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THE TWO WORLDS

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

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FRIDAY, SEPTEMBER 22, 1922.

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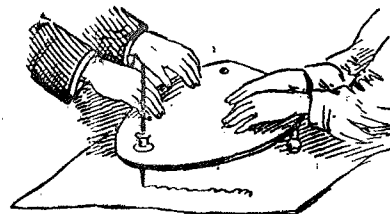


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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1816—Vol. XXXV.

FRIDAY, SEPTEMBER 22, 1922

PRICE TWOPENCE.

Reconstructive Religion.

Judgment.

Charles Davison.

HAVING, in an earlier article, led the way to definite proof of the inefficiency of some of the fundamental ideas of the Bible to tyrannously dominate the religious belief of this age as they have dominated past centuries, and having introduced our readers to the book "Spirit Teachings," written by a spirit of superior knowledge through the mediumship of M.A. Oxon., which makes a logically correct attempt to give the theology of the Bible its correct spiritual value, we may proceed to speak of spirit judgment as formulated by the ideas in the Bible, which sects professing the Christian religion have taught, as compared with the advanced teaching of modern revelations.

The Bible idea which these sects teach is probably founded on the description of judgment in Revelation, and in Matt. xxiv. and xxv.: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from Heaven, and the powers of the Heavens shall be shaken; and then shall appear the sign of the Son of Man in the Heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of Heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of Heaven to the other."

Matt. xxv.: "When the Son of Man shall come in His glory, and all the holy angels with him, then shall he sit upon the throne of His glory. And before Him shall be gathered all the nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats. And He shall set the sheep on His right hand and the goats on the left. Then shall the King say unto them on His right hand, 'Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.'"

We have not space to quote the texts that define the qualities of righteousness and wickedness, so will proceed with the fate of those on the left hand. "Then shall He say also unto them on the left hand, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.' These shall go away into everlasting punishment, but the righteous shall enter into life eternal."

These sentences give the principle of the idea of spiritual judgment that has been taught throughout the earth by sects that founded their religion on the Bible.

The idea that God is willing to destroy the whole material universe (with its billions of sun stars) for the one act of judging the people of our insignificant little earth, should commit the idea to its original source, philosophy, which has been interwoven with the very humane social teaching of Christ.

The idea conveys the opinion that there is no spirit judgment of humanity until the destruction of the material universe, when at the sound of a trumpet the righteous shall inherit eternal heaven, and the wicked everlasting punishment. And the Bible gives a very vague idea of either Heaven or hell.

There is no reason why each of the billions of sun stars should not have a system of planets as our sun has, and be populated with peoples as our earth is. If we totalled the population of this earth's peoples and an equal mass to each of

the billions of other planets, we would get some idea of the enormous volume of the doomsday book with every character written in, which Revelation leads us to expect keeps the records of each human character.

But how simple and how natural is the principle that modern revelations teach of the forces that work out the destiny of humanity. We get scientific explanations of cause and effect, clear definitions of the wonderful system of nerves and senses acting on the mind, and the will that governs the conscious activities of the mind, working out the character of each life. And it is very essential that every person should know how important the actions of the will and the mind are to this present life, and how vitally they govern the future spirit life.

Our modern knowledge of the gradual process of the evolution of the mind from low stages of life to the continuously refining spheres of higher evolution, tell us that the idea of everlasting punishment is unjust, unmercifully cruel, and bitterly antagonistic to the teachings of an all-loving Father, such as the purer texts of the Christ script teach. It leads to the erroneous idea taught by sects of the Christian religion, of the redemption of blackguards by a sudden confession of Christ on their death-beds, which shall transform them to heavenly characters.

Let me on this subject quote "Spirit Teachings."

"We have not spoken of such an atonement of magical potency and universal application in answer to a cry of faith, nor have we told you that a death-bed repentance has power to obtain for a man—base, evil, grovelling animal as he may be—an entrance into the very society of God and the blessed ones, by the charm of imputed righteousness bought by vicarious suffering. We have not pointed to any such conception of a debased and foolish imagination. Man has help, powerful, near, always available. But he has no reserve of merit on which he can draw at large at the close of a life-time of debauchery, sensuality and crime, when he has drunk to the dregs the cup of physical enjoyment, and so go straight to the holy of holies and the sanctuary of God. He has no vicarious sacrifice on whom he can call to suffer in his stead when his coward heart, wrung with fear at the prospect of dissolution, and his base spirit trembles at the prospect which remorse conjures up. Not for such base uses would any of the messengers come; not to such would the ministers bring consolation. They would let the coward feel his danger, if perchance he may see and repent of his sin. They would let the lash be laid on, knowing that so only could the hard heart be made to feel. Yet for such, your teachers tell you, the Son of God came down, and died! Such are the choicest recipients of mercy! the most appropriate subjects for divine compassion!"

"No such fable finds place in our knowledge. We know of no store of merit save that which man lays up for himself by slow and laborious processes.

"We know of no entrance to the spheres of bliss save by the path the blessed themselves have trod; no magical incantation by which the sinner may be transformed into the saint, and the hardened reprobate, the debased sensualist, the purely physical animal become spiritualised, refined, glorified and fitted for what you call heaven. Far from us such blasphemous imaginations.

"And while man feigns for himself such ignorance and impossible fancies he neglects or ignores those helps and protections which encircle him all around. We have no power, indeed, to work out for man the salvation which he must work out for himself, but we are able to aid to comfort and to support."

Miracles are not the natural law of human progress, and are entirely unjust as a process of lifting a wicked mind to spheres of the cultivated harmony of heavenly life. We are taught that repentance, when genuine, is the first call for spiritual help, the first acknowledgment of the errors of a self-willed selfish life lived in defiance of the laws of social purification. Remorse and repentance will encourage help from the vast array of loving spirits who work in unison with the will of God for the social purification of all characters, who, sacrificing the beautiful life of their own spheres, go among the debased of the lower planes in answer to these repentant calls.

Then, only by the individual effort of obeying the laws that govern the purifying process of the mind can a repentant soul bred in wickedness gain access to higher spheres. In this work these pure spirits help till they set the repentant on the lower planes of purified sinners where they can continue by probation and good work to maintain progress. We learn by these teachings that judgment is a natural process ever taking place in the human mind, which passes to spirit unchanged by the transit of death.

There is no waiting to the end of the world, life is a gradual process of continuous consciousness whose heavenly progress is at the will of each individual in its endeavour to work out its destiny by the aid of the laws that govern progress. I will give as clear an idea as I can in as few words as possible of our modern knowledge of the natural judgment process of life.

First, the mind is the governing centre of our conscious life; conscious life, so far as we know, is everlasting. In the earth life the mind commences as the centre of our activities and remains the centre of the activities of conscious life through all transitions, never changing in character except by the individual effort of the will by processes of education. It dominates the character of its present physical frame and unchanged by the transit of death continues as the character of the spirit. The mind is acted upon by the nerves and the senses and is governed by the will; all the influences of instinct, environment and hereditary influence, the nerves and the senses causing desire, the will then decides the activity of the desire, and by the actual activities allowed to retain possession of the mind the character moulds itself.

For the purpose of progress God influences the rules of social laws, and life by these laws is made a duty of progress; the purpose of the will is to govern the mind by these laws, for by this power each individual is made responsible for its own progress.

It is on the factors of duty and knowledge that progress depends, governed by laws of conduct, and each stage of life is judged by its capacity for developing or retarding social life. The mind registers every activity that passes through, and thus becomes the book of life, and by the motive of the recorded activities which are built into the character each individual has judged itself. So at the transition of death the mind, which has become the centre of the spirit, can be read at a glance by the state of the spirit, and its composition causes it to naturally gravitate to the plane it has suited its manner of conduct to.

If on a low, sensual or very selfish plane, it there lives its hateful life until the pangs of remorse enable it to pray for spirit help; and by this help, if granted, by endeavouring to obey the instructions given, it may slowly earn its redemption to a higher and more heavenly sphere.

If the mind records a life of righteous endeavour, its spirit value will be in the character and will take the spirit to planes of harmonious life, where it may continue its progress. This is the simple process of judgment that modern revelations teach.

Truly, then, the mind is a generating station of the energies that carry through the desires of all thoughts that centre on the things we come in contact with. In our lowest state it is governed by the instincts of physical nature, but it is given us as the duty of life, that the will shall, by our personal efforts, gradually gain control of the instincts of natural passions that act to the detriment of social life, that we may become the masters of our fate. This effort is the real task in front of us, the first general lesson of progressive life, and it is to this effort of progress that the ethics of religion have been directed. By religion

we mean the principles of social construction that are spiritually influenced for the refinement of human conduct.

And though mankind's first attempts to correct define this influence have been falsified and retarded by its own brute ideas of deity, which has coloured ancient ethics with the hideous passion of violence, we have, during the last century, chiefly owing to the advance of education, been able to break the barriers of localised controls and bring purer spiritual light to the subject, which the said controls, owing to the influence of vested interests, political and ecclesiastic, mostly governed by ignorant and selfish ambitious motives, have hindered for the continuity of their own ideas, continuously lowering the ideals of the great psychic seers who gave the earth its purest ideals.

Knowing this, the higher spirit realms are making every effort which the state of our progress, with its massed selfish interests of retarding wills, permit, to forward through to us a scientific and correct explanation of the process that govern the progress of life.

These spirit forces are purifying the old ideals by eradicating the human idea from them, and by advancing their spirit laws and ideals as simply and correctly as they are able. Many scholars think it would be best to wholly put aside the ancient religious literature of humanity's ethical advance and make a fresh start unencumbered by trying to weave the new revelations into the old. Others think it is best to cut out the errors and build the modern ethical science on the foundations of the old.

I am led to think that the old are a good study, but though containing the fabric of spiritual truth, are too much encumbered with the errors of the human ideas to propagate as the religion of the future. For faith, courage and stern conduct we shall seldom surpass the seers and prophets of the ancient religions, but their teachings take us to the barbarous times in which they dwelt, and though, as the late war shows, we may yet be barbarous, the majority of the peoples of this age are too educated to let barbarity be a part of their daily life; in fact, the late war was a huge political error, and though it probably balanced with the selfishness of the age, its violence did not represent the passions of the peoples. Howsoever the lesson is learnt, and if we again let this violence rule the future, it will be to our pain and loss. Not to our ignorance of God's Will for the Brotherhood of Man, nor to the ignorance of our actions, but to our neglect of the true principles of life, love, peace and social progress of which our material and spirit happiness depend.

"Do the Dead Talk?"—A New Film.

CONSIDERABLE interest attaches to a new six reel film entitled "Do the Dead Speak?" It is an American production, handled in this country by the U.K. Photoplays, Ltd., and will shortly be released for general exhibition. It is essentially a psychic film with a story running through it. Two children (boy and girl) become separated by circumstances on the death of their mother, and know not their own history. Guidance from the unseen brings them together, and they fall in love. The protection of the "spirit" mother several times intervenes to save them from harm. In fact most of the characters are guided from the unseen. In one case the ghostly form of the mother turns out the light during a scene of violence, thus enabling her daughter to escape. Later on in the story the lovers are about to marry when the bridegroom's hand is seized, and he automatically writes "Blanche is your sister," and the identity is established by a birthmark. Looking up he sees his mother's face. During the story a faked seance is depicted in which the charlatan is exposed and punished, but later a genuine materialising seance convinces the hero of the genuineness of Spiritualistic manifestations.

The photography is good, the Spiritualistic scenes do no violence to the facts of psychic research, and the story is thrilling. We are not enamoured of Spiritualism on the film, but since it seems to have arrived we welcome a picture which at least, within its possibilities, presents our case in a fair spirit.

An Interesting Seance.

An interesting seance was held in Worcester on Tuesday, September 5th, the medium being Mrs. Trueman, of Plymouth. At the beginning and before the light was put out there were placed in position the following articles: On the table, face down, a luminous framed card; under the table, an ordinary school slate, with pencil attached with string, a small zither or harp, and the familiar aluminium trumpet. Apart from these articles the table top was quite clear.

After the opening hymn and invocation the light was put out, and the sitting from then to its close was in complete darkness. To maintain the power hymns were sung at intervals throughout the sitting.

The first manifestation was faint sounds on the zither under the table. Then two solid objects were heard to fall on the table. These were afterwards discovered to be small vases, one from the room on the opposite side of the hall and the other from an upstairs bedroom. A little later some cuttings of Montbrecia were brought into the room from the garden and passed all round the circle over the hands or face of each sitter.

The harp now gave out much stronger notes, and had been brought from under the table, and was most plainly heard to be above the table. In like manner the trumpet



was brought from its resting place under the table and floated round the circle, touching all the sitters in a most playful manner. To the great pleasure of everyone the luminous framed card turned over and floated about the circle for a considerable period. One sitter took the opportunity of passing his hand completely round the floating card, thereby satisfying himself that it really floated, and was not supported by any ordinary tangible material means.

The writer sat next the medium and was careful to retain the medium's hand throughout the sitting, as well as being on the alert to detect any suspicious movements, but there was nothing in any way compromising.

The voices through the trumpet were not in great evidence. At times the writer seemed to hear voices singing in unison with the hymns. A few messages were given in low tones, the one outstanding exception being the strong, powerful and characteristic voice of "David Duguid."

A visitor sitting for the first time felt the touch of a cold hand on her own, and declared further that she felt she had a half-blown rose put into her hand.

An amusing episode occurred to the writer. A description of a lady was given, not clear enough for recognition. A guess was hazarded that it might be a grandmother. (Laughter from the spirit friend.) Then someone else suggested an old friend of the religion of youthful days. (Still more laughter from the spirit, as the guess was further off than ever.) A message was promised on the slate as to the identity of the spirit. At the close of the seance the slate was taken from under the table where it had remained all the evening, and was found to contain a word of encouragement for the writer, and signed "Mrs. Groom." Its appositeness was revealed by the fact that the writer was the speaker on the previous Sunday for the Birmingham Spirit-

ualist Church's annual meeting, of which effort Mrs. Groom had been an old pioneer. She also gave some pertinent messages concerning impending changes in the life and work of the writer, totally unknown to any other sitters. The slate contained on its reverse side a message to a lady-sitter, and signed in the known handwriting of the lady's departed husband.—GEO. F. BERRY.

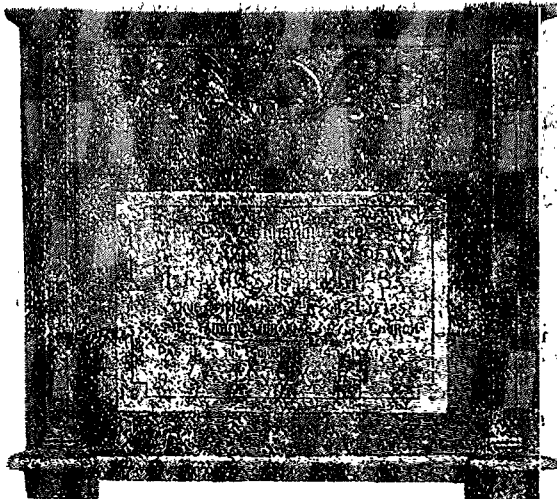
A Faithful Worker.

The Phillips Memorial Tablet.

A SERVICE for the unveiling of a memorial tablet to the memory of Mr. Francis Phillips was held in the hall of the Cardiff First Spiritualist Society at 82, Queen-street, on Monday evening, September 4th. The rostrum had been fittingly draped with purple curtains, and flowers tastefully arranged, forming a pleasing background to the heavy oak framework and brass tablet bearing the following inscription:—

"To Commemorate the Life and Work of
FRANCIS PHILLIPS,

a true Spiritualist, who for 21 years was the faithful Librarian of this church. Passed to the higher life 14th January, 1922. Age 79 years."



A very fair company was present, and friends from Northcote-street and Barry Dock attended as representatives of their respective Societies. The proceedings were opened with a hymn, Mr. J. Woodland, our President, giving the invocation.

Mr. George Harris, the resident speaker of the Society, then gave an impressive address, in the course of which he said:—

"It is very gratifying to see such a goodly number present for such a purpose as this. You are here because you knew him, and respected him. We knew him, for many years, for our arisen brother, Francis Phillips, was one of the band of stalwarts who laid the foundations of this Society nearly 40 years ago, when it cost something to be known as a Spiritualist."

"I well remember," he continued, "officiating at the interment of the mortal remains of his wife some years ago. It was a compact between us that I should do the same for him, a service which was rendered in the beginning of this year. Francis Phillips was a faithful worker, and was always in his place at the meetings. No matter who came or who went he was always there, going quietly and unobtrusively about his work. It is difficult to measure the good he did by helping enquirers to choose suitable books during their investigations. In his own way, he did a nobler work than some of us who loom large in the public eye. And so we honour him as one who did his best and performed his task as a faithful service."

Miss Edith Nesbit then recited "I Am Free" (Lyceum Manual) with quiet dignity and fine rendering. Children from the Northcote-street Lyceum sang "Thou Art Gone Before us, Brother," touching us all by its appropriateness and feeling.

Mr. J. Woodland, who followed, read a letter from Mr. E. Adams, a former respected president of the Society, and referred to him as one of the best presidents the Society

had ever had. Mr. Adams expressed regrets that he could not be present.

"Dear friend Phillips (he wrote) was indeed 'Francis the Good,' for of him we can say with Tennyson:

"Manhood, fused with female grace.
In such a sort the child would twine
A trustful hand, unmasked, in thine.
And find his comfort in thy face."

Mr. Woodland then delivered his address, and said:—

"We have met to-night to honour him whose work for this Society is a valuable record of faithful service. The ranks of Spiritualism have always contained great men and noble women. Some were brave and fearless, others loving and kind, and Francis Phillips has, by his loyalty and faithfulness, made himself worthy to be numbered amongst them.

"There are some who seek the plaudits of the public, some who will not work unless it is to have their own way. He cared for none of these things. His work was his duty and his duty was his work, and during all the strenuous times through which we have passed as a church he was always at his post, oftentimes not knowing of any changes that had occurred, but grieving o'er them if he did.

"Such a soul as he was above all sham and deceit. He was too simple and pure in mind to know anything of meanness. His relationship to his fellows was direct and confidential. He won the trust of everyone, and he had no enemies.

"If, as we believe, it is character that counts, we can believe that his was no ordinary awakening into the company of the 'Saints in Light.' He must have been welcomed by many true and earnest spirits as he bade farewell to the friends of earth. The sorrow of the one gave place to the joy of the other, as one by one he grew again familiar with the loved ones gone before. They waited—his wife and members of his own family—for many years, but they did not wait in vain. He enriched their company and completed it, and in so doing brought happiness to them and found it for himself.

"As librarian of this church he was brought into contact with all classes of people who respected him for what he was. Sceptic and adherent alike found in him a friend, and we can never know the good he did by his unfailing courtesy to all, or by his good advice on books given to those who sought his aid. He was quite an authority upon Spiritualistic literature.

"For 21 years he did this work, with never a thought of praise or reward. His heart was in his work, and he found his joy therein. If ill-health or circumstance kept him away, it always was a source of grief lest one should suffer inconvenience through absence or neglect. It is fitting we should seek to perpetuate the memory of such a man, and in so doing we have provided a memorial on which we may look as an example for us to follow, and which shall inspire the Spiritualist of the future to think of his years of service, and make them desire to follow in his footsteps.

"So let us draw aside the veil [here the curtains were drawn aside by Miss Edna Nesbit and Miss M. Chilcott] and gaze upon the tablet we have fashioned to his memory, and read the epitaph that honours him who honoured us.

"We do not say farewell, for once again we greet him, though not alone. For, reunited to his sainted wife and family, and in the company of the immortals, our arisen elder brother breathes a benediction upon us here to-night. May prayers from us and thoughts from him and them, link us in loving sympathy while we work as loyally as he for God, Humanity and Truth."

After Mrs. Stone had sung "God-night" and Mr. Harris had offered prayer, Miss Phillips, the daughter of Mr. Francis Phillips, who, together with her sister and brother, was present, asked permission to speak. In expressing thanks on their behalf, Miss Phillips said how grateful they were for the kindness shown to their father when he was here, and for the honour conferred now he had gone; and said they prized more than all a letter sent from the church, declining to accept his resignation, stating "He shall be librarian to the end."

Mr. W. E. Jones and Mr. J. Attewell spoke each a few words in appreciation of our arisen brother. Hymn

131 and the Benediction closed the service.

It was a splendid service—simple and impressive such as fitted the man it was meant to honour. It can only be said that with the exception of the brass and engraving all the work, including the carving, done by members and friends who knew Francis Phillips J. W.

Jesus: The Mystery Unveiled.

SIR,—I have not seen your live journal during last few weeks. I have, however, seen the issue for September 8th, and notice that many of your correspondents were much perturbed by an article written by Mr. Mark May on the subject of Jesus. Indeed, one individual, a Mr. Potter, seems to have been made really ill by the article in question.

But why all this dust and noise about Jesus? Would the same fuss have been kicked up if somebody had said something about Gotama or Lao-tse or Zoroaster? Spiritualism would have been Spiritualism if Gotama, Lao-tse, Jesus or Zoroaster had never lived. We should still have known that there is but One Timeless Spirit whose manifestations the fair worlds are. We should still have discovered by psychical investigation, that we survive death.

The ancient gentlemen to whom I have referred (good and noble as they may have been) were not "sui generis" and were certainly not more than we can possibly become. I don't see what the row is about. It is an interesting psychological phenomenon. GEO. T. FOSTER.

SIR,—I read Mr. T. Mark May's article, and have since been waiting for the storm. Well, it came with THE TWO WORLDS dated September 8th. I believe, that the expressions of opinion called forth from your various correspondents justified your insertion of Mr. May's letter. I pass no opinion on its merits or demerits—I was simply to protest against the tone of Mr. J. W. Potter's letter regarding your own action as editor of THE TWO WORLDS. I take it that a real Spiritualist or a true Christian will "Judge not, that he be not judged."

Mr. May may be swayed by what he thinks is right. We know the editor of THE TWO WORLDS is out for Truth and God, and I make bold to prophesy that good will come out of what Mr. Potter believes to be evil. Let the discussion proceed, but let all taking part be charitable, keep cool, and above all be courteous.

STANLEY FAIRBANKS

SIR,—One is inclined to wonder what life would be like if no one had any sense of humour. The manner in which the "mystery" of Jesus keeps being "settled—unsettled" and "unveiled," and then again wrapped in "mystery," is enough to make an owl fall from its perch with laughter, and a perusal of the letters in THE TWO WORLDS of September 8th in criticism of Mr. T. M. May's article—"Jesus: The Mystery Unveiled"—raises more than a smile.

Mr. Bush asks: "Will the question ever be settled?" This inferring the impossibility of settlement. If that is so, then why bother? But he was born (if he ever existed) either as the result of the union of Joseph and Mary or otherwise. The evidence is so contradictory that it does not carry conviction, and we are justified in coming to the conclusion, as so many have done, that he never existed. In that case, however, what becomes of "the place of Jesus Christ in Spiritualism"?

Mr. E. Montgomery asks: "What matters the birth of Jesus?" and Mr. Bush says, "I do not think it matters." The latter says again: "My personal opinion (is that) the facts of the case in relation to the birth of Jesus could only be obtained by a statement by Mary herself, and even then it would not settle the matter, for everyone, firstly, because it would be very difficult to make sure that we really were in direct communication with the mother of Jesus; and secondly, because if her statement did not agree with anyone's strong convictions it would not be accepted as the truth." Just so, I presume, though that Mr. Bush would accept a verification by Mary of Mr. Thomas Mark May's statements.

It would be interesting to know if Mary forms one of the "band of inspirers" with which W. Carlos is "in touch with" [See his letter of April 14th, 1922] and what steps he has taken to verify the information.

Mr. W. Carlos says: "The idea that Jesus survived the crucifixion and lived many years after is somewhat startling," and asks, "Where is the evidence to support it?" Mr. Bush says, "The asserted bastardy of Jesus is no new; it is at least 1,600 years old and known to most students. The idea that Jesus was not absolutely dead when taken down from the cross is probably even older," and also, I presume, known to most students.

E. P. Prentice asks: "If Christ did not die, what guarantee have we that resurrection is a possibility for us?" Ye gods and little fishes! To think that in face of the vast accumulated mass of evidence in proof of resurrection after the change called death it is necessary to turn to such a controversial incident which has been "settled and unsettled" scores of times by scores of writers in the past and present. Is it not comical?

Mr. S. De Brath asks: "If the Gospel narrative is a lie, how is it that it has had such influence?" The vast majority of Christians repudiate the story of the life of Buddha on the ground that he was a mythical personage, and the story is borrowed from the life of Christ. If the narrative of the life of Buddha is a lie, how is it that it has had such influence, seeing that it is computed there are about 200,000,000 more adherents to Buddhism than to Christianity? I venture to suggest to the scholarly Mr. De Brath that it is just possible that the fact (so much deplored by many Christians) that the Emperor Constantine made it the State religion had, at least, a little to do with it. It is also just possible that, from such passages from the "teachings" of St. Paul as "Submit yourselves to those in authority," "Servants, obey your masters," and the example of the latter in returning a run-away slave to his master, that Constantine saw a great weapon in the new religion.

The sentiments expressed in the letter of J. W. Potter are typically Christian. I always understood, from the time I first began to take an interest in Spiritualism, that it stood for toleration, broadmindedness, and the uplift of humanity, but if all Spiritualists were to become as your correspondent, we should be compelled to cry, "Save us from our friends," we should drift back to the days of the Christian Holy Inquisition.

Still, I am yet of the opinion that there is more to be amused at than otherwise. Of course it is possible that we MAY learn something before the controversy closes.

R. MARSDEN.

SIR,—It is difficult to associate the author of this very contentious article with the Thomas Mark May who, on page 177 of THE TWO WORLDS, has this parting shot at Mr. Stanley De Brath because of the latter's unorthodox theology: "Spiritualists should re-assert the kingdom of faith, absolute unquestioning acceptance of things that exist as being true. The Bible exists, and, I submit, is true in every letter, word and syllable." Mr. May has established, to his own satisfaction no doubt, something concerning which the Bible has quite a different story to tell. The writer does not appear to be consistent, to say the least about it!

It will occasion no surprise to students of the R.P.A. publications to be told that Jesus had quite a natural and unconventional origin. According to this source there are two ancient documents which provide us with this simple solution. "Josephus Pandera, the Roman officer of a Calabrian legion which was in Judea, seduced Miriam of Bethlehena, and was the father of Jesus." We doubt not but what those documents have quite as much historical validity as anything to which Mr. May has had access. So far as we are concerned, the real paternity of Jesus is an enigma. Neither heredity, environment nor Mr. May can explain this transcendent personality.

J. GLANVILLE.

SIR,—The controversy following Mr. May's article, "Jesus: The Mystery Unveiled," makes rather interesting reading, and one cannot help but smile at the subtle vein

of humour in the various replies, with one exception, which is nothing more nor less than a scurrilous attack on the editor.

What earthly good can be attained in endeavouring to authenticate the origin of the Nazarene? I studied this problem for a considerable period, and found myself in such a quagmire of conflicting statements that I gave the matter up, realising that my spiritual progress here and hereafter was not and could not be ruled by accepting whether Jesus ever lived or died. I considered that I could much more further my progress by turning to the problems of every-day life and endeavouring to enlighten those still lingering in the shadows of materialism.

Mr. Potter's letter bears the hall mark of fanaticism, and I wonder, if he had only waited a few days before sending his frenzied outburst, whether his communication would have seen the editorial office of THE TWO WORLDS. It is quite obvious to all readers that correspondents' views are not necessarily endorsed by the editor, and I admire our editor for publishing what is nothing more or less than a personal attack. Whether or no the many Christians who look favourably on our Movement will turn aside because we do not deify the Nazarene does not really require serious consideration. The facts are thus, that for over seventy years the Spiritualists of Great Britain have fought against overwhelming odds, carrying truth to every part—whether welcome or not—and it seems but yesterday when the rain fell pitilessly on their faces. To-day in an era of psychic illumination the banner flies proudly, conveying the fundamental that life survives physical dissolution, and whether they are followers of Jesus, Mohammed, Buddha, Krishna, Zoroaster, Confucius, sun worshippers, or simply common or garden Spiritualists, the great realisation is that Eternal Path which must be trod, and its keynote is Progression.

DENBY CHAMBERS.

SIR,—There is a little animal, low in the scale of nature, called the sea-squid, which emits a cloud of ink to hide itself from its enemies. Mr. Mark May, in answer to seven definite questions on the nature of his researches and "revelation," and the historical data that they are supposed to have brought to light, can only refer me to the Scriptures and a dictionary in the whole column of irrelevant matter with which he beclouds a plain issue.

I will supply the deficiency. There is a little American book (in whose sales I am told that Mr. May is, or was, interested), which is a version of the obscene TOLDOTEH Jesu with most of its indecencies omitted. The coincidence with Mr. May's "revelations" is remarkable. So much for the "researches." Mr. May, in THE TWO WORLDS of April 14th, wrote "The Bible . . . is true in every letter, word and syllable." He now produces a "revelation" which contradicts the main fact in the Gospel narrative and the whole tenour of St. Paul's epistles!

Elementary education in this country is now so general that anyone who can string together a few sentences without grammatical blunders can impose on persons whose daily duties limit their sources of information, and can hold up Spiritualists to the pitying contempt of educated readers by a farrago of self-contradictory nonsense.

The only defence that the average man has to enable him to distinguish real knowledge from its counterfeit is to call for the grounds of the statements made. Persons who are influenced by the unsupported assertions of obscure writers who do not produce their data need a mental rest-cure.

As to the allegation that Mr. May's "revelation" is the outcome of fifty years' of study, research AND PRAYER, I prefer to make no comment.

STANLEY DE BRATH.

WHEN Christianity made its first alliance with the secular side it was hoped that the effect of it would be to Christianise secularism. Unfortunately the effect was to secularise Christianity. Christianity began to police pagan souls with law instead of saving them through love. The Gospel which was intended to make men free became the instrument for keeping them in order.—DR. L. R. JACKSON, "The Hibbert Journal."

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FRIDAY, SEPTEMBER 22nd, 1922.

Consistency.

WE heard a story once of a woman arraigned in court for a very common offence. The magistrate, after reading the charge, said, "I see your age is given as thirty-eight. You've been here many times during many years, but your age always appears to be the same." "Well, your Worship," was the reply, "I ain't one of them persons who says one thing one day and another thing another. I believes in being consistent." The story may (or may not) be true, but it illustrates a position which is far more common than is generally recognised, and in no realm is it more apparent than in that which concerns religious beliefs and theological opinions.

Truth may in itself be absolute and unchanging, but men's opinions and preconceptions concerning truth are decidedly relative to their capacity and experience. As long as these are progressive there must arise the necessity to modify one's opinions in the light of extended knowledge, but some mentalities never grow up. The "jewel of consistency" is, therefore, not a flawless one. On the other hand, there are people whose opinions change as rapidly and as often as the weather. Every new craze and each newly propounded theory intoxicates them for the time being, and although a few days of reflection may cause considerable modifications and induce mental sobriety, yet for the time being these folk appear to be obsessed with any idea which is new to them.

One remembers the tremendous fright of the theologian when Darwin propounded his theories, and the equally tremendous avidity with which the materialistic school seized on the new theories. Time has done much to modify both the details with which Darwin supported his claims and the theology which opposed them. Few of the modern pillars of religion would to-day contest Darwin's central claim, whilst the "consistent" theologian who pitted against it the "seven day" story of the creation, is hopelessly discredited, despite the consistency (?) of some "last ditchers."

Similarly there are those amongst the materialistic section of humanity who seem to learn nothing and reject nothing. Scientific research has wrought great changes since it applied electricity to the breaking up of the atom, and fashioned modern instruments for more exact observation, yet many of the materialistic school are still living in the age of Bradlaugh and Ingersoll, both of whom, had they been living to-day, would have absorbed, we believe, the new phases of truth, and developed other lines of argument.

To be consistent does not really mean to be unchanging and untractable, but rather to be harmoniously related to the known truth. If a man tells me that he believes in honesty and honour, and systematically cheats his fellows, he is being inconsistent and hypocritical, but it is not impossible for a man to practise a higher code of honour to-day than he did yesterday, and though his conduct has

seemed to change, he is still consistent, for he is acting in accordance with the best he knows. The fact that to-day's best is an advance upon yesterday's is only evidence that he has been living and growing.

The man who changes his opinions in conformity with increasing knowledge is a wise man, whilst the man who never changes his opinion because of his fear of inconsistency is both foolish and inconsistent, since he fails to recognise the law of growth, change and decay which characterise all mental and life processes.

Emerson beautifully puts the situation: "There are all degrees of proficiency in knowledge of the world. It is sufficient for our purpose to indicate three. One class live to the UTILITY of the symbol, esteeming health and wealth a final good; another class live above this mark to the BEAUTY of the symbol, as the poet and the artist, and the naturalist and man of science; a third class live above the beauty of the symbol to the beauty of the THING SIGNIFIED: these are wise men. The first class have commonsense, the second taste, and the third spiritual perception." These appear to us to be wise words, but we do not forget that in a vast majority of cases the last degree is but the final stage in a progressive development to which the first two are but preparatory steps.

We find the same stages evidenced in the search for truth along the lines of research into Spiritualism. The first stage is generally that of evidence, the observation of psychic phenomena, physical or mental, which opens the mind to the recognition of facts hitherto unknown to the observer. The second is often the stage where the search for the identity of the intelligences behind the phenomena is pursued. There is a third stage at which an individual arrives when he considers that life after death, being a proven fact, there devolves upon him the necessity of bringing his life into such conformity with newly discovered truth that what is called death may necessitate no great change in his demeanour and activities. This is followed in some few cases by a stage in which some of the laws which continuously govern life here and hereafter are sought and found, and to those who truly seek and find such stage, their greatest delight is to bring their lives into harmony therewith, they have found the "beauty of the thing symbolised," and have made themselves part of it.

The progressive nature of human attainment may cause many changes of opinion if one be consistent. The inconsistent man is he whose opinions are insecurely based and have no exact relation to the causation underlying life. Too many people have clung to the opinions postulated by others, but the pendulum is swinging, and men are beginning to be capable of forming, holding and changing their opinions in conformity with the growth of their knowledge. Let us not be afraid to change our opinions, but let us be sure that any such changes are made only because we are consistent to the highest phase of truth which has been revealed to us. Let others point at us, if they will, for making such changes—if they be based on the solid foundation of truth's revelation, time will but justify our change.

We can only follow the light we know, and the man who refuses to follow the higher light because of his clinging to the accustomed rush-light of his past, lacks that faith in God and in himself which should characterise the child of God.

—*

A DISCLAIMER.—Spiritualist National Church, Daulby Hall, Liverpool. With reference to the notice in THE TWO WORLDS of September 1st containing a warning against one, Jás. Baird, 8, Hawkins-street, Liverpool, who has been in the Midlands soliciting help from members of churches, I wish to definitely say that he is not now, nor ever has been, a member of our church, nor is he known to any of our members.—SECRETARY.

THE "Catholic Herald" (Sept. 2nd) says that "a well-known Bible society" offered to present a copy of the Bible to every delegate attending the recent convention of the Universal Negro Improvement Association. The offer was declined, and the society notified that the copies of the Scriptures might be distributed among the white population in those parts of the country where racial prejudices prevailed. This was a neat reply.

CURRENT TOPICS.

Experience Steadies Enthusiasm.

MR. ROBERT BLATCHFORD returns to the fray in last week's "Sunday Chronicle," and replies to Mr. Filson Young. The combat rather reminds us of the well-known picture, "Dignity and Impudence."

The mature mind of the "old hand," replete with the ripe experience of years of journalistic work and wide reading, differentiates immediately between the things that matter and the cloudy details with which attempts are made to obscure our vision. He maintains that the existence or non-existence of "ectoplasm" is of great importance, and that the testimony of men who have seen and handled it is not to be seriously questioned by the testimony of men whose evidence at best is merely negative and whose experience is of such brief nature that it becomes unsatisfactory.

Keeping to the Point.

BUT if "R.B." attaches importance to the ectoplasmic phenomena as a scientific fact, he hastens to point out that at best such phenomena constitute merely an important detail. The tremendous and all-important issue is higher and more vital than this—it is not less than the question, "Is there evidence that man survives death?" That is the question of the ages, the question upon which rests the conduct of our lives here and our well-being hereafter.

Evidence of Psychic Powers Within the Medium.

IT IS, of course, conceivable that the existence of ectoplasm may simply demonstrate that certain exudations can be obtained from special types of human beings. The examinations made by Dr. Geley and Prof. Richet show that the "stuff" is composed of cellular life structures, essentially animal in their nature, showing a general likeness to, if not identity with, cells of which the human body is built. Viewed in that restricted sense, such phenomena do not necessarily give evidence of survival beyond death. This appears to be the position taken in part by Richet himself, and consequently Blatchford is right in pointing out that the evidence for human survival is a far greater thing than the affirmation or denial of the existence of ectoplasm as such.

One Step Leads to Another.

WE have no doubt that further research will go to show that though ectoplasm consists in the exudation and solidification of certain substances drawn from the body of the medium, the inquiry cannot stop there. By what process is it exuded? and when the exudation has taken place, by what intelligence is it moulded into human hands and faces? It is, of course, easy to say (as some have done) that this is due to certain subconscious processes of the human mind, but the mere postulation of such a theory places an onus of proof upon those who offer it.

Phenomena Suited to Our Growth.

FORTY and fifty years ago materialisation phenomena were far more common than they are to-day. The records of phenomena observed with Miss Cook, Miss Wood, Mdme. D'Esperance, Geo. Spriggs, Dr. Monck, and others go to show that fully materialised forms emerged into the circle, and even left the séance room whilst the medium was under observation, they conversed with and sometimes embraced the sitters, and occasionally wrote their names. Such circles became a veritable cockpit of disputation, the bona fides of everyone was questioned, and hotly disputed, until the whole atmosphere was filled with more than sufficient discordant elements to break up any harmonious circle.

The Medium Pan.

THE mere fraud-hunter was relentless in his efforts not only to discover fraud, but to make it, if necessary, in order to support his contentions. In those days, the medium was merely accused of fraud by someone ignorant of the nature of the phenomena, such

accusation was too often taken as conclusive. In fact, in many cases, if the phenomena were different in form and nature to those expected by the sitters, the fact was looked upon as evidence of duplicity. The chief one to suffer was the medium. The sitters were often called fools, or incompetents, but the medium was always labelled fraud.

New Times, New Methods.

IF, as we maintain, these phantasmic appearances are actually extracted from the medium by other intelligences, one can well understand the probability that the phenomena were withdrawn, rather than subject the mediums to the ordeal of being continuously hunted and calumniated because of the gross incompetency and cruel criticism of those who, with few exceptions, had decided the question before examining the facts. That, we think, explains why these striking ponderable phenomena disappeared from general experience. The phenomena were too strong for mental digestion by the people of that day, and for a number of years full form materialisation has been rare.

A New Beginning.

WE believe that the ectoplasmic phenomena which have been recently obtained by Crawford, Geley, Schrenck-Notzitz and others are related to the materialisations of fifty years ago. The "invisible operators," however, realise that raindrops are better than a flood, and homeopathic doses may be more acceptable than allopathic ounces. Now that we are getting a few inches of ectoplasm, the scientific world sits up and takes notice. When we had hundredweights of it they scouted the whole idea. Aye, the diet of children must be adapted to the strength of their digestion. How the gods must laugh at men!

The Final Decision is Certain.

IF these suggestions hold good, then it follows that as the analysis and examination of ectoplasm produces conviction within the minds of the investigators, they will gradually lead up to the old standards, and even beyond them. The present stage may be referred to subtle forces in the medium, but when the ectoplasmic forms assume full human proportions and tell their own story in their own voices, all doubts will be at rest. We may be optimistic, but we saw the old phenomena, and we have talked with its producers. We have confidence, too, in the wisdom of the invisible directors. They know!

Transition of Mrs. Jennie Walker.

THE long and painful illness of our sister, Mrs. Jennie Walker, had its climax on Friday night, September 15th, when she passed away, after two or three days of increasing obliviousness to surroundings. Four weeks had passed since the serious operation, from the immediate effects of which she rallied, contrary to surgical expectation, but after the first week there were unmistakable signs of the end, though her vitality asserted itself remarkably. Such, indeed, was the tenacity of life, that, as recently as last Wednesday, September 13th, the surgeons regarded her being then still alive as an enigma they could not explain. The end came quietly and peacefully during sleep. Further particulars next week.

IN connection with the passing to the higher life of Mrs. Jennie Walker, the Executive Committee of London Central Spiritualist Society announce their intention of organising an "In Memoriam" meeting.

THIS electrical condition also prevails, in the Sinai desert in which the Children of Israel witnessed the psychic wonders during their wanderings in the wilderness, the only difference being that in Sinai the dryness is associated with extreme heat, in the United States with extreme cold, but in each case the electrical conditions ARE EXTREMELY FAVOURABLE TO PSYCHIC PHENOMENA, and this was undoubtedly a powerful factor in the manifestations to the Israelites.—REV. GRAS TWEEDALE.

British College of Psychic Science.

THE autumn syllabus of the British College of Psychic Science presents a veritable feast of good things. Lectures on Spiritual Development, Occult Training, Psychology, Concentration, etc., are to be given by experts well qualified to deal with them. Classes for Psychic Unfoldment, and seances for Photographic and Trumpet experiments occupy a prominent position. Whilst Magnetite and Suggestive Healing have their place. Public clairvoyance will be given by many of our notable mediums, and such names as A. Vout Peters, Mrs. Brittain, Mrs. Cannock, Mrs. Marriott, Mr. Punter and many others are a guarantee of good work. The lecturers include Messrs. T. Bligh Bond and Robert King, and Mesdames Greside and St. Hill, Miss Burton, etc. The members' monthly meeting is a valuable clearing house for the discussion of all the knotty problems arising. The college should have a very useful autumn session.

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. P. KNOTT, Secretary.

British Spiritualists' Lyceum Union.

39, Regent-street, Rochdale.

MANY people are waiting for a ship to come home which has never been launched.

ANOTHER NEW CHURCH.—We have to congratulate the Society at Yeadon (Yorkshire) upon their success in securing a building of their own in which the activities of church life can be freely expressed. The building was opened on the 9th inst. by Mr. Crowther, and after a public tea Mrs. M. A. Stair, in a very impressive service, dedicated the building. Special hymns were composed for the occasion. The services were conducted on the following day by the Bradford District Committee. We offer our congratulations to the Yeadon friends, and pray that their future success may be assured.

THE SYLLABUS of the Merthyr and District Psychical Research Society to hand contains an admirable programme of lectures and seances. The lecturers include Revs. E. R. Dennis and Eric Davies, W. H. Evans, Prof. Timson, Arthur Mee, etc., whilst seances are arranged with Mrs. Trueman, Messrs. W. Thomas, Evan Powell, Joe Dickinson, etc. Psychology, astrology, theosophy, sociology, therapeutic and psychic experiences will all be discussed. Such Societies cannot be other than useful, educational and informative.

A NEW SPIRITUALIST WEEKLY.—The first number of "Spiritual Truth" to hand is published at Annerley, Station-road, and is a demy folio, 8 pp., the price being 1½d. weekly. It is frankly Christian in its outlook. It mightily deplores the absurdity of sticking to old definitions and interpretations, and insists on the actuality of spirit communion as a means of re-establishing faith in God and immortality, and of wipuing humanity to a life of service as exemplified in Jesus Christ. It especially intends to work and circulate amongst the clergy, and reflect the doings of the pulpits. We believe that such a journal can do useful work along its own lines, and welcome its appearance. All such efforts to extend the truth in any direction have the fervent goodwill of THE TWO WORLDS.

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 comment, it is requested that letters to the Editor be made as brief as possible.

FINANCIAL SUPPORT FOR WORKERS.

SIR,—One is grateful to see the reference to financial support of workers in your issue of Sept. 1st, and particularly the references to places of meeting. May the day-barns and sheds and unconsecrated clubrooms, etc., unpaid and overworked workers be soon things of the past in Spiritualism. Untold hundreds have received consolation, inspiration and joyful assurances in the loving power and peace that Spiritualism brings hourly to the kind. Ought not all to have the faith of faith, and sacrifice? Even in these hard times it is well to remember that what one gives to the truth one but lends to it. They will repay—some tenfold, some thirty-fold, some a hundred-fold. The denominations can erect large buildings, employ large staffs, publish literature broadcast, etc. Why can Spiritualism?

It is a fact that when truth first leads it will be known by the fewness of its followers. It is also true that Spiritualism is a comparatively new movement. But is it not also a fact that in the business world one has to pay for labour, one has to make one's bedroom like a bedroom, one's dining-room like a dining-room, and one's office like an office? Is it not also a fact that one should make one's meeting-place like a meeting-place, one's platform like a platform, one's organ like an organ, and one's reading-room like a reading-room?

The ability to appreciate the hereafter is partly related to our capacity to learn of its conditions here. For an Englishman to appreciate French he must first learn the French language in all its conversational values. So it is with all things. The power to appreciate should be encouraged—by beautiful buildings, by beautiful pictures, organs, singing, books, etc., and well-preserved ornaments inside those buildings. It is also desirable that workers should be financially eased for, at least to the extent of being freed from material anxiety, if they are to give their best, consciously and unconsciously, to the work. Many of them are out to get rich. All these changes would require money, and, perhaps, sacrifice. (How many go for tobacco, sweets, etc., at a time of Lent?) Other movements which offer so much less than Spiritualism give obtain so much more from their supporters, with comparative ease. One would suggest a careful self-analysis by every member of the Cause in this matter.

Without applying for the martyr's crown, one does well to realise that one will obtain from Spiritualism exactly what one sacrifices into it. The original power is in man himself, in whom God has invested all power and volition, to "put all things under his feet."

Having harassed the bishops, shaken nonconformity, troubled Rome, and attracted and convinced the highest scientific intelligences of the day, Spiritualism is to be trusted. There is no need to wait before one publicly admits one's allegiance with it, and gives lovingly and liberally of one's highest and best. HALFORD COLEMAN.

S.N.U. FUND OF BENEVOLENCE.

SIR,—I have pleasure in forwarding report of income for the month of August: A Friend, London, £2; Mr. W. Newcourt, £1 1s.; Well Wishing Friend, 2s. 6d.; Derwent-st. Spiritualist Society, Sunderland, 10s. Total, £3 14s. 6d. Disbursements, £37.

In thanking all friends for their continued help and thoughts for our old workers, I would draw the attention of all Societies and friends to the date, third Sunday in October, the 15th, when we hope all Societies, Lyceums and friends will contribute and help make this the best effort we have ever had. We are hoping to realise £500. Will you all help to get the amount? £50 is much more than grants disbursed to our dear workers of other days. Thanking you all in anticipation.

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

REPORTS OF SOCIETARY WORK

- 1.—Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.
 - 2.—Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.
 - 3.—Special Reports, to ensure insertion same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.
 - 4.—IMPORTANT. No Special or Ordinary Reports two Sundays old will be inserted.
- In all cases where the address of a meeting-place does not appear in a Society report, it will be found in the Platform Guide.

SPECIAL REPORTS.

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

HALIFAX DISTRICT COUNCIL.

THE above Committee held its monthly conference on Sunday, Aug. 27th, in the National Spiritualist Church, Slaithwaite. Owing to the lack of travelling facilities the conference was but poorly attended. Mr. R. H. Yates, the President, not having sufficiently recovered from his recent illness, the chair was occupied by Mr. Quarmby, vice-president. A hearty welcome was given to the Committee by Mr. A. Bramhall on behalf of the Slaithwaite Church.

The roll call showed seven delegates representing seven churches, and three officers in attendance. The minutes were read and adopted, and the E.C. report was accepted. The financial statement was also read and accepted.

The following notice of motion was submitted: "That this District Committee meet every two months in 1923, and that we seek permission from the District Council to this end."

Miss Norris gave a very interesting report of the Halifax and Huddersfield E.C. conference held at Hebden Bridge.

Propaganda meetings were held in the afternoon and evening, presided over by Mr. Quarmby and supported in the afternoon by Mrs. Chappell and Mr. Garside, and in the evening by Mr. Bramhall, Mrs. J. E. Smith and Mr. W. Clay. The choir contributed an anthem at the evening service, Miss Norris officiating at the organ.

Mr. Quarmby expressed the Committee's best thanks for the manner in which they had been received.

LEEDS DISTRICT COMMITTEE.

THE monthly conference of the above committee was held at South Elmsall National Spiritualist Church on Sunday, Sept. 9th. Business commenced at 12 o'clock, when, in the absence of the President and Vice-President, Mrs. Hurley, of Leeds, was elected into the chair. The attendance was very poor. The business was opened by the usual hymn and invocation. Welcome was given to conference by the secretary of the church, Mr. J. E. Smith, in a few appropriate words, and was heartily reciprocated. Ten minutes' spirit communion created a nice feeling, which was felt throughout the day.

Minutes and correspondence were read and adopted. The financial statement was read, which showed a balance of £1 18s. 8d. Church reports were fairly good.

Speakers' fees came up for discussion, but it was agreed that it was a question entirely for the churches to decide, and the delegates were therefore asked to refer it back to the churches, and report at the next conference.

In the afternoon an open Lyceum session was held. Mr. W. Smith, of Bradford, being requested to conduct

the session, which was very instructive and enjoyable. Questions were asked and explanations given which were edifying to all present.

In the evening a propaganda meeting was held, the secretary presiding over a good attendance. Short addresses were given by Mrs. Hurley (Leeds) and Mr. W. Smith (Wakefield). Mrs. Penton, of Pontefract, gave a few clairvoyant delineations, after which the chairman brought the day's meetings to a close by a few remarks in regard to the relative positions of the district committee and the churches and thanking the local friends for the way they had attended to our material wants.

MANCHESTER AND DISTRICT GROUP.

THE above Group held their quarterly meeting at the Middleton Spiritualist Church, Gilmour-st., on Saturday Sept. 9th. Mr. F. Chandley (President) presided. The meeting was opened with a hymn and invocation by Mr. James.

The President, in a few appropriate words, welcomed the delegates and associate members. The minutes of the last meeting were read and confirmed. Several letters of apology for non-attendance were read, and the following were elected associates: Mrs. Worthington, Mr. J. B. Robinson, Mrs. A. Shakoshaff, Mr. J. Williams and Miss Mabel Myles, one application being left in abeyance. All the officers were present, together with 30 church delegates and 30 associates.

It was unanimously agreed that associate members be represented at the annual meeting of the Lancashire District Council. Re "Uniform Service" it was agreed that an application be made to the Lancashire and District Council to submit a sample of uniform service to be brought before this Group. At 5-30 p.m. the meeting was adjourned for tea.

On resuming business, after a long discussion on the subject of one man or one woman rooms, it was unanimously recommended that mediums should not support irregular meetings. A notice of motion from Pendleton Church, Ford-lane, was introduced, and it was deferred for six months. Proposed by Mr. Platt and seconded by Mr. Oaten, that the remainder of business be left over for our next meeting.

The next quarterly meeting will be held in the Central Spiritualist Church Lord-street, Stockport, on Saturday, Nov. 11th, 1922. An invitation from the Manchester Society of Spiritualists, Maskell-st., Ardwick, to hold our next annual meeting of the Manchester and District Group, their kind services at all times having been greatly appreciated. A vote of thanks was passed by the chairman to Gilmour-street Church for the use of their church and the excellent tea provided.

MANCHESTER : MOSS SIDE.

ON Sunday, Sept. 3rd, we had the pleasure of welcoming Miss Neish, who gave a most interesting and instructive lecture to our Liberty Group on "Astrology: Its symbology and meaning." A nice gathering of friends listened intently and took part in asking questions, which Miss Neish answered in a pleasing manner, proving the usefulness of the science of astrology. Mr. Garner ably presided, and briefly gave a few of his thoughts on the subject.

We are proud to announce the first meeting of a new group formed for our young members between 14 and 18 years of age, promoted by Master Douglas Burgess, assisted by Miss Kathleen Husband, each member in turn to give a short essay for discussion and also take the chair.

WEST STANLEY : BEAMISH ST.

UNDER the auspices of the Northern District Council, a grand united camp meeting was held on Sunday, Sept. 3rd, at West Stanley, on a field kindly lent for the occasion by Mr. J. W. Bloom. The following churches, who were very well represented, took part: West Stanley, Oxhill, Chester-to-Street, Craghead, Amfield Plain, Leadgate, Consett and Blackhill. The speakers were Mr. W. W. Wilson (Spennymore), Mr. M. Dodds (Low Fell) and Mr. G. P. Robson (North Shields).

At the afternoon service Mr. Dodds took the chair. Mr. Robson was given a hearty reception, and spoke on "The Seven Principles of Spiritualism." Mr. Wilson, who also was given a grand reception, spoke on "Spiritualism: What is it?" Both gentlemen gave a very straight-forward address, which was greatly enjoyed by a very appreciative congregation of about 300 people.

At the evening service Mr. G. E. Robson took the chair. Mr. M. Dodds gave a bright and stirring address on "Spiritualism: An old and true religion." He dealt with his subject in a very excellent manner indeed. Mr. Wilson gave a fine address on "The little things of life," beginning with a brief outline of the commencement and growth of Modern Spiritualism, and urged the people who were already convinced of the realism of Spiritualism to press forward, and by living a true, clean, spiritual life, by upholding the Fatherhood of God, and by practising the Brotherhood of Man at all times, to carry the flag of Spiritualism into all parts of the world. Both gentlemen got a very hearty welcome from a very large audience of between 600 and 700 people.

This was the first united camp meeting that has ever been held in North West Durham, and from a propaganda standpoint it was a huge success, and is, we hope, only the forerunner of many more such meetings. We at West Stanley would like the executive of the Northern District Council to accept our deepest thanks for their kindness in choosing Stanley for this meeting, and also to thank the speakers for their services.

THE PRESTON GUILD.

ON the Tuesday of the Guild week, for the first time in the history of Preston, Spiritualists joined in procession through the streets. Opposition had been put forward from every religious section, but as this was a civic more than a religious festival, all opposition was fought through, and we paraded in force, being 400 strong.

The churches organising the procession were the National Spiritualist Church and Clark's Yard. Each was headed by a band and a new banner. Mr. Kitson, our beloved veteran, walked behind the first banner. Thanks are due to friends who came from far and near to help us in the fight, amongst them being many old workers. A boat on a lurry, decorated in pale blue and white, represented the Boat of Life, and in it were the very young children. At the helm was a young lady representing "Love," the words on each side of the lurry being "When Love is at the helm, the harbour is with God," thus giving out the message of the angels.

Though ignored by the local press, there were many who applauded us on our march, and an impression was made that will last.

Tea was provided at the respective Lyceums at the end of our journey. Our thanks are also due to the local Chief Constable, who impartially provided us with full police assistance.

SUPPORT OUR ABSTRACTERS.

ABERGAVENTY.

THERE was a good attendance on Wednesday evening, Aug. 30th, when an interesting lecture was given by Mr. E. Spencer, of Glasgow, on "Spiritualism: What is it?" Clairvoyance was given to several persons. This is the first time a Spiritualist lecture has been given in Abergavenny, but it is hoped a Society will be formed in the near future.

BLACKWOOD.

THE above church held their harvest festival on Saturday and Sunday, Sept. 9th and 10th, when Mrs. Lynch, D.N.U., of Treforest, addressed good congregations on "Bringing in the sheaves." She also gave wonderful clairvoyance. The church was beautifully decorated by the members.

On Monday a public social was held, with the sale of fruit and vegetables, and was well attended.

BRISTOL: CAVE ST.

ON Sunday, Aug. 20th, we opened our new church premises. Mr. J. M. Eddy conducted a dedication service in the morning, and also delivered the address in the evening. Delegates from the three other churches attended. Mrs. Hoskins (Providence Hall) gave clairvoyance, and Mr. Webb (Universal) opened with an invocation. Good audiences attended, and our church was beautifully decorated with flowers.

On Sunday and Monday, Aug. 27th and 28th, Mrs. Trueman, of Plymouth, conducted our services and also gave a seance for direct voice, which was highly successful and gave entire satisfaction to all who attended. On Monday we held our annual tea and members' half-yearly meeting. After a full discussion of many points affecting the welfare of our church the company broke up at a rather late hour.

BRISTOL: UNIVERSAL.

ON Sunday, Sept. 10th, we held our harvest festival services. The rostrum was decorated with flowers, fruit, vegetables, etc. The name and sign of the church in bread gave a very striking effect.

The services throughout were conducted by Mr. A. Taylor, of Birmingham, his subject in the evening being "Sowing and reaping," followed by convincing clairvoyance. During the evening two solos were beautifully rendered by Miss N. Mitchell, one of our members. The officers of the church wish to thank all friends who gave so liberally, and also those ladies and gentlemen who helped decorate the church.

RE-UNION AT BOURNEMOUTH.

THIS garden of "Oakleigh," Richmond-road, Bournemouth, the residence of Mr. and Mrs. F. T. Blake, was the animated scene of a happy re-union of Spiritualists on Wednesday, Sept. 6th, and the house and grounds, beflagged and illuminated, lent themselves admirably to the occasion. Some fancy costumes added to the charm of the scene, and were duly admired.

In addition to an excellent tea, with ices and other good things, the entertainment provided included musical items of a high standard, and a much appreciated dramatic sketch. An appropriate exhibition of spirit photographs, spirit paintings, and slate writing was on view in the grounds, and contained many items from the valu-

able collection of Dr. Alfred Russel Wallace (kindly lent). These proved a source of great attraction, and the interest in the exhibition was enhanced by the fact that many of the exhibits were the property of Mr. Blake, and were procured in his presence.

The services of the clairvoyant, the palmist and the tea-cup reader, in costume, were in great demand, as was evidenced by the number awaiting admittance to their tents. Further centres of interest were "The Fine Art Gallery," an ingenious play upon words, causing much merriment; a "Glider," appreciated by the venturesome; a silver-mine for the speculator; and various games for the skilful. An impromptu dance formed a fitting close to the happy day.

HAMILTON.

FOLLOWING the executive meeting of the Scottish District Council at Alloa, we secured the services of Mr. J. P. Skelton, D.N.U., of Belfast, for our speaker on Sunday, Sept. 3rd. Two real uplifting addresses were given in the new premises, Co-operative Hall. The addresses were edifying and instructive, just what is needed for the progress of Spiritualism. A fair attendance of members and friends showed their hearty appreciation. Clairvoyance was given by Mr. Russell, one of our members, which was well recognised and received.

HEYWOOD: WILLIAM ST.

ON Sunday, Sept. 10th, we held our harvest festival. The afternoon service was conducted by Mr. Ridgway, of Southport (President), Mr. Purcell (organist), Miss N. Watson, Miss Robenshaw, of Rochdale, rendered a solo, and a violin solo was also rendered.

At the evening service the children rendered the cantata, "Precious Gifts," very successfully. Miss Robenshaw rendered a solo, and Miss Firth a violin solo. Mr. Ridgway gave a discourse on "The use of flowers." A very impressive service to a large audience.

FLEETWOOD: KEMP ST.

ON Sunday and Monday, Sept. 3rd and 4th, we held the finest harvest festival that we have ever had in the history of our church at Fleetwood. The services opened with the Lyceum session in the afternoon, at which the Lyceum choir presented a service of song entitled "Netty," under the leadership of Mr. Batley and Mrs. Cooke. The church was packed, and the children nobly responded to ensure a happy and instructive session.

In the evening the services were conducted by our President, Mr. Batley, supported by Mr. Watkins and Mrs. Benson. Mr. Batley's inspirers gave a beautiful address entitled "The harvest of material and spiritual gifts," which was listened to with profound interest by all present. Two beautiful solos were ably rendered by Mr. W. Cooke and Mr. F. Moon.

On Monday afternoon a circle was conducted by Mesdames Benson and Holt. In the evening we had a grand social, which was well attended. The task of disposing of our harvest gifts by auction was afterwards undertaken.

Our 1922 harvest festival thanksgiving services have indeed proved a financial and spiritual success, and our sincerest thanks are given to all our friends.

SUPPORT OUR ADVERTISERS.

JARROW-ON-TYNE.

ON Sunday, Sept. 10th, we held our harvest thanksgiving services afternoon and evening. Lyceumists held service of song entitled "Sunbeams," the nine Lyceumists taking part being Doris Lamb, Evelyn James, Mary Stephenson, Doris McLeod, Marjorie Wilson, Lily Lambell, Hannah Gilmore, May Richardson and Ellen Walton. They took their parts singing and reciting. Splendid solos were rendered by Mrs. Lamb, Miss Riches, Miss G. Havelock, Miss Potts; recitations by M. Havelock, J. Brown, W. Lamb, J. Shepherd, and G. Lamb. One of the members, Mr. Waters, presided at the evening service, and spoke encouragingly to the children. She also gave a short address which was well appreciated. Great praise is due to the "Sunbeams" conductor, assist. conductor, organist and also John Lamb, who helped with the violin. The Lyceum choir sang an anthem entitled "Praise to the Lord," which brought an enjoyable day to a close.

On Monday our services concluded with a well-attended social.

LONDON: BRIXTON.

AN excellent time with Mrs. Harvey, of Southampton, was spent on Saturday evening, Sept. 9th. She gave 20 readings, all being understood.

On Sunday morning, at the public circle, she gave over 50 readings, these also being understood. In the evening she gave an address, followed by ten clairvoyant descriptions, all being recognised, and finally finished up with some good work in the after-circle.

LONDON: PLUMSTEAD.

ON Thursday, Sept. 7th, Mrs. Maunder, of Brixton, conducted the opening meeting for ladies. A large number attended. The afternoon was spent in flower readings, with splendid results. It is hoped to have various demonstrators from time to time. Mediums desirous of visiting Plumstead for these meetings should apply to the secretary. Sir A. Conan Doyle visits the Town Hall, Woolwich on Monday, Oct. 9th. Full particulars from General Secretary, Plumstead.

LUTON.

ON Wednesday evening, Sept. 6th, we were favoured with a visit from Mr. R. Boddington, President of the London District Council, and Mrs. Clements, of London. Mr. Boddington delivered a very able address and took for his subject "Spiritualism: What is it?" and was listened to with rapid attention by a crowded audience. Mrs. Clements followed with clairvoyance.

NOTTINGHAM: HARWARDEN TERRACE.

ON Sunday, Sept. 3rd, we celebrated our Lyceum anniversary. The speaker was Mrs. Mary Pickles, of Blackpool. Practically every Lyceum in the district was represented. In the afternoon the service was held in our own church, when the children, assisted by the choir, rendered recitals, solos, anthems, etc. Mrs. Pickles gave a very inspiring address on "The work of the Lyceum." After the service between 50 and 60 sat down to tea.

The evening service was conducted in the Repertory Theatre, when there were between 800 and 900 people present. The children, assisted by the choir and string band, again rendered some very beautiful items.

Mrs. Pickles gave a splendid address on "What Spiritualism stands for." The committee desire to thank all friends who assisted in making this anniversary a glorious success.

WEST BROMWICH.

A NUMBER of meetings with Mrs. Truman, of Plymouth, have been held in this district (two at West Bromwich), which have been most successful. The harp was played by spirit friends, and messages written on slate (both sides); articles brought from one room to another through closed doors and handed to the others, and messages given through trumpet to friends present, especially to Mrs. Butcherley, 13, Cope-st., Coventry, and Mrs. Wheeler, 22, Hill-street, Smethwick (mother and daughter), from a daughter of the first named, referring to matters concerning which they alone knew of. So overcome were they that they asked for their names and addresses to be given, as they would be prepared to confirm same to any inquirers.

MEETINGS HELD ON SUNDAY, SEPT. 17th, 1922.

BARROW-IN-FURNESS, Dalkeith-st. — Mr. Gilling, of Manchester, gave addresses and clairvoyance. Mr. Dobson presided.

BARRY, Atlantic Hall. — Mr. A. E. Taylor gave an address on "Spiritualism," followed by clairvoyance.

BRISTOL, United. — Morning, open circle. Evening, Mrs. Miles Ord was the speaker and demonstrator. Mr. Boyen presided.

Cave-street: Harvest festival services conducted by Mrs. R. Darby. Mr. Eddy presided.

Clifton: Address by Mr. Andrews. Clairvoyance by Mr. Jahans.

CARDIFF. — Miss Mary Mills, of Bristol, gave addresses followed by all recognised clairvoyance.

DERBY, Forester-st. — Mr. Coley, of Derby, spoke on "In my Father's house are many mansions." Clairvoyance by Miss Gill.

DEVONPORT, Albert-rd. — Mr. C. Adams gave a trance address on "The call from the spirit worlds." Mr. H. Pearce, (President) gave clairvoyance, and Miss H. Endicott rendered a solo.

EAST LEEDS. — Harvest services. Mr. Rothery, of Normanton, delivered addresses. Mrs. Hurley presided. Monday, after usual meeting, we had a sale of fruit, vegetables, etc., which realised a very handsome sum, for which we return our grateful thanks to members and friends.

FALKIRK. — On Sunday, Sept. 10th, Mrs. Coleman Jarvis, of Birmingham, gave some very remarkable clairvoyance at a largely attended meeting.

HIRST. — Rev. G. Cole, of Felling, gave an address.

LONDON. — Brixton: An address on "The dead man's home" was given by Mr. R. Boddington.

Central: Friday, Sept. 15th, short address on "Happiness" by Mr. Barnhill, followed by lucid and convincing clairvoyance by Mrs. Price, of Birmingham. Sunday, Address and clairvoyance by Mrs. Clements.

Clapham: Mr. Meads gave an address on "Charity."

W. S. A.: Miss Hogg gave an address and clairvoyance.

Pulham: Morning, circle. Evening, Rev. G. Ward gave an address. — Pros. Sunday next, ANNIVERSARY and HARVEST FESTIVAL. Morning and evening services at 11 and 7, Mr. SAUNDERS.

Windsor, Sept. 28th, Mr. MATTHIAS.

London Spiritual Mission: Morning, Mrs. Burton spoke on "Spiritual Advancement." Evening, Mr. E. W.

Beard spoke on "Ye shall have life—life more abundant."

Manor Park: Morning, service of healing and spiritual unfoldment conducted by Mr. Mead. Afternoon, progressive Lyceum. Evening, address by Mr. Pulham. Clairvoyance by Mrs. Pulham. Solo by Mr. J. C. Ellis.

S.L.S.M.: Morning, circle conducted by Mrs. Still. Evening, Mr. T. Smallwood gave an address.

LOUGHBOROUGH. — Mr. Woollen Harvey conducted the harvest festival services. A record thanksgiving. Many strangers present.

NEWTON ABBOT. — Mrs. Trueman, of Plymouth, gave an address on "Light, and let there be more light," followed by clairvoyance.

PLYMOUTH, Morley-st. — Harvest thanksgiving services. Interesting address by Mr. F. Ireland. Clairvoyance by Mrs. Pollard.

Stonehouse: Meeting conducted by Mr. Harris. Soloist, Mrs. Warne. Address by Mr. David Hawkins on "Love." Clairvoyance by Mr. S. Pearce, of Plymouth.

PORTSMOUTH, Temple. — Mr. E. Spencer, of Glasgow, on tour for the Southern District Council, started a week's mission by giving addresses and clairvoyance.

YORK, Spen-lane. — Mrs. Marshall-Hancock gave addresses bearing on the philosophy of Spiritualism. She also described departed friends and conveyed messages.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church
PRINCESS HALL, MOSS SIDE.

SUNDAY, SEPT. 24TH, at 2-30, LYCEUM. At 6-30 and 8-15, LOCAL SUNDAY. MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD. TUESDAY, at 8, Public Developing Circle, Mrs. FORREST. THURSDAY, at 3 and 8-15, Mrs. FARRAR

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

SUNDAY, at 6-30.
SEPT. 24.—Circle for Members Only.
OCT. 1.—Mr. W. G. HIBBINS.
" 8.—Circle for Members Only.
" 15.—Mr. W. ROOKE.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, SEPT. 24TH, at 10-30, LYCEUM At 3, 6-30 and 8, Mr. MCCOMMAN. MONDAY, at 3 and 8, Mrs. HOLDEN. WEDNESDAY, at 8, Mrs. KNOTT.

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

SUNDAY, SEPT. 24TH, at 10-30, LYCEUM At 3, OPEN CIRCLE. At 6-30, Mr. FLART. WEDNESDAY, at 8, OPEN CIRCLE.

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

SUNDAY, SEPT. 24TH, at 2-30, LYCEUM. At 6-30 and 8-15, Mrs. WOLFENDALE. TUESDAY, at 8-15, Mrs. L. WILMOTT. THURSDAY, at 8-15, Mrs. FORREST. SATURDAY, at 8, OPEN CIRCLE.

SATURDAY, OCTOBER 7TH,
TEA AND CONCERT
In aid of the Building Fund.
The Society's own Concert Party,
"The Black and Whites."
TEA at 4-30. CONCERT at 7-30.
Admission by Ticket, 1/3.
(Concert only, 6d.)
Can be obtained from the Society.

SOCIETY ADVERTISEMENTS.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, SEPT. 24TH, at 2-30, LYCEUM. At 6-30 and 8, MANCHESTER AND DISTRICT COUNCIL. WEDNESDAY, SEPT. 27TH, at 3, MISS L. BROMLEY. At 7-30, Mr. G. W. RICHARDSON, Speaker and Clairvoyant. THURSDAY, at 8, Mrs. SHEARSMITH. SUNDAY, OCT. 1ST, OPEN CIRCLE.

Salford Spiritualist Society,
WEST HIGH STREET.

SUNDAY, SEPT. 24TH, at 10-30 and 1-45, LYCEUM. At 3, 6-30 and 8, Mrs. A. JONES. HARVEST FESTIVAL. MONDAY, at 3, Mrs. VEREPPY. WEDNESDAY, at 8, Mrs. FARRAR.

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

SATURDAY, SEPT. 23RD, at 8, Mrs. E. W. MINNEY, of Kettering. SUNDAY, SEPT. 24TH, at 3, 6-30 and 8, Mrs. E. W. MINNEY. MONDAY, at 3 and 8, Mr. and Mrs. TONGE. WEDNESDAY, at 3 and 8, Mrs. ELLIS and Mr. ROGERSON.

Shipley National Spiritualist Church
MARKET BUILDINGS, TEALE COURT.

FOUR DAYS' PROPAGANDA MISSION.

By Mr. J. RATCHFORD, of Rochdale. SATURDAY, SEPT. 23RD, at 7-30. SUNDAY, SEPT. 24TH, at 3 and 6-30. MONDAY, SEPT. 25TH, at 3 and 7-30. TUESDAY, SEPT. 26TH, at 3 and 7-30. Address and Clairvoyance at each service. Silver collection taken at door.

Blackpool National Spiritualist Church and Lyceum,
71, ALBERT RD. (NE. CENTRAL STATION)

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

SPEAKERS:

SEPT. 24.—MR. FRANK HEPWORTH.
OCT. 1.—Mrs. MARCROFT.
" 8.—MR. HUDSON.
" 15.—Mrs. MAYO.

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

SUNDAY, SEPT. 24TH, at 11-15 and 7, MR. A. PUNTER. At 3, LYCEUM. MONDAY, at 8, HEALING CIRCLE. WEDNESDAY, Miss A. SCOGGINS.

Worthing Spiritualist Mission,
17, WARWICK STREET, WORTHING

SUNDAY, SEPT. 24TH, at 6-30. Mrs. PAULET. THURSDAY, Mrs. PAULET.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, SEPT. 24TH, at 7, ALD. D. J. DAVIS. OCT. 1ST, Mr. H. BODDINGTON. OCT. 8TH, Miss L. GEORGE.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, SEPT. 24TH, at 7,
MRS. NELLIE MELLOU.
WEDNESDAY, at 8, AID. D. J. DAVIS.
SUNDAY, OCT. 1ST, MR. E. MEADS and
MRS. REDFERN.

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

SUNDAY, SEPT. 24TH, at 11, CIRCLE.
At 3, LYCEUM.
At 7, MR. H. BODDINGTON. Address.
MONDAY, at 7-30, LADIES' PUBLIC
CIRCLE.

TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.
SATURDAY, SEPTEMBER 30TH,
20TH ANNIVERSARY. Tea at 5.
At 7, UNVEILING THE PHOTO of the
LATE SECRETARY, MR. H. NUTHALL.
Sacred songs, etc.

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

SUNDAY, SEPT. 24TH, at 11,
MR. PERCY SCHOLEY.
At 6-30, MRS. ANNIE JOHNSON.

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

SUNDAY, SEPTEMBER 24TH,
HARVEST FESTIVAL.
At 11, PUBLIC CIRCLE. At 3, LYCEUM.
At 7, MISS V. BURTON.
FRIDAY, at 8, MEETING.

East London Spiritualist Association,
NO. 7 ROOM, EARLHAM HALL, EARL
HAM GROVE, FOREST GATE (pass thro'
Main Building to Second Door on Left).

SUNDAY, SEPT. 24TH, at 7,
MRS. SELF.

Eitham Spiritualist Church,
CO-OP. HALL, WELL HALL PARADE.

SUNDAY, SEPT. 24TH, at 7, f.
MRS. EDEY:
At 8-45, CIRCLE (Members only).
WEDNESDAY, at 8, Mrs. JAMRACH,
Address and Clairvoyance.

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

SUNDAY, SEPT. 24TH, at 6-30,
MUBARAK ALI.

Subject, "Spiritual Progression."

Hackney Spiritualist Church,
240A, AMHERST ROAD.

SUNDAY, SEPT. 24TH, at 7,
MR. H. J. OSBORN.
MONDAY, at 8, CIRCLE.

Heunslew Spiritualists' Society,
ADULT SCHOOL, WHITTON ROAD.

SUNDAY, SEPT. 24TH, at 6-30, A
MRS. GOLDEN. LYCEUM at 3.
TUESDAY, at 7-45, MR. T. W. ELLA.
WEDNESDAY, at 3, GUILD.

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

SUNDAY, SEPT. 24TH, at 11 and 6-30,
MR. A. LAMESLEY. At 3, LYCEUM.
WEDNESDAY, at 7-30, Mrs. MELLOU.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, SEPT. 24TH, at 11,
MISS V. BURTON.
At 6-30, MR. A. NICKELS.
SUNDAY, OCT. 1ST, MRS. FINCH AND
MISS V. BURTON.

Manor Park Spiritualist Church,
Corner of SHERWSBURY RD. and
STRONE RD.

SUNDAY, SEPT. 24TH, at 3, LYCEUM.
At 6-30, MR. G. R. SYMONS.
THURSDAY, MRS. EDEY.
SUNDAY, OCT. 1ST, Harvest Festival,
Mr. and Mrs. BROWNJOHN.

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

SUNDAY, SEPT. 24TH, at 7,
MRS. PODMORE.

THURSDAY, MRS. GOODE.

FRIDAY, MRS. GRADDON KENT.
SUNDAY, OCT. 1ST, Madmo. GERALD.

Romford Christian Spiritualist Society,
BROADWAY CHAMBERS, SOUTH STREET.

SUNDAY, SEPT. 24TH, at 6-30,
MISS HOGG and MRS. GARRATT.
MONDAY, at 3, LADIES' MEETING,
MRS. GARRATT.
THURSDAY, at 8, Rev. G. WARD and
MRS. GARRATT.
Clairvoyance at all meetings.

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

SUNDAY, SEPT. 24TH, at 6-30,
MR. and MRS. SMITH.
MONDAY, at 3, Mrs. CROWDER.
WEDNESDAY, at 8, Mr. and Mrs. LUND.
THURSDAY, at 7-30, WHIST DRIVE.
Tickets 1/6 (including refreshments).
In aid of New Church Fund.
SUNDAY, OCT. 1ST, MRS. MAUNDER.

London Muslim House,
111, CAMPDEN HILL RD., NOTTINGHILL
GATE, LONDON, W.8. (Nearest Tube
Sta., Nottinghill Gate, Cen. Lon. &
Met. Rlys.).

SUNDAY, SEPT. 24TH, at 5 p.m.,
KHWAJA KAMAL-UD-DIN, B.A.,
on "Islam, a Blessing to Humanity."
Tea and Light Refreshments at 4-30.
You with friends are cordially invited.
Lecture terminates about 6 p.m.,
enabling you to attend your evening
service.

HABUB ULLAH LOVEGROVE, Sec.

SPIRITUALISM IN BATTERSEA.
TEMPERANCE HALL, WANDSWORTH RD.
LAVENDER HILL (End).

President, F. H. CLARKE.
Vice-President, P. GRIFFIN.

THE OPENING MEETING
of the
BATTERSEA SPIRITUALIST CHURCH
will be held on
SUNDAY, SEPTEMBER 24TH, at 7 P.M.
SPEAKER: **Mr. R. BODDINGTON**
(Pres. London District Council).
CLAIRVOYANT: **Mrs. E. CLEMENTS.**

SOCIETY ADVERTISEMENTS.

London Central Spiritualist Society,
MINERVA ROOMS, 144, HIGH HOLBORN,
W.C. (Corner of Bury St.)

FRIDAY, SEPT. 22ND, at 7 for 7-30
MR. A. W. MELTON.
SUNDAY, SEPT. 24TH, at 6-30 for 7
MRS. L. LEWIS.

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

SUNDAY, SEPT. 24TH, at 6-30,
MRS. MAUNDERS.

WEDNESDAY, SEPT. 27TH, at 3,
LADIES' MEETING.

THURSDAY, SEPT. 28TH, at 3,
PUBLIC CIRCLE.

SUNDAY, OCT. 1ST, at 6-30,
MR. G. SYMONS.

Forward movement at 11.
Lyceum at 3.

Ringworm

Cured in a Week by Germolene.
A Remarkable Case.

The reason why Germolene, the new aseptic skin dressing, has so decisively superseded all the old antiseptic ointments is because it is never used without carrying out its first promise—it soothes at a touch. All skin disorders—eczema, itching rashes, such as impetigo and ringworm—give way at once before its comforting, cleansing, and healing influence. At the same time it has no drastic corrosive action. The following case is quite typical of the rapidity and effectiveness of its influence in the case of ringworm.

Mrs. Bettison, Quarry-road, Wells Hill, Royston, near Barnsley, praises Germolene unstintingly for the wonderful cure of her two little children, who suffered from ringworm. For four months her little boy and girl suffered from this malady. In the case of the boy all his hair was destroyed, and Mrs. Bettison tried every remedy that was recommended to her in vain until she used Germolene. Then almost from the first dressing, the ringworm began to disappear, and a complete cure was effected within a month. Then the baby was attacked by the complaint, but Germolene was applied at once, and the ringworm was cured within a week. Mrs. Bettison says she does not know what she would do without Germolene. She has found it so useful for cuts, sores, itchings, and all sorts of little wounds in her family that its presence in the medicine cupboard has become essential.

Germolene is prepared at the wonderfully equipped laboratory of the Veno Drug Co., Ltd., Manchester, the home of Dr. Cassell's Tablets, and Veno's Cough Cure. Sold at 3/- per tin (smaller size, 1/3), by all chemists.

JAMES COATES,
AUTHOR AND LECTURER,

will (D.V.) reside in London from September, 1922, till March, 1923. He has a few dates vacant for lantern and other lectures.

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