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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century

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## Jesus: The Mystery Unveiled.

Thomas Mark May.

THE following revelation now detailed after many years—fifty at least—of study, research and prayer for divine guidance, reveals the sacred mystery of the personality and identity of Jesus beyond all doubt or cavil. As a prelude it is necessary to point out that the Bible, or New Testament portion, is a mere abstract or summary of the actual chain, with countless links, of events and occurrences and happenings that lead to the apprehension of the full revelation.

The sacred Scriptures may be likened to a beautiful house or palace with many rooms and windows opening and looking out to a universal heaven of light, warmth and love. One may, as many do, hide in the corners of recesses of the rooms, and spin a web of sectism, of dogma and doctrine, and refuse to look out of the windows, and be content to spin a maze of confused theology, like a spider, out of their own inherited and acquired sectarian belief. So we can appreciate the truth of the writer of St. John, chapter xxi., who informs us "that the world itself could not contain the books that might be written about what Jesus said and did."

But brevity is the soul of wit, or wisdom, so let us get on. As there are so many witnesses we must admit at the outset that such a person as the Jesus of the Gospels actually existed. The mystery is who and what was and is he, how can we identify him so as to satisfy the qualms of conscience of all classes and kinds of people who believe in him—countless millions, past, present and future?

Further, we must remark, so as not to hurt the susceptibilities of the gentle reader, that scholars and learned men often divulge in books what they do not care to, or feel called upon to, detail from the pulpit or platform, so that there is ample evidence existing for what follows, but space and time are valuable, and it must be condensed into a few words.

First, then, reading between the lines and connecting up discrepancies, and letting light in through the windows of the Gospel textual narratives, the father of Jesus was a well-born, highly-connected officer in the Roman army stationed at Caesarea, in Syria. His name was Superbus Marcus Verus, and he was a man of fine physical proportions, a typical Roman physiognomy; intellectual, good athlete, and pure virtues; an ideal officer, and of noble aspect. This noble centurian and officer of Caesar's Royal Guards on one occasion, afterwards repeated, went for a holiday jaunt to a village, Nazareth, and fell in love at first sight with a charming maiden named Miriam, the virtuous and pious daughter of a joiner, carpenter and maker of baskets and nets for fishermen. The result was as may be imagined. The officer, as a gentleman and man of honour, spoke to Joseph, the father, and Hannah, the good wife, both of whom agreed that the Roman officer would see the family honour safeguarded and the child provided for, well educated and properly brought up to reverence his foster or step-father, Joseph, and stay with them at home, learn the trade and be a solace and help to his mother.

The Roman officer passes from the history in due time, returns to Rome and becomes adviser to the Emperor on Eastern affairs, especially the possible trouble brewing in Syria, Judea and Philistia. Joseph, the foster father, and his daughter Miriam, to save talk and scandal-mongers, leave Nazareth for a time and sojourn in the south, put up at Akhn or Ian near Jerusalem, at Beth-leem, the house

or granary of the corn-growers, where the child is born, a beautiful boy, his mother's first-born. Oh, such a lovely boy, a pattern and model for all future mothers to copy and cherish. The mother "wondered and pondered" and kissed and fondled him a hundred times a day. Her father stood by and guarded her and paid the expenses. Peasants far and near came to see the child, bring a present for the mother, and long for a baby like Miriam's. Some of the old fogies predicted great things for the child's future, some foresaw trouble if he grew up.

After a short trip to Egypt to escape the inquisitive talkatives round about, Joseph and Miriam and the child—duly circumcised, blessed and anointed by the Rabbi, who made the mother smile when he told her the child was a "rara avis," and destined for great things by careful education and her loving care when he grew up, and might—who knows?—become even a rabbi, a teacher and master in Israel—the child grew and waxed strong in spirit, and became a regular open-air, sunny-faced boy, active and virile, full of life and spirit, his prowess the envy of all the other boys round, and in the village. He went to school, puzzled his master by his unique questions and ready answers, and at twelve, when called up for Barmitzvah, or reading the law, did it so accurately and clever, and his quaint and original ideas and unorthodox meanings made his mother treasure up all his sayings (Luke ii. 52), and keep a diary of them, and some day we are to have Mary's Gospel, and what her wonder son told her.

Now, you picture him a strong, handsome, black curly-headed, swarthy young man, pure and simple, full of magnetism and virile force, so strong that it impregnated his very garment. A woman one day touched his robe, and electric force shot out and healed her. Whoever he touched received vital magnetism. The very blind received sight, the seeming dead revived, and rich and poor came to him with all their troubles, and he healed them all. His genial bonhomie and kind nature and helpful deeds, especially to the poor and outcast, made him a general favourite, welcomed everywhere, and all the common folks "heard him gladly," and trooped after him as "he went about doing good," and he never worried the children to repeat their catechisms and dry-as-dust "credo."

Still, with such a noble Roman as this, with a charming Jewish mother, with a host of friends and admirers as this man had, what could the authorities do with such a character? Well, with rabbinical competition and jealousy in certain quarters they could do everything but one thing, THEY COULD NOT KILL HIM. Strange, but true. They trumped up a charge, tried and condemned him, but his mother knew all about it; she stood by him all the way through. Pilate's wife cautioned her husband: "Leave that man alone, you can't kill him. He's full of spiritual magnetism, young, strong, virile and a pure male of the divine order." Well, let's try. Put him on a stake or cross for three hours, punish him somehow, and see what happens. Did he die? Yes. Was he dead? No. Ah, dying is a process; death is an act. But he was not dead.

Gentle reader, do you doubt this? Well, read what follows. Nineteen centuries elapsed, when Dr. Perowne, D.D., Bishop of Worcester, England, editor of the Cambridge Bible for Schools and Colleges in the Gospel according to St. Matthew, by the Rev. A. Carr, M.A., of Oriel College, Oxford, states in the Notes to Chapter 27 "that usually those who suffered crucifixion lingered for days on the cross, and by the Jewish law (see Deut. xxi. 23) a hanged man must be buried the same day before sundown." From this and another startling piece of evidence, it is

clear this remarkable man was not dead when taken from the cross, for, curious to relate, there are three creeds: Athanasian, Nicene and the Apostles' Creeds of the orthodox Church to-day and for centuries past. In the two former creeds it expressly omits the idea of death by stating that "he suffered, descended into hell, the grave, rose again the third day from the dead" (Athanasius). The Nicene states: "Crucified, suffered and was buried." Notice carefully, eschewing the word "dead." The Apostles' Creed mentions, "Was crucified, dead and buried." Here, then, are two creeds to one against the idea of Jesus being dead.

Of course, the women brought spices, unguents and herbs to anoint, massage and restore the unconscious Jesus back to life. One man brought "a mixture of myrrh and aloes, about a hundred pound weight," and Mark says that Pilate was surprised when a messenger told him that Jesus was dead. But we significantly read that they broke the legs of the two thieves to make sure of their death, but not those of Jesus, for rich and influential friends and the faithful women saw that the body was carefully handled and taken to a new garden rock tomb, and massaged and anointed and carefully guarded from malignant foes and jealous intruders.

Then, gentle reader, you will want to know what happened at 4 a.m. on the day (Sunday) after the Sabbath when the body was placed in the tomb. Well, the best descriptive narrative of that world-embracing event is to be read in Marie Corelli's book entitled "Barabbas," and you will get the book at your public library and read the last two or three chapters of that remarkable book, which will instruct and interest you.

This revelation gives the true key to unlock a mystery which has perplexed many. It harmonises all seemingly conflicting views and beliefs, and fills in the gaps in a disjointed narrative, and reveals the true light from within and beyond the material text form of the Gospels.

Thus Jesus and the Resurrection and his after-appearance to his mother and the apostles at the cenacle or upper room in Jerusalem (Acts i.), and his going away to Galilee and to his old home where, with his humble friends and relatives, he lived and worked and taught for many years after. Then, like Moses, he went from human ken, but still throughout centuries, like as a great stone cast into the depths of the sea, causes ripples and motion and life to the uttermost confines of the oceans of the earth, and to-day poor simple, faithful, loving souls turn to him for sympathy, help and knowledge. They say to their persecutors, "He is not dead. You cannot kill him. You tried and failed twenty centuries ago in Judea." He is immortal and ever young. The joyous comrade comes and goes where he wills. His mother trusted and loved him to the last, and one half of Christendom loves and worships her, and all the world with the other half will find when they get to heaven that the Jew, with his Roman father, is crowned and reigning as King Redeemer and Saviour of all.

### Instruct the Children.

SPIRITUALISM is something more than phenomena—it is educational and reformatory. The truest and best reformation is that which is laid in the hearts and minds of the children. Therefore, Spiritualists should instruct the children. This can best be done by forming Lyceums in connection with every Society. A Society that has no Lyceum is as incomplete as a church or chapel without its Sunday school, thereby forcing its members' children to attend other places of worship. The children of Spiritualists who have to attend orthodox Sunday schools are taught that which their parents do not believe. This is a serious defect in the Society, and an injustice to the children, which Spiritualists should no longer tolerate. The remedy is in forming Lyceums. Information concerning same will gladly be supplied by G. F. KNORR, Secretary, British Spiritualists' Lyceum Union, 39, Regent-street, Rochdale.

KEEPING ON TRYING—KEEP ON TRYING—KAUFMAN.

## A Lesson on the Human Aura.

A Spirit Message received by D. Dixon.

WE note the aura of all with whom we contact. The colours of some are not pleasing, whilst many are hue-riven with varied trend of thoughts. Ripe is the fruit when it attains perfection of colour. Human emanations show forth in beauty when the soul is well developed. All humans have what we term a settled atmosphere, and this is productive of more active work than is usually ascribed to it.

Weave your fancies every day anew. To some you'll find yourself more true, i.e., you each have a special indication of the larger consciousness by the colour which emanates from the brain centres. To realise this you will have to meet several who have the spiritual vision. From their combined readings of you and your gifts, there will gradually come the understanding of your own aura, or soul-light, as we term it. Should you be able to open your spiritual sight you will, whilst meditating, see this auric light in front of you. This is what we term the passport in the spirit world. Notable is this: Everyone receives due deference whatsoever be the colour or colours shown. This light should be termed the standard of judgment. An error in this judging is never known.

We could give much information regarding these human passports, but that is not our purpose in this lesson. Cultivation of the natural law-forces always develops a misty light, i.e., selfishness of purpose mitigates the aura, and thus tells us your love is not thrown far out to all others.

Beautifully brilliant is the light thrown forth from an unselfish person. Of course, there are many degrees and gradations of colours, showing the various conditions of mind and body. These tell very truly your habit of thought, and what you are trying to attain. When the hues showing mentality run in thread form through a mass of blue, we know our subject is using his or her gifts to the best advantage. Lighter tones of blue symbolise devotion exoteric; deeper and richer shades, devotion esoteric.

There are no exceptions to this in any grade of human life. Sometimes yellow is shown, deepening to light orange. This aura shows strength of purpose, for the intellect aspires for power to give back that which it is able to receive. Thus orange light is most often manifested amongst the studious. Pink of any hue is a soothing balm to all whom it contacts. Our most loved women are strong in the radiating force of this hue.

Sunset types of aura show blending of spirit, soul and body. We usually read from this symbol that this person is well balanced.

Nature truly loves to show her arrangement of colours. Green, the predominant colour, is always seen with those who love nature and all pertaining to it. Out of condition is the person who has the dull grey or green mist around them. There should be much care given in reading such a person, the colouring is liable to be misconstrued. Underneath many such a condition we of clearer vision can see their true soul tints, and it is wiser and kinder of the clairvoyant to give them advice re their health.

Purple of all shades tells of spiritual aspirations. Sometimes it is diffused with blue—the greater the hue the more advanced is the person. An upward colour is this, and we rejoice when it is seen.

Red is a colour often misplaced. Like the doctor in making a diagnosis, we have to note all other details, so as to correctly give our definition according to the intensity of shade. Red, mingled with some colours, is one of the finest indications of spiritual welfare. The person possessing it is able to work well for his fellow-men owing to his strength. It is a power colour: fortunate in some, but often most unsuitable in others.

We now come to the golden light. According to the height of its rays, so the soul propensities are known to us. Onward for ever is the true significance of this beautiful filling. The aura then is like a precious jewel set with gold. Work for God and truth, then all can attain this.

Why does colour emanate from the human soul? Now, mark this well: People often confuse soul with body.

from the spirit-body the colour emanates, telling how rarefied is the substance of which it is composed. Love is like sunlight falling on the fountain's spray, drawing the spirit's forces into the outer elements, and diffusing its true love-rays.

Open the door of thy inner self, O people of earth! Walk not in darkness but in light. It is ye who often unwittingly produce the sad shades we meet with on the pathway. Children play around the fountains, happy and innocent in the warmth and beauty of the sunshine, whilst ye of older growth are sometimes blind to that which is here for all. - Not feeling or giving true happiness, you thus stultify your own soul-light and cause depression and aversion in those you contact. Every soul must learn to accept this great truth: you all carry that which is within you, the light of God's Spirit. Simple life and the greatest of love for the truest things is the natural way to attain the brilliancy of spirit which is seen with many of earth's people to-day. There is an aura and an atmosphere with everyone, and this lesson is given with the hope that all will strive to be a greater light in the world, then there will be more heaven whilst ye yet dwell on earth. Help clear the mists away!

## The Psychology of Shelley.

### "Queen Mab."

W. Geo. Wheeler, L.P.L.

THE world of thought has scarcely, we think, done justice to the immortal Shelley—winged Shelley—who carried the soul, as in the philosophies of the East, through realms and spheres. He knew no limits to the evolutionary process of the soul, claiming for it a life immortal, destined for growth and happiness, beauty and nobility. Shelley—was he an atheist? To us there is no atheism in "Queen Mab," no dark materialism, no mere Westernised ideas of God and humanity. It may be he disliked the word God, not for its inner psychic meaning, but because priests and emperors had misconstrued it, altered its meaning, made it to be what it was not intended to be. To Shelley God was Immortal Mind, impersonal, "the immeasurable spirit in the universe," and for man at his best "the pure soul lifted above the gross material," capable of receiving mighty joys hereafter.

Shelley, with his exquisite organism, his dreamy poetic mind, his lovely visionary soul, could not conceive of God or man as generally taught. The whole conception was too materialistic. He was a sweet dreamer, and the world-thoughts of the time jarred on his subtle, yet exquisite soul. The gross materialistic heaven and hell, the superman God, the horrors of war, the brutality of rulers, the falsity of priests, all these ideas were out of tune with the soul of Shelley. The world of to-day cannot appreciate a poet so extremely psychic; it is far too busy to bide an hour to read his mystic verse, full of ideas so sublimely true as to shock the commonplace mind gloating over the real.

In some sense the "Fairy Queen Mab" represents the soul of the universe, she who holds the secrets of the immeasurable past, and registers all thoughts. How just and ennobling this is for each individual soul, all life measured as a whole, virtue in its single parts treasured, perfect justice for each and all! True, there are follies, too, mistakes, sins, crimes—but good must over-rule the ill.

The Queen Spirit says to the lovely Ianthe, "Rise to the boon that waits the good and sincere, waits those who have struggled, conquered pride and meanness, and burst the chains of custom." Is not this life in its highest and noblest form—victory through pain, through the conquest of the lower self, through the triumph of the divine soul? The aspiring soul, "ever changing, ever rising," finding "glories in endless being."

Queen Mab is surely the queen soul, who reveals a thousand things to the awakening, upward-struggling spirit who bids the ennobled soul follow, because it has prepared itself for its journey to taste the peace which,

in the end, all life will share." This is not death and annihilation, it is life—grand, beautiful, unfolding life.

What is Ianthe's condition? Is it not that of the soul set free? She feels a glorious change, new raptures, a fulness of joys, dreams realised. In her bliss she is conscious of the truth "all things, every creature, shares the eternal breath."

Shelley makes the soul to travel. We know it travels here. Our thoughts have wings, our mind is capable of journeying through realms of fancy. We may here create kingdoms of light and bliss within ourselves. How much greater then the soul's unfolding when free from its material organism, and prepared for its journey?

Shelley gives this world its true place in nature, "a little light in the misty distance," and the universe "vast worlds, a wilderness of harmony," but if the earth be tiny it yet contains souls capable of all glorious things.

Shelley's poetical outbursts are splendid, they are splendid on the side of right and truth and liberty. He denounces war with its cruel brutality, the evil of material wealth, the sins of kings and priests. He sees the world as it might be, as love would wish it to be. Shelley values life. It is a priceless and beautiful thing. He realises the marvellous worth of every tiny creature "who loves and feels and thinks like man." His ideas are pronounced. He shows the pomp of kings to be puffy, the struggle after the things of time and earth to be of little worth. There is only satisfaction to the virtuous soul, "the happy spirit's contemplation of a well-spent pilgrimage." This bliss is for ever. He denounces mere power and shows the bane of slavery. Great deeds and great joys remain for the pure spirits, the aspiring souls.

Shelley makes Queen Mab to portray a heaven on earth. He perceives the possibility of a time when war shall be no more, when tyrants shall no longer oppress, when slavery shall cease, and when priests and rulers no longer play false and seek their selfish ends. An age when pure, benevolent souls shall triumph, living in noble bodies, in the golden age of youth.

All this and more, the essayist perceives in Shelley's "Queen Mab"—the poem which even the greatest poetical critics did not count worthy of the poet. To him, in spite of the splendid gifts of the critics, it is a lovely piece of work, brilliant in colourings, fragrant with the flowers of thought, sublime in fancies, beautiful in imagination. What, then, of Shelley—Shelley, beloved of his friends, whom the world declared atheistical and mad, who was not considered fit to take charge of his own children, whose priceless gems of art are only read by the few?

Shelley was peculiarly psychic, his soul-life predominated tremendously over his animal life. His quality of organism was exquisitely fine; far, far finer than that of Tennyson or Browning, or even Milton and Wordsworth. He was delicately made all round—there was an ennobling touch to his nature. Shelley had nothing of the really animal about him, the base of the brain was not heavy, all his cerebral strength went to the soul and higher mind—the thought-side, particularly the dreamy, mystical, purely spiritual, triumphed.

In this wonderful poet the face was long and classic, the nose, mouth and chin finely formed; the forehead lofty and well-filled-out, though not specially broad. The eyes were beautifully shaped, very dreamy, and far away. His brain was not massive, but it was of the finest quality. He understood men very well, better than they understood him. He had large benevolence, and it was revealed in his thought-life. There was a great deal of originality in his nature. He had a true spirituality.

Shelley did not live overmuch in the world of man, he had a world of his own. He was almost all soul. He loved all beautiful things; he travelled in many lands; he was acquainted with several languages. His earthly years were somewhat stormy, and he passed beyond all too soon—though probably the world did not realise its loss—at the age of thirty.

Shelley's earthly end was tragic. He had been travelling in Milan, Rome and Florence. He had found friendship with Byron. When out in a boat he was overtaken by a storm, and the small craft went down. Shelley's body was washed ashore, and in accordance with the law

of Tuscany that all bodies washed up by the sea should be burned, all that was mortal of the poet was consumed to ashes. Lord Byron and Leigh Hunt were at the last ceremony. There is a beautiful picture by Fournier entitled "The Burning of the Body of Shelley."

## Difficulties of Spirit Communion.

### Some Perplexities Explained.

Horace Leaf.

Writing in the "Harbinger of Light," Mr. Horace Leaf says:—

Few enquirers seem to realise the existence of difficulties necessarily hindering communication between this world and the next. One obvious fact alone ought to suffice to indicate them, namely, that normally we are unaware of the spirit world, notwithstanding its apparent nearness to the earth. Spirits consistently assert that their world, in larger part, interpenetrates this one, whilst a certain class of clairvoyants assure us that when their spiritual vision is active they see the spirit people intermingled with the inhabitants of earth, and but for their manner of dress they would be unable to distinguish one from the other.

Perhaps the best way to attempt to understand this all-important aspect of Spiritualism and Psychic Science is to remember that the change caused by death is so profound that the departed have passed beyond the scope of our physical senses, yet are in a sense in our environment still. This shows that the state into which they have passed is, in some respects, at least very unlike the state they left, otherwise we should have some normal indication of their presence. A man out of the physical body is, therefore, very unlike a man in the physical body. We are informed that the change is not so much a question of mental difference as one of what may be called "physical" difference. The departed function in a state of matter unlike that with which we are familiar.

Now, all normal communication between human beings is performed by physical means. Reading, writing, gesture and talking are accomplished through physical matter being modified in such a way as to affect our bodily senses. Whenever we operate outside this medium we are uncertain and perplexed, as in the case of telepathy. The great majority of people are so unfamiliar with this non-physical mode of intercourse as to be prepared to deny its existence. Most would probably fail to receive any thought or feeling transmitted by telepathic means.

Here, then, is the first great difficulty in the way of spirit intercourse. The departed, deprived of their physical organism, are cut off physically from this world; mentally they are unable to attract our attention because we are not as a rule on the look-out for any impressions they may try to convey to us. In the face of these circumstances arises the question: "How can they make known their presence and wishes to us?" The answer is found in mediumship. A medium is nothing else than a person who consents that his body or his mind shall be exploited by spirit beings for the purpose of communicating with this world.

We are fairly well aware of how this end is accomplished, and are thus enabled to form an opinion as to the nature and severity of the obstacles which have to be overcome. In the case of physical mediumship the spirits borrow part of the medium's organism; in mental mediumship they borrow the medium's mind.

The mere statement of these facts should be sufficient to make us realise that in view of such circumstances the wonder is that they manage to attain their desire at all. Brief consideration makes plain that the human organism is a highly specialised instrument naturally adapted to the use of a certain consciousness, i.e., that of the individual to whom it belongs. He has grown up with it since inception, and whilst it has doubtless modified him, he has remained to definitely respond to his wishes and will. It is essentially his body, and no one can hope to use it as successfully as he can. Yet he does not use it exceedingly

well. As a rule he is perplexed and worried by it, and that with all his care it is to a great extent beyond his understanding and control. This is shown in many ways, notably by sickness, by the effect of climate, food, and so on. It is regarded as scientifically true that the physical brain, the principal organ of the mind, is only very partially developed in the best cases.

If the natural owner does so unsatisfactorily with his physical body, how much more so must any other effort to use it prove. This is exactly the point of view we should hold when considering the results of spirit intercourse. Properly regarded, the question is not "Why do they do so poorly?" but "How do they do so well?"

We know that one of the processes adopted in the production of physical phenomena, such as levitations and materialisations, is the manufacture of ectoplasm. This mysterious substance, made of the living tissue of the medium's body, is apparently the result of a process which breaks these tissues down to a primordial form, sufficient to enable them to be rebuilt into various substances corresponding to the normal human organism. True, bone, hair, epidermis, finger-nails, human-like eyes, have been observed by high scientific authorities to be thus made in their presence. Can this be an easy task?

Is it to be expected that such a profound disturbance of a human body, like that which occurs in connection with the medium, is a simple and easy process? Part of the answer is to be found in the great length of time usually necessary to develop a capable medium of this order, in the incredulity which people feel when it is even suggested that such a remarkable thing can occur. Common sense, however, should make the difficulties involved in such an undertaking apparent without the necessity of an elaborate explanation. Unfortunately it does not seem to do so, with the result that even people acquainted with these possibilities allow little or no room for failure in psychic phenomena.

The situation presented by mental forms of mediumship is perhaps not less acute. A spirit, unable to communicate with the earth through physical mediumship may attempt to do so by means of the mental. Here the co-operation and the use of a human mind has to be recruited. When this difficulty is over-ridden others equally severe present themselves. For example, a human consciousness is not like a blackboard on which can be written clearly and legibly what is desired. On the contrary, it is a somewhat vague, elusive something, with thoughts, passions and emotions of its own; and what is probably more important, habits of thought and feeling strongly formed. These factors are bound to assert themselves every time the consciousness is active, whether under the influence of itself or of another entity.

To ensure even fair success the medium's mind must be made as blank, or as passive, as possible. This can be attained best by passing the psychic into an unconscious condition. But an unconscious mind is obviously an awkward thing to use, even when in a state analogous to hypnosis. Artificial somnambulism reveals the individual to be so inclined to remain in a state of inactivity that the strongest suggestions of the operation may result only in producing slow and what may be called sluggish results. In any case, the sensitive's mind is not likely to act apart from its natural standard of thought and inclination, although sometimes it does, but in a small percentage of instances only. The same rules apply to spirit communion during which similar conditions prevail. In the majority of instances the results are very dull and indifferent.

The proportion of conscious mediums of the mental order compared with the unconscious, no doubt is very high. Here we have the psychic's mind actively co-operating with the spiritual entity and doing all in its power to obtain successful results. The individual may be said to be on the look-out for any message that the spirit may try to send. To some extent this very awareness is a hindrance, likely to defeat its own ends, owing to the active state of mind necessarily associated with it.

A far more potent danger, however, is the "association of ideas." That is to say that one impression may call up others similar or apparently connected with it. A common example is when a name transmitted by a spirit

medium calls up the idea of relationship, or the impression of a relationship calls up that of a name in the medium's mind. It must not be forgotten that every form of relationship may apply equally to the psychic, for he may have had sisters and brothers, uncles and aunts, as well as the person for whom he may be endeavouring to receive spirit communications.

Among a host of difficulties that may be mentioned are two more. One is over-anxiety on the part of the medium. Nothing, experience teaches, so hinders successful spirit intercourse as a very strong desire on the part of the medium to be successful. That is no doubt why countless mental mediumship will never be amenable to the scientific method. The necessary passivity, under these circumstances, has been displaced by a tenseness which hinders the object in view. The other is over-anxiety of the spirit who is desirous of making known his wishes to the sitter. This is a far more prevalent cause of failure than most enquirers dream of. As a rule, they seem to think that the departed can accomplish anything they like by virtue of some mysterious "angelic powers." The correct point of view rests in revealing that they are like ourselves, human beings with parts and passions spiritually like unto our own. Love is to them even more powerful than it is with us, for they love with a purer, keener love. This must cause them, when endeavouring to reach their loved ones, to feel anxiety with its consequent hindrance.

Great as the difficulties in spirit intercourse are, however, the success is even greater, for the percentage of successes with developed mediums doubtless exceeds that of failures. True, the success may not be in each case one hundred per cent. and in some only five per cent., but who shall say that even that is a failure? To the intelligent man or woman the faintest supernatural sign may be so convincing as to inspire confidence, and in time be the cause of improving survival to them. This may so transform and transfigure life here as to make it one long song, in the realisation that life on earth is a wonderful field in which the earnest soul can sow and reap a harvest, destined to bring eternal joy.

## A Remarkable Seance.

### Materialisations and the Direct Voice:

Mrs. A. A. PEARS, of Coventry, writes us as follows:—

I have just returned home after spending three weeks at Exmouth. Whilst there I had an opportunity of attending a memorable seance arranged by Miss Chilton on July 23rd in a beautiful room which is set aside for spiritual worship. We were five sitters in all, the medium being Mr. Evan Powell, who was securely tied hand and foot, I myself helping to secure him. After a preliminary hymn "Black Hawk" asked if I would open in prayer, and subsequently inquired concerning the health of each of us. We were then asked to sing softly, when the guides would endeavour to produce a materialised form for the benefit of our hostess. Immediately a luminous light was seen to emerge from the cabinet. It had a pink centre surrounded by a ring of blue with an outer ring of golden yellow. It gradually lengthened into a mass of beautiful silky gauze, came across to me, and wrapped itself caressingly round my head. I exclaimed "God bless you, but I would like to know who it is." To my great joy the drapery unfolded, and the materialised form of my boy Clarenc stood before me perfect in every detail. His glorious eyes shone like stars. I heard his voice, the old familiar voice, say, "Mamma! Mamma!" He placed his right hand on my left shoulder and stooped and kissed me, his lips were tangible and real. Several others came to different sitters, but I shall never forget the figure of my darling boy. Amongst our visitors were Mr. W. T. Stead and Dr. Crawford. My boy passed to spirit life on Saturday, February 27th, 1915.

Prior to the seance I had placed my camera in the cabinet with the shutter open exposing a plate. I had also placed there a closed slide (plate carrier) with a plate inside. The materialised form of Dr. Crawford came across to me and gave me the following message: "Will you write

to Mr. Hope and tell him that Fournier is wrong in his deductions. The experiments I carried out were quite in order. Crawford gives you this message." I asked him to repeat it so that it would be impressed on my mind, and he did so by also saying, "It was I who wrote the message, Crawford." I did not understand this message at the time as I had not heard of the Crawford message received at Crewe. It was only after I had sent my message to Crewe and received a letter from Mr. Hope telling me of the writing on his plate that I understood the reference. There are four witnesses to the fact that Dr. Crawford gave me this message at Exmouth. Dr. Crawford spoke in the direct voice and was so close to me that his nose touched mine like two people meeting in the dark. I also requested him if possible to put the message upon the plate, and he said "I will try!"

Mr. Stead spoke to us all, and when he came to me I asked him if he could advise my going on with some private experiments in psychic photography. He replied that he would help me. He placed both his hands on my head and both feet upon mine. He was real and tangible, though invisible to me, and the pressure on my head and feet was forceful. At my request he placed his hand on mine as firmly and solid as though in the flesh. I distinctly felt the fleshy part of the thumb and fingers pressing on me.

During this time the closed slide I had left in the cabinet was brought out and forced into my right hand so vigorously that it peeled a little skin from the hand of the gentleman next me.

It would be impossible to convey in words all that transpired at this wonderful seance, but at the close of it we developed the plates. On the one in the camera there was nothing, but on the one in the closed slide the initials "J.C." are faintly produced in a cloudy luminosity. I enclose a copy. [Too faint for reproduction.—Ed.]

There was also a musical box brought from the cabinet by a dear girl who called herself Ethel, who seemed delighted to be able to play it. It was brought to each one of us, and touched our heads lightly as the music was vigorously played. The box was left upon the lap of a lady sitter. Flowers also were brought from the cabinet and strewn over the sitters.

Whilst not seeking any particular publicity, I feel I should be a coward if I did not pay this tribute both to Mr. Poyell for his kindness and to the spirit world for the evidence which was overwhelming. (signed) A. PEARS.

## A New Song.

WE have been favoured with a copy of a new song, entitled "Beyond the Darkness," words by Walter Appleyard, music by Albert Willerton, which embodies in true poetic the Spiritualistic sense of victory over death. Published by Novello & Co., and produced in their usual excellent style, the song is dedicated to Sir Arthur Copan Doyle and Lady Doyle. Mr. Appleyard is to be congratulated upon the excellence of the words, which it is no secret to say were composed in consequence of the translation of his wife. There is a sincere and poetic dignity about the sentiment expressed, which gives prominence to the Spiritualistic conception of victory over death. Mr. Albert Willerton has given us a pleasing and impressive melody, which is accentuated by a beautifully harmonised setting, which will be the delight of the true music lover. The range (from C to F) brings the song well within the compass of the average soprano voice, and we hear that Mme. Edna Thornton, the well-known soprano, has promised to take up the song. We can heartily recommend the song as one suitable for soloists at Spiritualistic meetings. THE TWO WORLDS Co. will be pleased to supply copies at 2s. each, post free.

MAY we call the attention of secretaries and others who send us reports of Sunday meetings that these should arrive not later than first post on Tuesday morning. It will be news to many that Wednesday and Thursday letters are NOT delivered on Tuesdays.

FOUNDED NOVEMBER 18th, 1887.

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return any Contribution unaccompanied by a stamped and directed envelope.

FRIDAY, AUGUST 25th, 1922.

**"We Live to Serve."****"Let our experiences be of service to others."**

WE have written many times in these columns on the duty which investigators owe to others to record the evidences which fall to their lot in the course of their investigations. We were talking recently with three such investigators (father, mother and daughter), who had been experimenting with a small table. Communications by means of table tilting soon began to be received, and one of the most powerful of the invisible operators was a lad recently passed over, who had been a friend of the daughter (a girl in her early teens). After several fairly conclusive evidences of identity had been received from him—the message came through: "Fred \_\_\_\_\_ has just met with an accident." Fred \_\_\_\_\_ was a mutual acquaintance of the deceased and the sitters, but nothing had been seen or heard of him for several weeks. Inquiries, however, elicited the fact that a few hours before the message was received, this lad HAD met with a serious accident, necessitating surgical care.

We shall, of course, be told by the super critic that telepathy was involved, but we cannot understand by what means a telepathic impact laboriously interprets itself by spelling a message letter by letter through a wooden table, or why an accident to a casual friend should be received, when messages from others in closer sympathy do not come through.

We believe that there are hundreds of cases of this type received weekly, but the general public never hear of them, because they occur in the private homes of people who are investigating in order to obtain personal satisfaction. Meanwhile, the outside critic imagines that only a small number of scientific investigators are obtaining evidences of spirit activity. The only course to take with this outside critic is to so accumulate the pile of evidence that it attains such dimensions as to overwhelm him. To do this it is necessary that records of such incidents should be made public, or at least recorded in such form that they become available for permanent reference. It is not sufficient to merely keep them in the storehouse of memory, for "memory," as the Irishman said, "is the thing you forget with."

Few people can recall with any approximation to exactness the DETAILS of an incident, even when its salient features are retained, and it is often the apparently trivial details surrounding an incident which constitute its evidential value.

There is another point to which we desire to direct attention. We receive scores of reports of evidential seances which we dare not publish—not because the incidents in themselves are not conclusive, but rather because they are badly recorded. Dates and times are omitted. The name of the medium; whether seances are held in darkness or light; the number of witnesses; the precautions (if any) which have been taken to prevent undue inter-

ference by medium or sitters, are all matters of importance which appear to be regularly overlooked, and in consequence incidents of great evidential value become worthless rubbish to those who were not present. And again, the incidents occurring or messages received at a seance are so mixed up with the results of subsequent investigations that one cannot determine what was received at the sitting and how much was subsequently discovered.

It is useless our claiming that Spiritualism is a science if we fail to grasp the first and most important element of science, viz., to exactly record what takes place independent of the desires or preconceptions of the observers. The effect produced in the minds of observers of phenomena may be important, but is certainly quite secondary to the recording in detail of the phenomena themselves. What is needed in recording phenomena is a plain unvarnished account of the occurrence, and the use of a multiplicity of adjectives and superlatives merely exhibits the inefficiency of the recorder. Our records should be as brief as possible, consistent with the inclusion of every detail which really matters.

We are not unmindful of the difficulty which constitutes simplicity, but we owe it to the general public to present our case in understandable form, for whilst the minutiae of psychical research may demand a high standard of scientific training, yet the actual details which go to evidence spirit identity is a matter which can be presented to the most unsophisticated mind.

The public are anxious to know. The duty devolves upon those who are obtaining the evidence to supply human needs. However involved certain psychical processes may be, the central fact is clear. We are all born—we must all die, and the destination of the human soul beyond the portals of death must be of interest to every man who TRULY LIVES. There are, of course, those who merely vegetate.

**CURRENT TOPICS.****Mediums and the Law.**

ONE of the London dailies, referring to the accusations made by Mr. H. Price re Mr. Hope's mediumship, comments on Sir A. Conan Doyle's plea that "the medium has no redress in a court of law, and enters a court with a crushing disadvantage." This excites the comment that "the mediums need have no fear of not getting a fair trial if they care to bring a case into court. So long as they are at a 'crushing advantage' with the plain man, that is only because the plain man knows that mediumship has occasionally been associated with fraud, but the general knowledge would not prevent a judge and jury trying an individual case on its merits." We only wish we could think so, but the fact is that the LAW itself looks upon all mediumistic practice as illegal, and regards "a priori" all Spiritualistic manifestations as in themselves evidences of deceit.

**Bias on the Bench.**

WE have in mind one case in the London Courts where a stipendiary magistrate (who, if not as well qualified as a judge, should at least be as unbiassed) refused to hear evidence concerning the character and attainments of a medium, and fined her. Appeal was made on the ground of suppression of evidence, and Mr. Justice Darling referred the case back for further evidence. Again, however, the stipendiary magistrate refused to admit any further evidence. The defendant could, of course, appeal again, but by this time the cost had exhausted her resources, and the case had to stand. The law concerning mediumship is against the medium, but its administration is often worse.

**Not an Isolated Case.**

THIS is not an isolated case by any means. We recall the utterly biased and unwarranted remarks of Lord Chancellor Gifford in the case of D. D. Home. No one who carefully reads the evidence and notes the names of the witnesses called will doubt that these remarks reflected Lord Gifford's bias more than his law. Thus, the

times are changing because Spiritualists are increasing in number, but it is a sad commentary on British justice when the law is administered on the basis of the weight of public opinion rather than on law and equity. It is certainly NOT TRUE that a medium is likely to get a fair trial in every case brought into court. Where a jury is empanelled there may be a better chance of justice, since one fair-minded man can do much to modify the bias of a number, but it must not be forgotten that the bulk of opposition which Spiritualists have had to meet has come from the religious bodies. Religious opinions are held with probably greater tenacity than any others, and Spiritualists in general and mediums in particular have been, and are, likely to be victims of judges, magistrates or juries who hold positive opinions on religion.

**Sincerity v. Opportunism!**

We may be told that our fears are unfounded, since the product of mediumship supports the true principles of Christianity, and many of the leaders of the various churches are now supporting Spiritualism. But again we ponder as to how far this support is spontaneous, and how far it is prompted by opportunism. Since the inception of Modern Spiritualism in the middle of last century there has ever been a select few amongst the clerics and religious leaders who have recognised the value of the message from the unseen, but a vast majority have only realised its power and significance since their audiences were departing, and in many cases their advocacy of our claims is due to the interest their audiences take in the subject, rather than to any love for Modern Spiritualism on its merits.

**Is Rome Behind a Big Campaign?**

WHILST the opposition to Modern Spiritualism of most religious sects is tending to decrease, this does not apply to the Romish Church. There are not wanting indications of a systematic campaign to contest our progress. The strength of such opposition lies in the fact that it commences (sometimes), as in the case of Father Raupert's book, by admitting the possibility and even the actuality of our facts, but placing them all to the credit of the fourth person in the divine catalogue and his evil spirits. The standard adopted seems to be that all the goods in my shop are sound and good, but those sold in the shop over the way are very questionable. Nonetheless, our readers will need to watch very carefully the developments of the next few years, for the Romish Church has a power of organisation which is by no means negligible, and it is the one church which has never actually lost its personal contact with people on the inner side of spirit life.

**A Query About the S.P.R.**

WE wonder what has become of the Council of the Society for Psychical Research. Since the appointment of Mr. E. J. Dingwall as "Research Officer" we have heard little of the Council. Whilst we agree that the appointment of such an officer has considerable value, we should be sorry to think that the duties of a Council representing many minds were deputed to any one man, however great his qualifications. Management by a Council may be cumbrous and slow, owing to the necessity of comparing notes, but it has advantages in checking indiscretions, and we cannot help but think that recent occurrences have shown evidence of the acting officials being stampeded. Can any of our readers inform us whether the Council is still in being?

WE have a stock of very useful leaflets for distribution kindly placed at our disposal by Sir A. Conan Doyle, entitled "An Open Letter to a Mourner" by Lady Conan Doyle. Just the thing to slip into a letter to a bereaved soul. We will send 50 or 100 to any church or person for postage only.

"REYNOLDS' NEWSPAPER" of August 6th reports an interview with Mr. R. Wolstenholme, of Blackburn, in which he draws attention to the generosity of Sir A. Conan Doyle in devoting the profits of his American tour to benevolent and Spiritualistic causes, and congratulates Sir Conan on his publication of a balance sheet.

## Opening of a New Church at Sale.

ON Saturday August 5th, we celebrated the opening of a new church which has been built for the Sale Spiritualist Society. Advertisements in THE TWO WORLDS and "Manchester Evening News," and printed matter extensively distributed, drew a large attendance.

When our President, Mr. J. R. Dawson, at 3-15 p.m. opened the door and invited all to enter, congratulations flowed from all comers. An opening hymn was heartily sung, and Mr. J. R. Dawson gave to his hearers a brief history of the church and how it came into being as the result of an advertisement in THE TWO WORLDS of March 1st, 1918, when our esteemed friend, Mr. Thomas Pugh, asked if any Spiritualist resident in Sale would communicate with him, about a dozen responding. After four-and-a-half years' arduous labour we were standing in a place to-day which would be utilised for spiritual teaching and training of children for the Lyceum.

Mr. J. Chamberlain then gave an excellent address, dedicating the building to the Divine and our angelic hosts, which was greatly enjoyed. A hearty vote of thanks was then moved by Mr. Dauber and seconded by Mr. Jones (Maskell-st.) to the speaker and all concerned, which was carried with great enthusiasm. After a good collection, hymn and prayer we adjourned for tea, about 70 staying to a good repast provided by our energetic lady friends.

An evening service followed, and our visitors were given the opportunity of hearing a brief address and suitable songs by Mr. H. Porter (Beswick), Master Gledden Hall, Madame Troter, and Miss Lillian Hornby; accompanist, Miss Bessie Hornby. All were appreciated. A vote of thanks and prayer brought to a close one of the best days we have had in connection with our church.

On Sunday we continued the good work. There was a good attendance at the Lyceum in the morning, and ten new members were made. In the afternoon a good meeting was held. Mr. J. Chamberlain gave an excellent address and clairvoyance. At 6-30 Mr. J. Dawson (President) expressed his great satisfaction at being able to place in their midst a suitable building for them to come to. Mr. J. Chamberlain gave an excellent address on "Spiritualism: Does it supply the elements of a world-wide religion?" and held all spell-bound by his discourse. Both before the address and after Miss Ethel Ashworth sweetly rendered "The Heavenly Song" and "O, Divine Redeemer" in such a manner as speaks for her future as a vocalist. She was accompanied by Mr. D. Ashworth, who also presided at the organ. A service was also held at 8 o'clock, Mr. Chamberlain again being in evidence with good clairvoyance.—MISS HORNBY, Secretary.

## Mrs. Jennie Walker.

A FEW weeks ago a serious relapse of her long-standing illness overtook our sister, Mrs. Jennie Walker, so serious and so rapid in development that it was found to be imperative to place her in a private ward of the Homoeopathic Hospital. Here expert and anxious consultations, shared in by Dr. Abraham Wallace, led to her removal on Tuesday, August 15th, to a similar ward in the National Hospital for Paralysis, Queen's Square. Further searching examinations and consultations resulted, late on Friday, in a decision that a very serious surgical operation was necessary to be immediately performed. This drastic measure was arranged to be carried out on Saturday morning.

The operation was performed by eminent surgeons on Saturday morning. The patient came through it, but the case was found to be even more serious than was anticipated. In fact, up to Sunday night the surgeons were unable to offer any definite hope of recovery.

Mr. H. J. Osborn himself gives these particulars: He is, of course, in deep distress at this most critical condition of his wife.

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



## South Wales District Council.

THE annual rally of the South Wales District Council of the Spiritualists' National Union was held at Caerphilly Castle on Tuesday, August 22nd, when a fairly representative gathering, considering the state of the weather, was got together, representing both the churches and platform workers.

In the afternoon Mr. R. J. Griffiths (President of the Council) presided at the meeting held in the Banqueting Hall which was opened by singing with fervour that well-known hymn "The world hath felt a quick'ning breath from heaven's eternal shore." Mr. F. Treasure (of the E.C.) gave the invocation. The Chairman then briefly opened the proceedings, after which he introduced Mr. Alexander, of Penarth (President of the Platform Workers' Association), who spoke of the aims and objects of the Association. He urged upon all workers present to join up, pointing out the value of doing so, and also the necessity of becoming more efficient exponents of our teaching. He also hoped that advantage would be taken of the Study Groups by all workers and prospective workers, to secure that efficiency we all so much desire. These Study Groups would fit in with the Groups already formed by the South Wales District Council.

The President (Mr. R. J. Griffiths) then spoke of the pleasure he felt in the South Wales Platform Workers' Association linking up with the S.N.U. and the S.W.D.C., which augurs well for greater efficiency in exposition and organisation in the future. Although there was much to be done to bring home to the churches their sense of the duty to themselves, to the D.C., and to the movement as a whole. After pointing out the precarious position of the finances of the Council, he said he wanted them in the near future to wipe out the debt, which hangs like a millstone around the necks of the Council, and prevents them doing work which they would gladly undertake if they were free from this handicap. He also pointed out what a great privilege was theirs, inasmuch as they were the chosen instruments of the realm of spirit to expound the present day revelation. He did not mean chosen in the narrow Biblical sense, but rather that they themselves by their own thinking had prepared conditions by which the spirit friends could return and impinge upon them those larger ideas and wider conceptions which shall transform the human race out of the sordid selfishness of to-day into the larger progressive life of to-morrow. In conclusion, he said we should realise through this higher teaching our greater responsibilities in endeavouring to live to the highest that is within us, and thereby be true to ourselves, true to our church, true to our organisation.

Mrs. Lynch, President of the L.D.C., was then called upon and spoke on the work of the Lyceums. She appealed to the churches to take a greater interest in the children, pointing out the duty of the churches to the children. The Lyceumists of to-day were the Spiritualists of to-morrow. She did not want the children of Spiritualists to be forced to go through the same trials as herself to unlearn the teachings of her childhood days, the pain and severance of early friendships, because her mind had grown to accept a more rational teaching. She wanted the children to be taught Spiritualism, thereby freeing them from the handicap their parents had to suffer from.

A well-known Welsh hymn was sung, after which descriptions were given by Mrs. Lynch, Miss Davies, Mrs. Alexander, Mr. F. White, and Mr. G. Allen.

After the benediction, the meeting was brought to a close with the singing of "God be with us till we meet again."

AN amusing story is told of a man who was making a hurried toilet at a country house in preparation for a ball. While in a state of "undress" curiosity led him to open and pass through a door in the room, whereupon he found himself, to his utter confusion, in the ball-room in which many of the dancers were already assembled. We can imagine that his state of mind would be very much the same as that of the suicide who hurls himself into the sea, only to find that he is in a proper state to enter it. "LIGHT!"

## 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.

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

SIR,—I enclose income for July, which is just splendid and for which I sincerely thank all donors. The Conference appeal received rich response. Sir Arthur Conan Doyle passed me a cheque for £100, just in his splendid way. Mrs. Crear, of America, £1; Lady and Gentleman, £1; Gentleman, £5; A friend, 5s. 6d.; Collection, £6 14s. 6d. Stockport Church and Lyceum, £2 8s. 3d.; Mrs. E. B. Green, London, £2 2s.; Blackpool National Church, £2. Total, £120 10s. 3d. Disbursements, £38. Truly it is more blessed to give than receive. With heartfelt gratitude,

MARY A. STAIR, Hon. Sec.  
14, North-street, Keighley, Yorks.

### APROPOS TO DR. A. WALLACE'S PAPER.

SIR,—Apropos of the recent paper read before the Congress of Spiritualists by Dr. Abraham Wallace, the following may interest you. My mother, when she was still single (over 30 years ago), was moving one night from Greenfield-street, London E., to another house a short distance away. It was rather late on Saturday night when she was carrying the last few things across to her new digs in Berner-street, E.

Just near a small fruiterer's she saw a man with a bunch of grapes in his hand conversing with a woman. About twenty minutes later there was a hue and cry, and the whole neighbourhood was awake. Jack the Ripper had committed another of his fiendish crimes. The woman lay dead with the bunch of grapes tightly clenched in her hand.

The same night another unfortunate woman was found murdered in Mitre-square, Aldgate, obviously by the same man. My mother, in recalling the incident, describes the man as of bigish build, piercing eyes, fine dark moustache. He wore a cape and trilby hat, or rather a soft hat.

I wonder if this description coincides with the man who ended his days in a mental home, the man who was discovered (as Dr. A. Wallace asserts) by psychic means?

MAURICE BLANSTEIN.

### Do Good!

RESOLVE each hour to do all the good you can, not caring for recognition. Never mind man's seeming neglect of your services. So long as God knows, what matters anyone's opinion? Such recognition is only of short duration. Not so with God. Do you understand the difference? God's appreciation lasts throughout eternity; man's for but a short time at the longest. You should remember this so that you will look at matters in a different light from that which is usual. Look at those who have received men's applause, and you will find that it has not lasted for long, and in the case of Christ the end of the applause was changed into hatred so fierce that they demanded his life. Men to-day are subject to one day being applauded and in a very short time being blamed. Do not, therefore, look for men's applause, but for God's.

T.B.

THOMAS CARLYLE, writing on "The Death of Goethe" said: "The literature of Europe will pass away; Europe itself, the earth itself, will pass away; this little lifeboat of an earth, with its noisy crew of mankind, and all their troubled history, will one day have vanished, faded like a cloud-speck from the azure of the All! What then is man! What then is man! He endures but for an hour, and is crushed before the moth. Yet in the being and in the working of a faithful man is there already (as all faith from the beginning gives assurance) a something that pertains not to this wild death-element of time; that triumphs over time; and is, and will be, when time shall be no more."

**REPORTS OF SOCIETARY WORK**

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

Special Reports, to ensure insertion same week, must be sent to this office by first post on Tuesday morning. Reports are allowed free; all beyond are charged at the rate of 2d. per line.

IMPORTANT. No Special or Ordinary Reports more than 10 days old will be inserted.

In all cases where the address of a meeting-place is not given in a Society report, it will be found in the Pattern Guide.

**SPECIAL REPORTS.**

Words are inserted free. Above that number a charge of 2d. per line is made. Send remittance with report.

**BRITISH MEDIUMS' UNION.**

The annual picnic of the above took place at Hardcastle Craggs, Hebden Bridge, on Saturday, July 1st.

The party, numbering about 100, journeyed by train from Manchester (Victoria), and were met by several friends at Rochdale, arriving at Hebden Bridge about 2-30, where they were met by the members and friends of the Hebden Bridge Spiritual Church, who accompanied them to the Craggs. On arrival there we sat down to a sumptuous tea, which was enjoyed by all, for which our thanks are due to the secretary of Hebden Bridge, Mr. J. Horsfall, in making the necessary arrangements.

After tea a little singing was indulged in, accompanied by the piano by Mr. Buckley, of Hebden Bridge. We then took our journey through the rain amidst delightful scenery, and though the weather was against us, everyone enjoyed the day.

We arrived at Hebden Bridge Spiritual Church shortly after 7, when a propaganda meeting was held, Mr. Bentley (President) occupying the chair. Those taking part in the evening were Mesdames Holt (Manchester), Miss Ada Taylor (Bury), Mr. Ridgway (Southport), and Mr. Reekie (Rochdale). Mr. J. Horsfall presided at the organ. Mr. W. Ridgway gave a splendid address on "Love," which was highly instructive, and in which some very good descriptions of spirit friends were given by Miss A. Taylor, Mr. Reekie and Mrs. Bentley, all of which were recognised. A good collection was the result, combined with fraternal greetings with friends at Hebden Bridge.

Mr. Bentley, at the conclusion of the meeting, expressed thanks to the members and friends of the church for their kind hospitality, and hoped that we should be able to pay them a return visit next year. We cannot let this pass without saying thanks to our friends and members in the world of spirit for coming with us.—F. W. BACON, Secretary.

**LEEDS DISTRICT COMMITTEE.**

The monthly meeting of the above committee was held at South Kirby National Spiritualist Church on Sunday, Aug. 13th. The President, Mr. Bentley, presided over a very poor attendance of delegates and associates, five churches being represented of fifteen, which was greatly to be deplored, seeing that it was the first visit of the Committee to that church. The usual opening hymn was sung, the invocation then given by the President, after which a few minutes spent in spirit communion, three spirit messages and delineations being given. Mr. Hancock, the secretary of the church, then gave a

hearty welcome to the conference in a few appropriate words, in which he hoped that success would attend the day's meetings, and that South Kirby would from that day make better progress than it had done in the past.

The minutes and correspondence were read and accepted with little discussion, and the financial statement was read and accepted as satisfactory. New associates were again made, which brought the business to a close. Harmony reigned from beginning to end.

In the afternoon a propaganda meeting was held, but was poorly attended. The President occupied the chair, and short addresses were given by the President and Mr. J. E. Smith (South Elmsall). Mrs. Fenton (Pontypridd) gave a few spirit delineations.

In the evening a well-attended meeting was held, the secretary occupying the chair. Short addresses were given by Mr. Fenton (Pontypridd) and Mr. Martin, treasurer of the Leeds D.C. (Hemsworth). Mrs. Fenton brought the proceedings to a close by giving a few delineations. Due thanks were given by the chairman to the local friends for the royal way they had attended to our material wants throughout the day. The closing hymn was then sung, bringing a very enjoyable and successful day to a close.

**NELSON, LANCS.**

THE National Spiritualist Church, Brierfield, took possession of their own church at John-st. on Saturday, Aug. 12th. Mr. Mason, of Preston, conducted the opening ceremony. A good assembly marked with appreciation the good spiritual services rendered.

We also paid a tribute to the memory of the late President, Mr. Coles, by Coun. Walker unveiling his portrait kindly given by the President, Mrs. John Sellars, and the vice-president, Mr. Rhodes, to the church. The Lyceum was opened by Miss Annie Crossley, of Burnley.

On Sunday, Aug. 13th, the Lyceum was opened by Miss Annie Crossley, of Burnley, over 200 Lyceumists and friends being present. Miss Nora Ainsworth presented to her a beautiful bouquet with kind greetings. The session was conducted by Miss A. Crossley. Mrs. Parkinson and Mrs. Rawlinson, with expressions of fraternal greetings, closed the session.

The afternoon service was combined with a session conducted by Mr. Mason and Mr. Pearson. Before the close Mr. Pearson very ably sang "There Is No Death."

The evening service was conducted by Mr. Mason. Good congregations attended all services, and the service rendered by Mr. Mason gave joy and peace to every heart. Mr. Ainsworth and Mr. Dilworth very ably presided at all services.

**SUTTON-IN-ASHFIELD.**

ON Sunday and Monday, July 30th and 31st, we were favoured with a first visit from Mr. Charles Glover Botham, of Burton-on-Trent. On Sunday afternoon the address was "What is the Spiritualists' God?" Evening address, "The nature and value of spiritual evidences." The speaker dealt with both subjects in a most impressive manner. Remarkable tests of spirit return were given at both meetings, leaving a deep impression on many members of the audience.

Monday afternoon and evening were devoted to clairvoyance, etc. Many more convincing tests were given, and really good work was done for the cause of Spiritualism.

**SPIRITUALIST WEDDINGS.**

**KINGSTON.**—A very interesting ceremony took place on Saturday, August 12th, at the Spiritualist Church, Bishop's Hall, Kingston-on-Thames, the occasion being the marriage of Miss Margaret Welbelove, only daughter of the late Councillor T. R. Welbelove, member of a well-known Kingston family, to Mr. J. W. Humphries, the esteemed President of the Kingston Spiritualist Society. Both bride and bridegroom have for many years laboured enthusiastically both in the church and Lyceum, and the hall was well filled with an interested company of well wishers. The floral decorations of palms and lilies were particularly pretty. The bride wore a charming gown of cream satin, with brown lace picture hat, and carried a shower bouquet of rose-pink carnations. The religious service, conducted by Mr. E. W. Oaten, editor of THE TWO WORLDS, was a beautiful and impressive one. Two hymns, "True Sun, Upon Our Souls Arise" and "Bless, Lord, the Happy Pair," were sung, and Miss Nancy Maule rendered a solo entitled "The Bridal Dawn." Afterwards Mr. Oaten addressed the newly wedded pair in a few well-chosen words. The organist, Mr. Stephens, presided at the organ in his usual able manner, and played Mendelssohn's "Wedding March" as the bride and bridegroom left the church. The reception was held at Orchard House, the residence of the bride's cousin. Some forty guests were present, including several well-known workers in the Spiritualist movement. Mr. W. Clegg proposed the health of the bride and bridegroom, Messrs. E. W. Oaten and T. Buck supporting. Mr. Humphries, in a few happy sentences, expressed his thanks to the assembled friends, and alluded to the interest which deceased relatives had taken in furthering the union. He and his wife intended to work as hard as ever for the cause, and he asked them to labour in an effort to place Spiritualism in Kingston in the important position it deserved. Spirit messages of congratulation were given through Mrs. Neville. The bride and bridegroom were given a hearty send-off when they departed for Yarmouth, where the honeymoon will be spent, and the guests spent a pleasant evening in song and conversation. Mr. and Mrs. Humphries were the recipients of many handsome presents, and carry with them into their new life together the hearty good wishes of all amongst whom they have both worked so nobly and unselfishly.—F.S.

**LIVERPOOL.**—The Spiritualist Church, Birkenhead, was the scene of a very pretty wedding on Wednesday, August 16th, when Mr. Herbert G. Owen and Miss Elizabeth M. Pennington were united in marriage, the church being filled to its capacity. Both parties have been brought up in the Spiritualist Lyceum, and are active workers at Daulby Hall, Liverpool. Mr. E. W. Oaten (Editor of THE TWO WORLDS) officiated. The music was in the capable hands of Mr. W. Raymond. The ceremony was pleasing and impressive. Mr. Oaten's short address was commented upon. "The Bridal March" (Lohengrin) and Mendelssohn's "Wedding March" gave much pleasure to the assembled company. The bride was sweetly attired in fawn silk, embroidered with blue, and carried red and white roses. The reception was held at the Conservative Club, Liverpool, where about 100 guests assembled. The bride and bridegroom headed the procession into the hall to the chorus of "Hail to the Lady" (Sullivan). Mr. R. A. Owen (brother of the groom) proposed the toast of the day, the bridegroom suitably responding. Mrs. Gordon, E. W. Oaten, W. Raymond and others

made appropriate remarks. The honeymoon will be spent in North Wales. A pleasant evening was spent by the guests in song and dance. Mr. and Mrs. Owen were the recipients of a large number of beautiful presents, and carry with them the good wishes of the large company assembled.

**MANCHESTER.**—The marriage of Miss Lily Dearden and Mr. Harold Hope, both members of the South Manchester Lyceum, was solemnised on Saturday, Aug. 19th, at Zion Congregational Church (kindly lent for the occasion). Mr. E. W. Oaten, Editor of THE TWO WORLDS, conducted the ceremony in accordance with Spiritualistic custom in the presence of some 300 people. The bride was prettily attired in white crepe and georgette, embroidered with sequins and orange blossoms, and carried a bouquet of red roses. Miss P. Dearden, as bridesmaid, looked pretty in peach crepe. The bride was given away by her brother, and Mr. Randolph Hope was best man. After singing "How Blest the Sacred Tie that Binds," Mr. Oaten conducted a very impressive ceremony, in which sincerity and dignity were nicely blended, and subsequently addressed a few pointed remarks and good wishes to the happy pair. The service concluded with the hymn, "Now, Lord, This Wedded Pair Inspire." The reception was held in our own church at Princess-road. After an excellent repast, congratulations were expressed by Mr. Hamer (President), and Mr. Oaten, who both wished the couple every happiness. Miss Sharples, Lyceum District visitor, and Miss Elliott, of the B.S.L.U., expressed the felicitations of the Lyceums. Both bride and bridegroom replied in neat little speeches in which they extended their thanks to those present. A social evening followed in which songs were rendered by Mrs. Hayes, Mrs. Hyed and Mr. Brady, and Lancashire dialect recitations by Mrs. Hamer. A very happy evening ended with the singing of "Auld Lang Syne." May the united life of our two workers be both happy, prosperous and useful.—**L. EASTWOOD**, Secretary.

#### MEETINGS HELD ON SUNDAY, AUG. 20th, 1922.

**BARROW-IN-FURNESS**, Dalkeith-st.—Mrs. Stair, of Keighley, was with us. Her subject was "Harmony in our movement." She also gave clairvoyance. Mrs. Taft presided. Evening, "The value of our claims" was the subject. Clairvoyance was also given. Mr. Rice presided.

**BARRY**, Atlantic Hall.—Mr. A. E. Stark gave an address on "Am I my brother's keeper?" followed by clairvoyance.

**BIRMINGHAM**, Moseley and Balsall Heath.—Mr. Phillips gave an excellent address on "The things that matter." A good gathering.

**BLACKWOOD**.—Mr. Alexander, of Renarth, gave an address on "Hell, a necessity," the state of punishment being the condition you make for yourself. Mrs. Alexander gave clairvoyance to a crowded house. Mrs. Berry, the President, presided.

**LONDON**.—Brixton: The President gave an address on "Mediumship," and Mrs. E. Clements gave clairvoyant descriptions.

**Clapham**.—Mr. Nickels answered written questions.

**Fulham**: Morning, circle. Evening, Mr. Ella gave an address.—**PROS.**: Sunday next, at 7, Mrs. PODMORE. Thursday, Aug. 31st, at 8, Mrs. TRIMMER, SMITH.

**Hornslow**.—Mr. Treadgold (President) gave an address on "The encompassing presence," followed by clairvoyance by Mr. Trimmer.

**Lewisham**: Morning, circle, Mr. Cowlam. Evening, Mr. W. Ford gave an address on "Spirit communion" and appealed for a higher form of spirit communion than is sometimes met with in our churches.

**Little Hford**: Mr. G. Tayler Gwinn gave an address in his usual interesting manner.

**Manor Park**: Morning, Mr. Mead conducted the morning service. Afternoon, the Lyceum favoured by a visit from Mr. Hails, of America. Evening, Mrs. B. C. Hails gave an address and clairvoyance.

**South London**: Morning, circle conducted by Mrs. Still. Evening, Mr. W. Turner gave an address on "The way."

**LOUGHBOROUGH**.—Mr. S. H. Elvidge, of Nottingham, gave addresses on "National needs" and "The fighting shepherd." Clairvoyance.

**NEWPORT, MON.**—Central: Mrs. Soans, of Mountain Ash, gave a most inspiring address on "Nearer, my God, to Thee," followed by clairvoyance.

**NEWTON ABBOT**.—Mrs. Gregory, of Exeter, gave a trance address on "The mission of the angels" and clairvoyance to a good audience. The President, Mr. Satterford, has gone back to Southampton to reside with his own people, and it is our wish that he may enjoy a well-earned rest in the eventide of his most glorious day.

**PETERBOROUGH**.—Mrs. Briggs, of Chesterfield, gave addresses and clairvoyance. Mr. Bull presided.

**PLYMOUTH, Morley-st.**—Mr. Merri-field, gave a splendid address on "Faith, hope and charity." Mrs. Trueman gave clairvoyance. Mrs. Pearce rendered a solo, "O, Song Divine."

**Stonehouse**: Meeting conducted by Mr. Prout. Address by Mr. Looime on "Spiritualism: past and present." Clairvoyance by Mrs. Claxton.

#### BIRTHS, MARRIAGES and TRANSITIONS.

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

#### MARRIAGES.

**HOPE-DEARDEN**.—On August 19th, 1922, at the Zion Congregational Church, Stretford-road, Manchester, Harold, second son of Mrs. and the late Mr. J. E. Hope, of Moss Terrace, Manchester, to Lily, second daughter of Mrs. and the late Mr. J. Dearden, of Chapel Grove, Manchester. Mr. E. W. Oaten (Editor of THE TWO WORLDS) officiated.

#### SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 27TH, at 2-30, LYCEUM.

At 6-30 and 8-15, Mrs. HALL.

MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.

TUESDAY, at 8, Public Developing Circle, Mrs. FOREST.

THURSDAY, at 3 and 8-15, Mrs. HOPE.

#### Salford Spiritualist Society,

WEST HIGH STREET.

SUNDAY, AUG. 27TH, at 10-30 and 1-45

LYCEUM, At 3, CIRCLE.

At 6-30 and 8, Mrs. STAFFORD.

MONDAY, at 3, Mrs. HALL.

WEDNESDAY, at 3 & 8, Mrs. BOOTH.

NEW SHAW ST., WEST CRAVEN ST.,

REGENT ROAD.

SUNDAY, AUG. 27TH, at 3, 6-30 and 8.

MRS. LANE.

MONDAY, at 3 and 8, Miss DEVONPORT.

WEDNESDAY, at 3 and 8, Mrs. PEARLIS.

#### SOCIETY ADVERTISEMENTS.

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

SUNDAY, at 6-30.

AUG. 27.—Circle for Members only.

SEPT. 3.—F.O.B., Mr. E. W. OATEN.

" 10.—CIRCLE for Members only.

" 17.—Miss B. M. TICKELL.

**Collyhurst Spiritual Church,**  
COLLYHURST STREET.

SUNDAY, AUG. 27TH, at 10-30, LYCEUM.

At 3, 6-30 and 8, MR. BACON.

MONDAY, at 3 and 8, Miss SMITH.

WEDNESDAY, at 8, Mrs. IRONS.

SUNDAY, SEPTEMBER 3RD,

Mr. and Mrs. WHYMAN.

**Pendleton Spiritualist Church,**  
FORD LANE.

SUNDAY, AUG. 27TH, at 2-30, LYCEUM.

At 6-30, LOCALS. At 8,

Mrs. ANDERSON.

WEDNESDAY, at 3, Mrs. HOLT.

THURSDAY, at 8, Mrs. GRADDON.

SUNDAY, SEPT. 3RD, PUBLIC SERVICE.

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

SUNDAY, AUG. 27TH, at 10-30, LYCEUM.

At 3, OPEN CIRCLE.

At 6-30, MR. JAMES.

WEDNESDAY, at 8, OPEN CIRCLE.

SUNDAY, SEPT. 3RD, Mrs. SMITH.

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

SUNDAY, AUG. 27TH, at 2-30, LYCEUM.

At 6-30 and 8-15, Mr. C. W. BENTLEY.

of New Jersey, U.S.A.

TUESDAY, at 8-15, Miss F. COTTERILL.

THURSDAY, at 8-15, Special Flower

Seance by Mr. W. H. WOOD.

SUNDAY, SEPT. 3RD, Harvest Festival.

Mr. J. G. WOOD, of Birmingham.

**SPIRITUALISM IN SCARBOROUGH**

CENTRAL MISSION, RUTLAND ROOM

NORTH STREET.

SUNDAY SERVICES AT 3 AND 8.

Visitors welcome.

**Brighton Spiritualist Church**  
ATHENÆUM-HALL, NORTH ST.  
(Affiliated to S.N.U.)

SUNDAY, AUG. 27TH, at 11-15 and 8.

Mrs. RUTH DARBY.

At 3, LYCEUM.

MONDAY, at 8, HEALING CIRCLE.

WEDNESDAY, Mr. ROBERT GURDY.

**Scarborough National Spiritualist Church,**  
SHERWOOD STREET.

SATURDAY at 7-30, SUNDAY, 3 and 6-30.

MONDAY at 3 and 8, WEDNESDAY at 8.

Visitors all are welcome.

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

SUNDAY, AUG. 27TH, at 6-30.

Mrs. DE BEAUREPAIRE.

THURSDAY, Mrs. DARBY.

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

SUNDAY, AUGUST 27TH, at 7.

MR. G. W. SHARPE.

SEPT. 3RD, Mrs. N. BLOODWORTH.

SEPT. 10TH, Mr. J. AUSTIN.

**SOCIETY ADVERTISEMENTS.**

**Blackpool National Spiritualist Church and Lyceum,**  
ALBERT RD. (Nt. CENTRAL STATION)

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

**SPEAKERS:**

- AUG. 27.—MR. A. WILKINSON.
- SEPT. 3.—MRS. GREENWOOD.
- 10.—LYCEUM.
- 17.—MR. BARRANS.

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

SUNDAY, AUG. 27TH, at 7,  
REV. GEORGE WARD.

SUNDAY, SEPT. 3RD, MRS. MAUNDER.

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

SUNDAY, AUG. 27TH, at 11,  
MRS. REDFERN.  
At 6-30, MR. T. W. ELLA.

SUNDAY, SEPT. 3RD, at 11 and 6-30,  
MR. A. VOUT PETERS.

**Church of the Spirit, Croydon,**  
BREWERY HALL, 96, HIGH STREET

SUNDAY, AUG. 27TH, at 11,  
MR. PERCY SCHOLEY.

At 6-30, MRS. M. H. WALLIS.

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

SUNDAY, AUG. 27TH, at 11, CIRCLE.  
At 3, LYCEUM.

At 7, MRS. A. BODDINGTON.  
FRIDAY, at 8, MEETING.

At 31ST, GRAND CONCERT. Tickets 1s  
SUNDAY, SEPT. 3RD, MRS. CLEMPSON.

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

SUNDAY, AUGUST 27TH, at 7,  
MRS. C. O. HADLEY,  
Address and Clairvoyance.

WEDNESDAY, at 8, MRS. N. MELLOY,  
Address and Clairvoyance.

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

SUNDAY, AUGUST 27TH, at 6-30,  
MRS. M. HURST.

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

SUNDAY, AUGUST 27TH, at 7,  
MRS. MAUNDER.

MONDAY, at 8, CIRCLE.

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

SUNDAY, AUG. 27TH, at 6-30,  
MRS. ORLOWSKI.  
At 3, LYCEUM.

TUESDAY, at 7-45, MRS. PRIOR.  
WEDNESDAY, at 3, GUILD.

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

SUNDAY, AUG. 27TH, at 6-30,  
REV. J. M. MATTHEIAS.

THURSDAY, AUG. 31ST,  
SUNDAY, SEPT. 3RD, MR. VOUT PETERS.

**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, AUG. 27TH, at 11-15, CIRCLE.  
At 3, LYCEUM.

At 7, MRS. EDITH CLEMENTS,  
Address and Clairvoyance.

MONDAY, at 7-30, LADIES' CIRCLE.  
TUESDAY, at 8, MEMBERS' CIRCLE.  
THURSDAY, at 8, PUBLIC CIRCLE.

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

SUNDAY, AUGUST 27TH, at 7,  
MRS. NELLIE MELLOY.

THURSDAY, at 3, MRS. JAMBACH.  
FRIDAY, at 8, MRS. EDEY.

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

SUNDAY, AUG. 27TH, at 11,  
MR. HUMPHRIES. At 3, LYCEUM.  
At 6-30, MRS. STEPHENS AND  
MRS. HUMPHRIES.

WEDNESDAY, at 7-30, MRS. GOLDEN.

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

RE-OPENING IN SEPTEMBER,  
with the addition of SUNDAY SERVICES.  
Closed during August.

FRIDAY, SEPT. 1ST, at 7 for 7-30,  
MR. A. PUNTER, of Luton.

SUNDAY, SEPT. 3RD, at 6-30 for 7,  
MRS. A. BEAUMONT-SIGALL.

SUNDAY, SEPT. 10TH, MRS. J. WALKER,  
Floral Messages.

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

SUNDAY, AUG. 27TH, at 6-30,  
MR. PERCY SMYTH.

MONDAY, at 3, MRS. LUND.  
WEDNESDAY, at 8, MRS. A. BODDINGTON

THURSDAY, at 7-30, WHIST DRIVE  
in aid of New Church Fund.  
Tickets 1/6 including refreshments.

SUNDAY, SEPT. 3RD, MR. E. MEADS.  
Lyceum every Sunday at 3.

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

SUNDAY, AUG. 27TH, at 6-30,  
MR. and MRS. SMITH.

WEDNESDAY, AUG. 30TH, at 3,  
Ladies' Meeting, MRS. RICHARDS.

THURSDAY, AUG. 31ST, at 8,  
PUBLIC CIRCLE.

SUNDAY, SEPT. 3RD, at 6-30,  
MRS. ORLOWSKI.

Forward Movement at 11.  
Lyceum at 3.

MRS. R. STEYENS.—Meetings will  
be held every Wednesday evening, at  
8 sharp, at the Temperance Billiard  
Hall, 638, Wandsworth-road, Laven-  
der Hill, instead of Whitehall, Ace-  
lane, Brixton. MRS. ROSE STEYENS,  
the well-known Medium, will give  
clairvoyance. Silver collection.

TO SOCIETY SECRETARIES.—A young  
man who is a deep trance medium con-  
trolled by a prominent Victorian  
author, wishes to commence platform  
work. No fee. Will the Secretary of  
any London Society having an open  
date kindly write to H. T. WHORLOW,  
Westcliff, Bramber-road, North  
Finchley, N.12.

**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.  
CLARA IRWIN, the well-known Medium,  
will give clairvoyance every Sunday,  
at 7.

**Speakers, Open Dates, Etc.**

MR. O. W. BENTLEY, Speaker and  
Clairvoyant, has now returned from  
New Jersey, U.S.A., and intends to  
re-settle in this country. Open for  
engagements. Cert. New Jersey State  
Association.—Address, 112, Warley-  
road, Blackpool.

MR. W. A. MELTON, Inspirational  
Speaker and Clairvoyant, requires  
remaining dates for 1922 and 1923.—  
59, Millbrook-road, Brixton, S.W.9.

SECRETARIES PLEASE NOTE that  
W. MELVIN, of Tyne Dock, has can-  
celled his dates for this year. He hopes  
to be able to commence in the new  
year.

**Wanted.**

LADY SPIRITUALIST requires Bed  
and Sitting-room. October to March.  
Good position, for daily consultations.  
Either Wales, Bristol or Bournemouth.  
—“A”, Cavendish House, Middleton-  
street, Llandrindod Wells.

VACANCIES.—Whole or spare time,  
£2 to £5 per week. Send photo and  
stamped address.—SECRETARY, THE  
INTERNATIONAL PHRENOLOGICAL AND  
PSYCHOLOGICAL INSTITUTE, LTD., 3,  
Museum-square, Leicester, England.

**Deep-seated Ulcer**

Mrs. Lloyd, of Landaff, Cured by  
Germolene, the New Aseptic Skin  
Dressing.

AWARDED FOUR GOLD MEDALS.

Aseptic skin treatment, which is  
exclusively exemplified in Germolene,  
the new aseptic skin dressing, has  
proved to be one of the greatest  
triumphs of recent years, so far as  
domestic medicine is concerned. Anti-  
septic ointments and lotions, which, if  
effective, corrode the skin, causing  
pain and smarting, and retarding  
healing, need no longer be used. They  
are superseded by Germolene, which  
soothes all skin trouble at a touch,  
allays all inflammation, removes all  
poison and germs, and restores the  
skin to perfect health.

The following instance of the won-  
derful efficacy of Germolene is merely  
one out of thousands. Mrs. Lloyd, of  
3, Copleston-road, Llandaff, near Car-  
diff, contracted poisoning in her leg  
owing to breaking the skin on the  
edge of a bucket. A terribly painful  
ulcer appeared, and the pain increased  
as the ulcer deepened and spread.  
At night she could not sleep. Often  
it was absolutely necessary for her to  
get up and dress the wound in the  
hope of relieving her nightly suffering.  
Nothing that was recommended did  
any good until she adopted the Ger-  
molene treatment, taking Germolene in  
conjunction with the application of  
Germolene. The leg was then com-  
pletely cured, and Mrs. Lloyd adds  
that Germolene also cured her little  
girl, Grace, of a very bad burn in the  
hand.

Germolene is prepared in the most  
up-to-date, hygienic and perfectly  
equipped laboratory of its kind in  
the British Empire, by the Veno  
Drug Co., Ltd., Manchester, who are  
also the manufacturers of the world-  
famous Dr. Cassell's Tablets and  
Veno's Lightning Cough Cure. Ger-  
molene was awarded four gold medals  
at International Exhibitions for gen-  
eral excellence. Sold at 3s. per tin  
(1/3 the small size) by all chemists.

**SOUTH MANCHESTER SPIRITUALIST LYCEUM,**  
PRINCESS' HALL, PRINCESS ROAD, MOSS SIDE.

**1901. SPECIAL 21st ANNIVERSARY SERVICES**

Will be held on **SUNDAY, Sept. 10th, 1922**, at 2-30 and 6-30 p.m.

Speaker: **Mr. ALFRED KITSON.**

Solos and Recitals by Lyceumists.

At 8-15, **ALBERT HOPE.**

Teas provided at a nominal charge.

To be preceded by a **Fancy Dress Carnival** on **Saturday, Sept. 9th**

Commence at 6 p.m. **TICKETS, 2/-** (including Refreshments). Refreshments at 8-30 p.m.

A Hearty Invitation is given to Old and New Members and Friends.

**MOSS SIDE-PROGRESSIVE LYCEUM CHURCH, 66, RABY STREET, MANCHESTER.**

PRESIDENT: **MISS M. M. HARRISON.**

SERVICES EVERY SUNDAY AT 2-30.

**SUNDAY, AUG. 27TH**, Lyceum at 2-30. **PROFESSOR C. WILLIS** will lecture at 6-30. Subject, "Fatalism," followed by Illustrative Experiments. Questions invited. Discussion open to all. Chairman, **Mr. J. BELL**, of Manchester. We heartily welcome all. Silver Collection.

**SUNDAY, SEPT. 3RD**, Lyceum at 2-30. **MISS NEICHE** will lecture at 3 p.m. on "Astrology, Its Symbolism and Meaning." Chairman: **MR. J. GARNER.** Everyone welcome.

**Preliminary Announcement. Collyhurst Spiritual Church.**

**SUNDAY & MONDAY, SEPT. 3RD & 4TH**, **Mr. & Mrs. WHYMAN**, OF HANLEY.  
**SUNDAY & MONDAY, SEPT. 10TH & 11TH**, **HARVEST FESTIVAL. SPECIAL SINGING.**  
**TUESDAY, SEPT. 12TH**, at 7-30, **LANTERN LECTURE** on "Spirit Photography,"  
by **Mr. HOPE**, OF CREWE.

TICKETS, ONE SHILLING.

Proceeds in aid of Purchase and Renovation Fund of our Hall.

**SALISBURY HALL PROPAGANDA MEETINGS.**

ROMFORD ROAD, STRATFORD, E15.

**Sunday, August 27th, at 6-30, Mr. KIRBY,**

ADDRESS. SOLOIST: **MISS HORNE**, Followed by **PUBLIC CIRCLE.**

WILL ALL READERS KINDLY PRAY FOR AN 'OUT-POURING OF HEALING POWER?'

**HAWARDEN NATIONAL SPIRITUALIST CHURCH, Gregory Boulevard, Nottingham**

**The Lyceum Anniversary will be held at the Repertory Theatre,**

HYSON GREEN, NOTTINGHAM (By kind permission of MRS. CROMPTON),

**On SUNDAY, SEPTEMBER 3RD.**

Special Singing by the Children and Augmented Choir. Chair taken at 6-30 p.m. by **Mrs. RHODES BROWN.**

Speaker: **Mrs. MARY PICKLES**, of Blackpool.

Silver Collection at the Door.

We hope that Spiritualists in the district will rally round and help to make this a Propaganda Service for the Children.

**South West Lancashire and Cheshire District Council.**

**THE QUARTERLY MEETING**

of the above Group will be held in **DAULBY HALL CHURCH, DAULBY ST., LIVERPOOL.**

on **SAURDAY, SEPT. 2ND, 1922.**

B.C. to meet at 2-15 p.m. prompt.

Business at 3 p.m.

Will all Delegates and Associates please attend: Business important.  
**F. E. CREWDSON, Hon. Sec.**

**UNITED SPIRITUALIST SOCIETY, LINCOLN.** — Will Mediums who love the Cause help us with a few week-ends for expenses only, or Mediums passing through Lincoln kindly communicate with **H. KEY**, Cash Store, Boulham Estate, Lincoln.

**British Magnetic Healers' Association.**

The above Association will hold a **HOSPITAL SUNDAY** at the **MILTON SPIRITUALIST CHURCH, ECCLES**, on **SUNDAY, SEPTEMBER 3RD.**

**MR. WHITING,**

Speaker and Clairvoyant.

Time of meetings: 3, 6-30 and 7-45.

All are invited. Come!

**I CAN DEVELOP YOUR PSYCHIC GIFTS.** Awaken within you latent powers and make Mediumship, Trance and Astral Projection possible. Write for particulars of course of Home Instruction. Enclose stamped and addressed envelope. — **PROF. WALTER MOSS**, 133, Wellington-street, Winson Green, Birmingham.

SUPPORT OUR ADVERTISERS.

**NUNEATON.**

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

**NUNEATON CHRISTIAN SPIRITUALIST SOCIETY**

has been formed, and purpose hold

**TWO SERVICES EACH SUNDAY**

at 3 and 6 p.m. in the

**PALACE PICTURE HOUSE, QUEEN'S ST., NUNEATON.**

Speaker on **SUNDAY, AUG. 27TH**, **MR. RAE**, of Birmingham.

**Mrs. RATTY**, 75, Killyon-road, Clapham, S.W.8., near Wandsworth station. At home, above address, by appointment. Full Trance Medium.