan Doyle.

IN a couple of pages Rev. Vale Owen's volumes, "The Life Beyond the Veil," are dealt with, and the reviewer says, "The level of the communications is so consistently high, the beauty so consistently beautiful, that any attempt at literary criticism seems out of place. Personally I have derived nothing but good from a perusal of the messages, and any religious creed I possess has been greatly strengthened and amplified." Allusion is also made to the visit last autumn of Sir Arthur Conan Doyle to the city, and adds, "We are glad to feel that here in Warrington he got a courteous and attentive hearing, that men at last are unstopping their deaf ears and opening their blind eyes to the astounding facts which he and others have disclosed." We are glad to note that in Warrington at least fair treatment is not refused to Spiritualists.

## The Lily Dale Assembly, U.S.A.

WE have received (per favour of Rev. Chas. Tweeddale) a copy of the Official Programme of the Lily Dale Assembly, New York, U.S.A., and we wonder when British Spiritualists will have the opportunity of enjoying such privileges as their American brethren.

From July 7th to August 27th the whole seven weeks are fully occupied. Lectures and clairvoyance are delivered twice each day, classes and discussions are held every week. Days are allotted to the various States comprising the National Association, whilst "Memorial Day," "Children's Day" and "Women's Day" are special features. Massed seances figure in the programme, whilst balls, dances, entertainments, band performances, minstrel troupes lend recreation and variety to the programme. Sports, fishing, boating, motor tours, rambles, etc., are well catered for.

The whole programme shows keen insight and excellent organisation. Some 40,000 people will be reached at this assembly, and we trust that the effort will be an encouragement to the workers and a strength to the Cause.

## Sir Henry Lucy's ("Toby, M.P.") Reminiscences.

SIR HENRY LUCY ("Toby, M.P.") has just published a further volume of his "Reminiscences" which are full of interest, in the course of which he recounts the oft-quoted case of Sir Carne Rasch, which has many points of similarity to the incident reported in our issue of July 21st by Mr. Chas. Davison.

"Sir Carne Rasch's pending retirement from Parliamentary life recalls a gruesome story. In May, 1905, he was confined to his room by a serious attack of influenza. His condition was notified to the Whips and he was paired accordingly.

"One night Sir Gilbert Parker, turning round, beheld with amazement the 'bedridden' member seated midway along the second bench behind Ministers. There was no possibility of mistaking Sir Carne's identity. Sir Henry Meysey Thompson also saw Sir Carne about this same hour. On the next afternoon Arthur Hayter saw Sir Carne immediately opposite him. When Sir Carne returned to Westminster I asked him whether consciously or unconsciously he could have strayed from his sick-room on these occasions. He declared that for a period of ten days covering these particular dates he had not left his room."

## CORRESPONDENCE.

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

## THE LILY DALE HOLIDAY CAMP.

SIR,—I have just had programme of this Camp sent to me from the U.S.A. It appears to be such an excellent idea that I beg to suggest that steps be taken to establish a similar institution in this country.

CHAS. L. TWEEDALE.

NOTE BY EDITOR.—The suggestion by Rev. Chas. Tweedale is an admirable one, and we are pleased to be able to inform him that the matter was discussed at the recent Conference in London. Dr. Geo. Warne, Pres. N.S.A., spoke on the matter, and a committee has been appointed to prepare a detailed scheme.

## RUSSIAN FAMINE FUND.

SIR,—An advertisement appeared in a recent issue of the "Daily Herald" from the Workers' International Famine Relief Committee, 35, Gray's Inn-road, London, W.C.1., asking secretaries of Trade Union Branches, Works Committees, Co-operative Guilds, P.S.A.'s, etc., to arrange for a penny collection on behalf of the above fund between July 23rd and July 30th, as the need is still great.

Could not our Societies help to support this movement by at least one retiring penny collection on the earliest Sunday available, and thus do a little to compensate for the indifference the Movement has shown generally to this terrible catastrophe that has befallen the Russian people.

It is not necessary to argue the pros and cons of the question at this moment, but I have yet to learn that Spiritualism knows any frontiers.

A. RICHARDSON.

## AN EXCELLENT BOOK.

SIR,—I see you are still advertising in THE TWO WORLDS "The Arcana of Spiritualism," by Hudson Tuttle. I have read it through twice, and hope to read it many more times, as I consider it is one of the best books on Spiritualism I have ever read, and I have read more than a few. Every true Spiritualist who is anxious that the truths of Spiritualism should dominate the world ought to read this book, and regard it in their home as the Spiritualist's Bible. The poorest members in our Society should lay by 6d. per week till able to purchase it: it would be a good investment.

E. LAST.

## S.N.U. FUND OF BENEVOLENCE.

SIR,—The income for June is as follows: F. D. Birkenhead, £1 1s.; Coun. Appleyard, £1 1s.; B.S.L.U. Conference, £1 10s.; per Mr. Yates, 10s.; Mr. Orr, £1 1s.; J. Venables, 10s. 6d. Total, £5 13s. 6d.

Disbursements for June, £42 10s.

For these contributions I am truly grateful, and wish to thank both friends and Societies. It is truly easier for the many to help the few, and help cheer the needy old folk who gave of their best.—Sincerely yours,

MARY A. STAIR, Hon. Sec.

## "MY ASTRAL SELF."

SIR,—I have read with interest C. Davison's graphic true story, "My Astral Self," that appeared in your issue of July 21st. I note his enquiry as to whether anyone can "give a really good explanation." The circumstances point to his appearing to his cousin John in London as a materialised spirit form, whilst his physical body was in Edinburgh "ill with influenza." Possibly the same explanation applies to the well-attested case of the appearance of Sir Carne Rasch in the House of Commons when he was physically confined to his room, also with influenza. The account as given in the "Bristol Times and Mirror" for July 15th is as follows:—

"Those who delight in spook stories should read the one about Sir Carne Rasch's appearance in the House of

Commons to three different members, with a face of ghastly pallor, when he was all the time confined to his room with serious influenza, and had not the physical strength to leave it if he had wished. Yet Sir Gilbert Parker and Sir Henry Messey Thompson were certain that they saw him in his customary seat, and the next afternoon Sir Arthur Hayter, sitting next to Sir Henry Campbell-Bannerman, remarked on the risk to Sir Carne in venturing to leave his room."

Some Spiritualists think that these appearances are dependent upon the individual. I very much doubt it. I think it is much more probable that they are due to direct intentional action on the part of God Himself.

W. GREGORY.

## "THE BOOKING OF SPEAKERS."

SIR,—You published recently two letters, every word of which many of your readers will emphatically agree with. That to the less known speakers it is hardly fair that the more popular ones should be encouraged to book for more than one year ahead, your correspondent, Mr. J. Fraser Hewes, here undoubtedly hits the right nail upon the head. It is not. But in the second letter one cannot help a feeling of repulsion in full sympathy with the writer.

"Efficiency" here states that in answering a speaker's advertisement for dates "a secretary feels lucky if he receives a reply within three months, even though a stamped envelope be enclosed. And then," he says, "a fat fee is demanded, with sometimes a cool request for half-taking and full proceeds of all private readings," etc., etc. Yet surely in most Societies there are members who could, aver, from long experience, that really there is generally no lack whatever of earnest and thoroughly capable candidates for platform work, those who are not mere Chaddard boasters of being "fighters for Truth," but who are very and indeed sound exponents of the same, and who are consumed with a compassionate and laudable desire to convey joy and peace to every hearer of an assembly. Workers such as these would at no time fail to promptly answer the letters of secretaries, even though no stamped envelope were enclosed for reply, and inspired with the highest motives, they would willingly toil out of pure love for their brethren, and at a great sacrifice of personal convenience and pleasure, whilst no fee would be ever expected or wished by them other than bare travelling expenses. For finding out of such desirable workers as these the suggestion for the publication of an annual platform guide is good.

ALBERT MUSPRATT.

SIR,—Re the booking of speakers. I agree with Mr. Hewes that there is grave inconvenience in speakers booking so far ahead, but there are Societies who have taken on lease large halls entailing heavy financial responsibilities, and none but the most acceptable speakers will meet their requirements. It is essential to their security to have their syllabus arranged at least twelve months ahead. I think, however, that if a speaker commences on April 1st to book for the following year that should be sufficient.

A difficulty undoubtedly arises in the fact that we have more Societies than qualified workers. Regular speakers must know their plans some months ahead if any reliability is expected, and I offer the above suggestion to Societies and speakers as a reasonable solution to the problem.

As regards "Efficiency's" letter, if speakers do not treat his Society with courtesy and respect, or ask a "fat fee with unpalatable trimmings, his Society has its remedy—don't engage them. It is easy to talk of preparing a guide, but one has to face the fact that such publication implies the fitness of the speaker. Experience shows that the speaker one Society runs after would not be accepted by another Society, even if he gave a handsome donation to be allowed to take the platform. Speakers, too, have their likes and dislikes. In some surroundings they cannot for psychical reasons give of their best, and they cannot be blamed for refusing to book. I fear the case is more complicated than superficially appears.

BENEST MONTGOMERY.



## GOING ABROAD.

SIR,—I will be glad if you will spare me a little corner in which to bid good-bye to my friends, as I sail for Canada the following week, and before leaving I would dearly love to have a parting word. Looking back over the past ten years I find much cause for rejoicing. Within that period my wife and I in our travels have met many splendid people whom we shall never forget, and whom we hope will not forget us. Everywhere we have found folk ever ready to entertain and assist us in our work, and we are glad to have had many assurances that our work has not been fruitless. In leaving old places and familiar faces behind, we want to leave, with all our feelings of thankfulness, our expressions of appreciation. We have tried to do our little bit, but in the doing of it, believe me, we have received much which cannot be expressed in material terms. Lastly, let me say when those who are idlers in our vineyard once experience the unspeakable joy of service, realise how beautiful upon the mountains are the feet of him who bringeth good tidings," we will not need to deplore the lack of workers, for those who have tasted that it is good, will only be too pleased to be permitted to carry the living water of spiritual truth to thirsty souls.

"May God indeed be with you all,  
Until we meet again."

Newcastle-on-Tyne.

MR. AND MRS. BAIN.

## PHRENOLOGY AS AN AID TO MEDIUMSHIP.

SIR,—I note in your issue of July 14th, Mr. J. Rutherford is referring to Mr. Joseph Stephenson, of Gateshead, as an adherent to the Cause and "for 20 years he was holding classes in his house on mental science and phrenology," etc.

Many of the old pioneers in the 70's and 80's were interested in Phrenology, Physiognomy, and its kindred subjects, and Mesmeric Healing. After 40 years of intimate relations with the movement, from the time when we had the old journal "Human Nature" and "Medium and Daybreak," and the "Phrenological Journal," British and American, and were in the anticipation of a periodical now known as THE TWO WORLDS.

I well remember in those early days the interest in the science of Phrenology, and J. J. Burns of the "Medium and Daybreak" frequently published articles and held classes on "Phrenology" at his rooms in Southampton Row. I have attended those classes and delineations of heads, when we discussed ways and means of individual propaganda for the provinces. Members of Societies of to-day may well revere the names of these older pioneers, for only those who have laboured shoulder to shoulder can possibly conceive the difficulties in their stalwart propaganda, when the Societies could be numbered on both hands, with the exception of a few which were running irregularly, having neither room nor members sufficient to maintain regular meetings.

Phrenology then was frequently the source of obtaining financial assistance for defraying expenses, and our examinations were a source of great relief to many empty treasuries.

There is a great history replete with inspiration for the rising generation if the remaining pioneers would communicate with a purpose of comparing notes and experiences, so that they may leave behind the valuable facts that otherwise may go out with them. Dr. J. M. Peebles, M.D., wrote to Prof. Severn, of Brighton, "When at Oxford Academy, 1839, the late Prof. L. N. Fowler, the eminent phrenologist, came to Oxford and gave me a phrenological reading. The reading was really a prophecy. I cherish it with great care in my library, and I often wonder that the masses of the people do not give more attention to the science of phrenology, which, with physiology and psychology, constitute the basis and foundation of human character."

I have fully proven, with a little practice and study of phrenology in relation to mediumship, there would be less waste of valuable time, with far different results in development.

I am of the opinion that not one of the old pioneers could be named who was not an enthusiastic adherent of

"Phrenology," and my publications of "Mediumship for the Million," as well as of "Spiritual Gifts," were both published with a view to a better understanding of these relations. They have both been long out of print, and there seems to be no scientific formula for the natural selection for the development of mediumship.

As one of the workers from 1880, I consider it one of the weakest features of our Movement, and it should be made essential in the training and qualifications of all speakers and demonstrators as well as a part of the curriculum, otherwise we may depend upon it that the facilities of education outside the organisation of our movement will rapidly supersede in claiming public preference.—I am, yours sincerely, one of the Old Brigade.

T. TIMSON.

## PHENOMENA: ITS PRODUCTION AND FAILURES

SIR,—Perhaps it would be to the advantage of some of the doubting Thomases amongst us who attend our circles either for their development, curiosity or instruction if they could consider the part they each play or contribute to the success or failure of attainment of their desires.

Mr. Robert Blatchford, in the "Illustrated Sunday Herald" for July 23rd, gives a very reasonable exposition of the cause of belief and unbelief, of possible success or failure, and "Mr. Topics" on page 345 of THE TWO WORLDS dated July 21st puts the seal on all seance or circle phenomena when he rightly says, "In a world where every type (of human beings) has its corresponding opposite, which retards and opposes and absorbs, quite unconsciously perhaps, the very power that produces the good effect, desire and purpose of both angels and men, met together for demonstration of the truth of the continuity of the human personality, its peculiarities and powers after the change called death."

Many developing circles have been abandoned because some one person has been in that circle a veritable leech, absorbing the very life force, so to speak, of that which would have produced the desired phenomena or mediumistic unfoldment and development.

All doubting Thomases and incredulous Marys and mothers should, I think, read and re-read pages 342 and 343 of THE TWO WORLDS of July 21st, and Mr. Blatchford as stated above. How needful the advice "Man, know thyself and the part thou playest in the comedy and tragedy of life in its various aspects, material and spiritual."

S. BARTLETT.

JUMPING at conclusions is not good exercise.

WE ALL SUFFER ALIKE.—President Harding said, in an address before the Bible class of Calvary Baptist Church, Washington, D.C., "There is no relationship here in America between church and State. Religious liberty has its unaltered place, along with civil and human liberty, in the very foundation of the republic. Therein is shown the far-seeing vision of the immortal founders, and we are a better people and a better republic because there is that freedom. I fear it is forgotten sometimes. In the experience of a year in the Presidency there has come to me no other such unwelcome impression as the manifest religious intolerance which exists among many of our citizens. I hold it to be a menace to the very liberties we boast and cherish."—"CHICAGO TRIBUNE."

APART from this, this demand for some dramatic revelation of a great scientific fact is no argument against the reality or utility of modern psychic communications, any more than it is any argument against those of Old and New Testament times. As well might one say (as Dr. Funk pertinently remarks) that the failure of the angel that appeared to St. Paul on the storm-driven ship to reveal the construction of the mariner's compass in their dire extremity (no moon or stars appearing) was proof of the unreality or uselessness of the psychic messages of Paul's time. Inspiration, while a continuous process, is conducted in such a manner as not to enfeeble the race by doing away with the necessity for human research and endeavour.—REV. CHAS. L. TWEEDALE.

## 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.
- 5.—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 remittance with your report.

## BARRY: ATLANTIC HALL.

On Sunday and Monday, July 23rd and 24th, we were favoured with a visit from Mrs. Vicary (Nurse Graham), of Bristol. On Sunday evening the address was "Come, let us reason together," and on Monday Mrs. Vicary spoke on "The power and beauty of the Spiritualist philosophy," the speaker dealing with both subjects in a most impressive manner. Remarkable tests of spirit return and identity were given on both evenings, several members of the audience being visibly affected.

On Sunday, July 30th, Mrs. Hayward, of Penarth, gave an address on "Peace and goodwill to all men." Mrs. Hayward followed with clairvoyance.

## BRISTOL.

THE Bristol First Spiritualist Church has undergone a strenuous time during the last two months owing to the Bible Students having acquired the tenancy of Dighton Hall, and consequently we were homeless. But by hard work and effort after holding our meetings in several places, we have at last secured suitable premises at 9, Cave-street, Portland-square, where our meetings will be held as usual. We are hoping, with the full co-operation of our members, to make greater headway than ever previously.

## LEICESTER: RUPERT ST.

On Sunday and Monday, July 23rd and 24th, Rev. Bertha P. Crear, coloured pastor of Columbus, Ohio, was invited to conduct our services.

On Sunday afternoon the President, Nurse Welbourne, named a baby girl. Mrs. Crear had not witnessed such an impressive ceremony. Her remarks and spiritual vision described was most entrancing.

At the evening service the hall was packed, all standing room occupied, many not being able to gain admission. Mrs. Crear's address on "The indwelling power of the spirit" was sufficient to convince any reasonable person of our faith. Then followed clairvoyance, with authentic messages. The majority stayed to the after-meeting, and, with others coming in, the hall was full again. Her demonstrations were excellent, and the benediction closed a perfect day.

Monday afternoon was devoted to clairvoyance, etc., before a full hall. Two and three spirit forms were described to each person, with direct spirit messages. One vision was the outcome of Mrs. Crear asking permission that the flag of the British and U.S.A. be joined together on our reading desk at the evening meeting, which was granted.

A large crowd awaited the opening of the hall in the evening. Once more we were in spiritual bliss. One description of an old worker of our church 30 years ago and his message was remarkable, because only three or four persons present knew him personally.

Before the meeting closed the President presented Mrs. Crear with a volume of Billson's Mediaeval Leicester, with signatures of officers appended. The secretary then read and presented a letter of appreciation of services rendered, and God-speed in her spiritual work, with fraternal greetings to her own church; also a personal present of two books.

Mrs. Crear, in thanking everyone for the loving reception given to her, said she could not find words to express what she felt, and that, God willing, she would return to England in the near future.

After the benediction Mrs. Crear, with one hand on the Union Jack, clasping hands with the officers round the desk, the secretary terminating with one hand on the Stars and Stripes, "God Be With You Till We Meet Again" was sung with great gusto. Thus ended the most glorious week-end of our existence. An aggregate attendance of 1,200 people.—W. A. CHAMBERS.

## LONDON: BERMONDSEY.

On Sunday, July 23rd, at the Bermondsey Spiritualist Temple, held at Fort-road Institute, Mr. Will Turner's guide spoke on "Reflections." He also promised to draw (through his medium), for the benefit of the Temple's funds, a pencil portrait of the guide of any member. Mrs. Rayfield favoured with psychometry, and Miss Violet Lippy with clairvoyance. Those who were present are grateful for three grand treats.

## LONDON: BOWES PARK.

On Sunday, July 23rd, Mrs. Anderson gave a splendid address on "Our spiritual and psychic gifts." This was thoroughly well received, and, being a new Society, was helpful to many. Some were roused from their slumber to see in front of them the glorious possibility of a life of service to others. The clairvoyance that followed was most convincing, and a really good work was done for the cause of Spiritualism.

## MANCHESTER: MOSS SIDE.

On Sunday, July 30th, we had the pleasure of welcoming Mr. Robert Davies to our platform, who quite interested the children. He gave clairvoyance to some of our young members. He also expressed his high appreciation of the Lyceum cause.

In the evening an inspiring address was given on "Prayer" after which Mr. Davies gave clairvoyant descriptions of a very convincing nature, thus closing a pleasurable day.

## ROMFORD, ESSEX.

SERVICES for the advocacy of Christian Spiritualism opened well on Sunday, July 23rd, in the Broadway Chambers, South-st., Romford. Addresses were given by the Rev. Geo. Ward (hon. minister) and Mrs. S. Garratt (Seven Kings), the latter contributing very good clairvoyance. A good company of local people stayed on for the open circle. Spiritualist friends were present from Ilford, Goodmayes, Brentwood and Seven Kings.

## RUGBY.

On Thursday evening, July 27th, we had with us Albert Cooper, boy medium, of Coventry. An attentive audience appreciated address, "Does death end all?" followed by clairvoyance. Many tests were given.

## SWANSEA.

MESSRS. HOSKINS and Taylor, pet mediums, of Bristol, paid a visit to Swansea on July 7th, 8th and 9th and held three very interesting sittings. Several spirit friends spoke to sitters, three of whom in this life were pioneers of the Spiritualistic Movement, viz., Mr. E. W. Wallis, Mrs. E. Hardinge Britten and Mrs. Groom Manchester. Each held conversation with one of the sitters concerning the Movement. Other spirit friends gave beautiful messages to their friends, relatives, each sitter was highly pleased with what they heard from the ones from the spirit world.

On Sunday, July 30th, Mr. Taylor occupied the platform of the Swansea Spiritualist Society, and greatly impressed the audience with his address and clairvoyance.

## ILKESTON.

On Saturday, July 15th, Mrs. A. Bentley, of Manchester, arrived in early hours of the morning to conduct the funeral service of our dear brother, Mr. George Fish, the husband of our secretary. Many beautiful wreaths were brought. Our brother's relations would not follow because he was being buried by the Spiritualists. Members turned up in numbers to pay their respect to the passing of the physical remains of our brother.

Mrs. Bentley, by her conduct of the service, brought forward utterance round the grave: "They say Spiritualists bury them like a dog, but our experience to-day is that a better service has ever been conducted." Mrs. Bentley is the first woman to sign the register. We sang "The Way Hath Felt a Quick'ning Breath," "Nearer, My God, to Thee," and "Truly Death Is Not The End." It was a very impressive service, leaving its impression upon non-Spiritualists.

## MEETINGS HELD ON SUNDAY JULY 30th, 1922.

BARROW-IN-FURNESS, Dalkeith-st. — Mr. D. Griffiths, of Barrow, gave trance addresses on "Sudden repentance: Is it lasting?" and "No more war, from a Spiritualist's viewpoint."

BIRMINGHAM, Moseley and Balsall Heath. — Mr. Trykle gave us an address on "Does Spiritualism lead to peace?" A good gathering.

BRISTOL, Cave-st. — Addresses and clairvoyance by Mr. W. E. Jones, of Cardiff. Mr. Eddy presided.

United: Morning, open circle led by the President. Evening, Mrs. Mills Ord was the speaker and demonstrator. Mr. Pritchard presided.

Clifton: An address was given by Miss Mary Mills. The members' communion circle followed.

DARLSTON. — Mr. A. E. Cottrell, A.T.S., gave addresses on "Spiritualism and Jesus Christ" and "The higher call of God." Clairvoyance by Mrs. L. Hammersley and Mr. W. Knowles.

DEVONPORT, Albert-rd. — Mr. H. Ireland gave an address on "Life through death." Mr. H. Pearce, President, gave clairvoyance. Miss H. Endicott favoured us by singing solo.



Market Hall. — Afternoon, Millman spoke on "The progress of Spiritualism." Clairvoyance by Mrs. Gregory. Evening, address by Mr. C. Tarr on "Inspiration." Clairvoyance by Mrs. Grainger.

HURST. — Mrs. Teasdale, of Blyth, gave an address, followed by clairvoyance.

LIVERPOOL, Daulby Hall. — Mr. Taylor Gwinn, of London, gave an address on "Principles" and also "The secret chamber," afterwards giving answers to questions. Mr. J. Parr presided.

LONDON. — Clapham: Mrs. Harvey gave an address on "Religion," followed by clairvoyance.

Brixton: Mr. Prior gave an address on "The spirit of the dawn."

Fulham: Morning, circle. Evening, Mr. Sharpe gave an address and clairvoyance. — PROS.: Sunday next, at Mr. ELLIOTT. Thursday, Aug. 10th, at Mrs. PRINCE.

Hounslow: Mr. T. J. Jones gave an address on "Love."

Dorchester: Morning, circle, Mr. Taylor. Evening, the President, Mr. L. Brown, gave an address on "Purity and sincerity," and Miss V. Phipps gave successful clairvoyance. London Spiritual Mission: Morning, Mr. E. W. Board spoke on "Mediumship and spirit guidance." Evening, Mr. Bligh Bond gave an address on "The survival of personality."

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, the Lyceum held their usual session. Evening, Mrs. G. Prior gave an address on "Death and the life after," followed by clairvoyance. The choir rendered the anthem, "Ye Shall dwell in the Land."

South London: Morning, circle conducted by Mrs. Still. Evening, Mr. A. Boddington gave an address. DOUGHBOROUGH. — Mr. W. Pearl, Bulwell, gave addresses on "I will leave you comfortless, I will come again," and "Spiritualism, a beacon light." He also gave clairvoyance.

NEWPORT, MON. — Central: Address and clairvoyance by Mr. Crago, Cardiff. Mr. Reade presided.

NEWTON ABBOT. — Mr. Day, of Plymouth, gave an address on "Mind and matter." Mr. Adams gave clairvoyance. After-circle taken by Mr. Day for healing purposes to a good number.

PLYMOUTH, Morley-st. — Mr. S. Mansell, of Exeter, gave an address on "What is this Spiritualism?" followed by clairvoyance.

Stonehouse: Meeting conducted by Mr. Arnold. Soloist, Mrs. Warne. Address by Mr. T. Slee on "The eternal life." Clairvoyance by Mrs. Claxton.

PORTSMOUTH, Temple. — Mrs. Jamrach conducted both services.

Lake-road. — Mrs. C. O. Hadley started a four days' mission by giving addresses and clairvoyance.

#### SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church  
PRINCESS HALL, MOSS SIDE.

SUNDAY, AUG. 6TH, at 2-30, LYCEUM.  
At 6-30 and 8-15, MISS MORSE.  
MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.  
TUESDAY, at 8, Public Developing Circle, Mrs. FORREST.  
THURSDAY, at 3 and 8-15, Mrs. HOLT.

Manchester Central Spiritualist Church,  
ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30.  
At 6-30, — MRS. LOMAS.  
At 8-15, — Circle for Members only.  
At 8-15, — Mr. AARON WILKINSON.  
At 8-15, — Circle for Members only.

SUPPORT OUR ADVERTISERS.

#### SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 6TH, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30, MR. W. JAMES.  
MONDAY, AUGUST 7TH, CLOSED.  
WEDNESDAY, 3 & 8, Mrs. WORTHINGTON

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

SUNDAY, AUG. 6TH, at 6-30 and 8-15,  
MRS. ROBERTS.  
TUESDAY, at 8-15, Mrs. PEAKE.  
THURSDAY, at 8-15, Mrs. LANE.  
SATURDAY, at 8, OPEN CIRCLE.

Pendleton Spiritualist Church,  
FORD LANE.

SUNDAY, AUG. 6TH, at 2-30, LYCEUM.  
At 6-30, OPEN CIRCLE. No service at 8.  
WEDNESDAY AND THURSDAY,  
NO MEETINGS.  
SUNDAY, AUG. 13TH, Miss MAUDSLEY.

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

SUNDAY, AUG. 6TH, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30, MEDIUMS' UNION.  
WEDNESDAY, at 8, OPEN CIRCLE.  
SUNDAY, AUG. 13TH, LYCEUM OPEN  
SESSION. Specially arranged music.

Salford Spiritualist Society,  
WEST HIGH STREET.

SUNDAY, AUG. 6TH, at 10-30 and 1-45,  
LYCEUM. At 3, CIRCLE.  
At 6-30 and 8, MR. J. A. BOOTH.  
MONDAY AND WEDNESDAY, No meeting  
SUNDAY, AUG. 13TH, Mrs. S. A. CLEGG.

NEW SHAW ST., WEST CRAVEN ST.,  
REGENT ROAD.

SUNDAY, AUG. 6TH, at 3, 6-30 and 8,  
Miss ELLIOTT.  
MONDAY & WEDNESDAY, CLOSED.  
SUNDAY, AUG. 13TH, Mr. BACON.

Scarborough National Spiritualist  
Church.

Saturday, 7-30. Sunday, 3 and 6-30.  
Monday at 3 and 8.

Wednesday, at 8. Silver collection.

SPIRITUALISM IN SCARBOROUGH.

CENTRAL MISSION, RUTLAND ROOMS,  
NORTH STREET.

SUNDAY SERVICES AT 3 AND 6 30

Visitors welcome.

Bristol Spiritualist Temple,

Back of 47, OAKFIELD RD., CLIFTON.

SUNDAY, AUGUST 6TH, at 6-30,  
MR. W. SAUNDERS.  
MONDAY, at 8, Mr. W. SAUNDERS.  
SUNDAY, AUG. 13TH, Mrs. ANDREWS.

Blackpool National Spiritualist Church  
and Lyceum,

71, ALBERT RD. (Nr. CENTRAL STATION)

SUNDAYS: Lyceum at 9-15. Public  
Circle at 11. Services at 3 and 6-30.

SPEAKERS:

Aug. 6. — MRS. A. JONES.  
" 13. — MR. TYRER.  
" 20. — MR. LEWIS FIRTH.  
" 27. — MR. A. WILKINSON.

#### SOCIETY ADVERTISEMENTS.

##### NUNEATON.

Owing to an appeal from many of Nuneaton's oldest Spiritualists to open the Palace again for Spiritualistic teachings, the

NUNEATON CHRISTIAN SPIRITUALIST SOCIETY

has been formed, and purpose holding  
**TWO SERVICES EACH SUNDAY**

at 3 and 6 p.m. in the  
PALACE PICTURE HOUSE, QUEEN'S RD.,  
NUNEATON.

Speaker on SUNDAY, AUG. 6TH,  
MR. HARVEY METCALFE, of  
Kettering.

Brighton Spiritualist Church,  
ATHENEUM HALL, NORTH ST.  
(Affiliated to S.N.U.)

SUNDAY, AUG. 6TH, at 11-15 and 7,  
MR. SPENCER. At 3, LYCEUM.  
MONDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, Mr. HUTTON.

Worthing Spiritualist Mission,  
17, WARWICK STREET, WORTHING.

SUNDAY, AUGUST 6TH, at 6-30,  
MRS. REDFERN.

THURSDAY, Mr. SPENCER.  
SUNDAY, AUG. 13TH, Mrs. B. C. HAILS.

Gillingham Spiritualist Society,  
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, AUGUST 6TH, at 7,  
MR. H. BODDINGTON.  
AUGUST 13TH, Mr. H. J. OSBORN.  
AUG. 20TH, Mrs. A. BODDINGTON.

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

SUNDAY, AUG. 6TH, at 11-15, CIRCLE.  
At 3, LYCEUM. At 7, Mr. T. W. ELLA.  
MONDAY, at 7-30, LADIES' PUBLIC  
CIRCLE.  
TUESDAY, at 8, MEMBERS' CIRCLE.  
THURSDAY, at 8, PUBLIC CIRCLE.

Bowes Park Spiritualist Society,  
SHAFTSBURY HALL,  
Adjoining BOWES PARK STATION, N. 22.

SUNDAY, AUG. 6TH, at 7,  
DR. W. J. VANSTONE.  
SUNDAY, AUG. 13TH, Mrs. GRADDON  
KENT.

Church of the Spirit, Camberwell,  
GUARDIANS' OFFICE (HAVIL STREET  
ENTRANCE), CAMBERWELL TOWN HALL.

SUNDAY, AUG. 6TH, at 11, SERVICE  
At 6-30, Miss V. BURTON.  
SUNDAY, AUG. 13TH, Mrs. C. O. HADLEY

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

SUNDAY, AUG. 6TH, at 11, QUESTIONS  
ANSWERED BY A SPIRIT CONTROL.  
At 3, LYCEUM. At 7, MR. HOUGH.  
FRIDAY, at 8, MEETING FOR ENQUIRERS.  
SUNDAY, AUG. 13TH, Mrs. CLEMSON.

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

SUNDAY, AUG. 6TH, at 11,  
MR. PERCY SCHOLEY.  
At 6-30, MR. WOODFORD SAUNDERS.

A Good Medium is forming a  
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SUNDAY, AUGUST 6TH, SERVICE at 2-30. Open for Questions and Discussion. We extend a welcome to all to express their thoughts on any subject helpful to humanity.

WEDNESDAY, AUG. 9TH, commencing at 5, CONVERSAZIONE. Music, etc. Special Effort or Pound Day—to bring a Pound, or buy a Pound of anything. Friends please come. Admission free.

SUNDAY, AUG. 20TH, at 2-30 and 6-30, SECOND ANNIVERSARY SERVICES. Speaker: Mr. ALFRED KITSON (Dewsbury).

**SALISBURY HALL, ROMFORD ROAD, STRATFORD (Opposite Tillet's Laundry)****A SERIES OF PROPAGANDA MEETINGS**

WILL BE HELD IN THE ABOVE HALL.

**Commencing Sunday, Aug. 13th, at 6-30 p.m.***Address and Clairvoyance by Mrs. EDEY, followed by Public Circle.***SOCIETY ADVERTISEMENTS.**

**Forest Hill Christian Spiritualist Society,**  
FORESTERS' HALL, RAGLAN ST.,  
DARTMOUTH ROAD.

SUNDAY, AUGUST 6TH, at 6-30,  
MRS. M. HURST.

**Hackney Spiritualist Church,**  
240A, AMEYST ROAD.

SUNDAY, AUG. 6TH, at 7,  
MRS. N. BLOODWORTH.  
MONDAY, NO CIRCLE.

**Hounslow Spiritualists' Society,**  
ADULT SCHOOL, WHITTON ROAD.

SUNDAY, AUGUST 6TH, at 6-30,  
MR. MILLS. LYCEUM at 3.  
TUESDAY, at 7-45, Mrs. E. CLARKE.  
WEDNESDAY, at 3, GUILD.

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

SUNDAY, AUGUST 6TH, at 11:  
MR. TURNER. At 3, LYCEUM.  
At 6-30, Mrs. CROWDER.  
WEDNESDAY, at 7-30, Mrs. SUTTON.

**Romford Christian Spiritualist Society,**  
BROADWAY CHAMBERS, SOUTH STREET.

SUNDAY, AUGUST 6TH, at 6-30,  
MRS. S. GARRATT.  
MONDAY, at 3, LADIES' MEETING.  
THURSDAY, at 7-30, LIBRARY. At 8,  
FREE LECTURE.  
Visitors heartily welcome.

**London Central Spiritualist Society,**  
MINERVA ROOMS, 144, HIGH HOL-  
BORN, W.C. (Corner of Bury St.)

RE-OPENING FRIDAY, SEPTEMBER 1ST,  
at 7 for 7-30.  
MR. A. PUNTER, of Luton.

Also Commencing SUNDAY EVENING  
SERVICES at 6-30 for 7.  
SUNDAY, SEPTEMBER 3RD,  
MRS. A. BEAUMONT-SIGALL.  
Closed for month of August.

**Little Ilford Christian Spiritualist  
Church,**  
CHURCH ROAD, Corner of THIRD AV.,  
MANOR PARK.

SUNDAY, AUGUST 6TH, at 6-30,  
MR. G. PRIOR, OPEN CIRCLE.  
MONDAY, NO MEETING.  
WEDNESDAY, at 8, Mr. N. ELLIOTT.  
THURSDAY, at 7-45, COMMITTEE  
MEETING.  
SUNDAY, AUG. 13TH, Mrs. CROWDER.  
Lyceum every Sunday at 3.

**SOCIETY ADVERTISEMENTS.**

**Manor Park Spiritualist Church,**  
Corner of SHREWSBURY RD. and  
STRONE RD.

SUNDAY, AUG. 6TH, at 6-30,  
Mr. and Mrs. BROWNJOHN.  
THURSDAY, at 8, Mrs. J. WALKER.  
SUNDAY, AUG. 13TH, at 6-30,  
Mr. H. BODDINGTON.

**Ilford Psychical Research Society,**  
PIONEER MARKET CHAMBERS, ILFORD  
LANE, ILFORD.

SUNDAY, AUG. 6TH, at 7,  
MRS. EDEY.

THURSDAY, at 3, Mrs. CROWDER.  
FRIDAY, at 8, Mrs. CLEMENTS.

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

SUNDAY, AUGUST 6TH, at 6-30,  
MR. W. E. WALKER.  
WEDNESDAY, AUGUST 9TH, at 3,  
Ladies' Meeting, Mrs. LAWS.  
THURSDAY, AUGUST 10TH, at 8,  
MRS. MAUNDER.  
SUNDAY, AUGUST 13TH, at 6-30,  
MR. E. MEADS.  
Forward Movement at 11.  
Lyceum at 3.

**BIRTHS, MARRIAGES and  
TRANSITIONS.**

Ordinary intimations when printed under the above  
heading will be inserted as follows: Six lines, 1s. 6d.  
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with the intimation. Poetry not accepted.

**IN MEMORIAM.**

COATES.—In loving memory of our  
dear John, who passed to the higher  
life August 8th, 1921, through war  
service.—From WIFE and CHILDREN,  
MOTHER, FATHER and SISTER, Romford

**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.

**SOUTHPORT SPIRITUALIST CHURCH.**  
MRS. L. LEADBETTER, 105, Sefton-st.,  
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Prospective Announcements, Speakers' Open Dates,  
Mediums Wanted, To Let, For Sale, Wanted, etc.,  
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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.

A SEANCE will be held at "White  
hall," 159, Acre-lane, Brixton, on  
Tuesday, at 8, by a well-known  
medium. Next Tuesday, closed.

**Speakers, Open Dates, Etc.**

ALD. D. J. DAVIS, J.P., 2, Custom  
street, Victoria Docks, London, E.16  
has a few open dates for 1923.

ATHERSTONE, WARWICKSHIRE.  
Will Mediums who have the Cause at  
heart within 30 miles' radius, and  
willing to give first date for expense  
only, to start new Society, kindly  
communicate with W. H. STEVENS,  
Market Place, Atherstone.

MR. C. W. BENTLEY, Speaker and  
Clairvoyant, has now returned from  
New Jersey, U.S.A., and intends to  
re-settle in this country. Open for  
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