



# THE TWO WORLDS

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

No. 1820 -- Vol. XXXV.

FRIDAY, SEPTEMBER 29, 1922.

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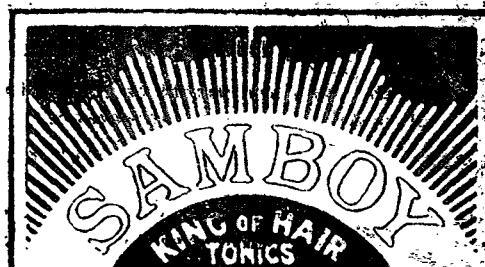
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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1820—Vol. XXXV.

FRIDAY, SEPTEMBER 29, 1922

PRICE TWOPENCE.

## The Larger Fellowship.

J. B.

In these days of re-construction and re-adjustment it seems worth while to recall the names of such men as Phillips Brooks, Henry Ward Beecher and Dr. John Hunter, who were all distinguished for deep devoutness, a whole-hearted love of truth, wide sentiments of sympathy with all sorts and conditions of mankind. Nothing is perhaps more worthy of grateful remembrance than their intense humanity and unselfish devotion to the choicest welfare of their fellows. The signal likeness of the illustrious and well-beloved Bishop of Massachusetts, Phillips Brooks, to that of the gifted Scotch preacher, Dr. John Hunter, evidently merits signal notice, as evincing fine effective pulpit oratory in America and England respectively.

The unmistakable broadmindedness and genuine liberality of thought disclosed by these two men is delightful to reflect upon. When about 45 years of age Phillips Brooks received a call to Harvard University as preacher and Professor of Christian ethics, which circumstance when made known and seriously considered by those most intimately concerned, evidently deepened the regard for this singularly devoted preacher at Trinity Church, Boston, whilst the actual facts concerning his ministry and widening influence as portrayed by letter clearly suggest their having proved to be a signal revelation both to himself and his beloved people.

To quote from his gifted biographer here—the late Professor Allen, of Cambridge, Mass.—who dealt at considerable length with this notable call, "It was well summed up in the Christian Register (Unitarian), Phillips Brooks would not be lost to Boston, but would be gained by the whole country." Nor could anything nobler in spirit be found than this attitude of the Unitarians, who, while they felt that the college was to be no longer identified with the religious body which they represented, could yet rejoice in the call to Phillips Brooks, and yield their support to the comprehensive and far-sighted policy of the President of the University, as he sought to give religion the foremost place among the agencies and influences in the college world.

From the situation in Cambridge we turn to Boston and to Trinity Church. The letters that came to Dr. Brooks urging him to remain at his post were no less positive and exigent in their expression of convictions than those advising his acceptance of the call, but in number they exceeded them in the proportion of ten to one. What he had been to Boston in the twelve years of his ministry at Trinity Church it is impossible to describe; it must be left to the imagination to conceive. He had become one of the foremost citizens, so identified with the city that he had given a new lustre and reputation. Visitors to Boston from all parts of the country and from abroad thought of it as the home of Phillips Brooks. To see him or to hear him was one of the inducements which led strangers to remain over Sunday, or brought pilgrims as to some sacred shrine.

At first there had been symptoms of coldness, suspicion or uncertainty in the reception given to Phillips Brooks, but all that was long gone by. Boston had taken him to its heart as well as to its head. He spoke to all, and his words went forth alike to all without regard to distinctions of class or religious sects. He had the freedom of all religious denominations. Theological students came from their colleges in every direction to listen to the sermons on Sunday afternoons—from Boston University, from Newton,

and from Cambridge; and they came also with the knowledge and approval, even the recommendation, of their teachers.

The call had been given to Mr. Brooks in the latter part of March, and by the middle of April the excitement had grown to an unprecedented extent. The daily newspapers in Boston teemed with communications representing every point of view. One effect of the discussion was to make men realise as they had not done before the unique greatness of the man in whom the interest concentrated. In the history of pulpit oratory it was asked who was there to compare with him? Great names were recalled. Jeremy Taylor and Bossuet, in the seventeenth century—that age of great preachers—Chalmers, or Tillotson, or Beecher in the modern world. Which among them all was greater than he, especially when one took into consideration the vast growth of the modern day, and recalled that he was now moving by his voice or by his writings the English-speaking world, with its colonies in every part of the globe? He was reminded that his power as a preacher must in some real though subtle way be dependent on conditions, which would be lost if he were to abandon the pulpit of Trinity Church.

At this occurrence of deep solicitude and unusual concern regarding the fortunes of Trinity Church in particular, Mr. Robert Treat Paine penned a lengthy letter under date of April 14th, 1881, some few portions of which may serve as further revealing the powerful influence of its pastor:—

"MY DEAR BROOKS,—Let me, too, pour out my heart to you, about what is filling our hearts. I know how you are overwhelmed with counsels from all sides. What a sight this is! A great city stirred at the fear of losing you, and many sects, forgetting all sectarian ties, men as well as women, youths as well as strong men, uniting to speak out to you not only their affection but their strong sense of how you have brought to them and the whole city the blessings of God. . . . The secluded life of a college minister, with boys critical and cold and free . . . lacks almost every inspiration except Duty, stern daughter, of the voice of God. Others might go there and do as well as they could elsewhere, but surely you feel the magnetic influence of responsive numbers too powerfully not to know the danger of settling down as the permanent regular college preacher and professor. Not that I make light of such important work, but the question is where you can find the great field for those transcendent powers which God has poured out upon you in such full measure. You, the great missionary to the masses of the people! You, who have let us build a splendid temple, full of beauty and art and lavish outlay, because unto God and a joy to offer this splendid temple, not only—nay, not so much—for ourselves as for the masses of the people now and hereafter, setting a grand example of rich and poor, of favoured and unfavoured, meeting to worship God! Can you, the people's leader, go apart to the favoured few, the sons of wealth, present or prospective, the sons of culture, and leave the great world behind?"

As to how far this noble and powerful appeal of Mr. Paine may have helped Mr. Brooks to decide to decline acceptance of the call to Harvard need perhaps be only hinted at in the way of reflection thereupon, whilst hoping also that enough has been adduced to show that Phillips Brooks was a notably broad-minded, large-hearted and exceptionally inclusive minister of Jesus Christ.

Adverting now to Rev. John Hunter, D.D., whose death occurred on September 15th, 1917, the following delightful testimony appeared a week later in *The*



Inquirer" from the pen of a friend of his: "A strong and fine personality, Dr. Hunter grew broader and broader as the years passed." If, as the author of "Proverbial Philosophy" observed, "Those hours are not lost that are spent in cementing affection," it would seem of like import concerning the careful survey of the character and work of so devout and diligent a man as Dr. Hunter, who was evidently one of the finest examples and illustrations of truly genuine catholicity and inclusiveness of spirit disclosed in recent years. If we are not greatly mistaken, his ability and achievements amply justify the needful time for gaining a fair and reasonable insight into the signal concentration and thoroughness of his effective ministry.

The explanation given by Dr. Hunter about certain statements concerning himself which appeared in the "Manchester Guardian" in September, 1909, and which he felt to be misleading, was discreet, enlightening and worthy of serious attention, which ran as follows:—

"What 'Orthodox Congregationalism' is I don't quite know, but my position now is what it has been since the beginning of my ministry more than thirty years ago. I have always felt it to be a sorrowful mistake to create or keep up dividing lines between 'orthodox' and 'heterodox,' 'old' and 'new.' What was regarded as new and heterodox when I began my public teaching, and for which I was persecuted and ostracised, is now almost universally accepted by all churches. Thus thought grows and widens. I have always loved and laboured for a truly Catholic Church—a church comprehensive enough to embrace all disciples of Jesus Christ, be their theology 'old' or 'new.' Your correspondent contrasts my successor's attitude to the 'New Theology' with mine. While my sympathy has been always openly given to the cause of theological freedom, I have at the same time striven to avoid anything like partisanship or sectarianism. I have willingly, whenever opportunity has offered, served all sections of Congregationalists, Baptists, Presbyterians, Methodists, Friends, and Unitarians."

There is doubtless a true and a false idea of liberality and religious freedom—a befitting and a fictitious tolerance. Stopford Brooke well affirmed that, "If there is a dangerous delusion in this world, it is that liberalism in religious thought is in itself all that is needed for salvation. Unlimited by any restraints, unsupported by any forms, despising all observances, sharing freely in all the follies and evils of the world, in a confident belief that they can get no harm from them, many who call themselves liberal Christians fall into a semi-pagan life, and call it a Christian life. They boast of their tolerance, but it drifts into tolerance of absolute evil; they boast of their freedom from form, but they free themselves from conscience; of their freedom from superstition, but it is a freedom which brings them into such contempt of those they think weak that they really free themselves from love."

In signal contrast to such unwatchfulness of one's own religious unfolding, is the reverential and devout spirit which characterises Dr. Hunter's pulpit ministrations; and for those readers who may have carefully examined the construction and purport of his published discourses, one ventures to suggest they would best understand the ripened thought therein disclosed as the result of the many hours given to their preparation by this praise-worthy man.

In reflecting upon the life and character of the two distinguished persons herein portrayed, one has been reminded of some lines which seem not unworthy of recall as correctly interpreting the personal experience and value of sincere and earnest labourers in God's vineyard, which run as follows:—

Rouse to some work of high and holy love,  
[And thou an angel's happiness shalt know;  
Shalt bless the earth, while in the world above  
The good begun by thee shall onward flow.  
In many a branching stream, and wider grow;  
The seed that in these few and fleeting hours  
Thy hands unsparing and unwearied sow,  
Shall deck thy grave with amaranthine flowers,  
And yield thee fruits divine in heaven's immortal  
flowers.

If one may do so, let me thank you most earnestly the "Appreciation of Walter Howell," by Rev. W. Lennard, issued in your paper of December 2nd, whose body was laid to rest in Handsworth Cemetery of a brother-man of exceptionally worthy traits, characteristics that may well endear his memory to all readers whose ardent admiration goes out in their recognition of the lofty attainments reached by this playful Spiritualist. Blessed be the memory of all.

And yet there is another of earth's choicest, among the gentlest of men—one feels wishful to name closing, that illustrious American poet, Henry Wadsworth Longfellow, whose touchingly tender disclosures of his life seem to merit frequent recall, and whose intimate friend, William Dean Howells, tells of him that "often a man who dined with Longfellow was the man who had a dinner," and that "the poet's heart was open to all the homelessness of the world."

Spiritualists and others might read with profit the notable poem of Longfellow's, "Haunted Houses," which also may serve as conclusion to this imperfect estimate of the larger fellowship of human souls:—

All houses wherein men have lived and died  
Are haunted. Through the open doors  
The harmless phantoms on their errands glide,  
With feet that make no sound upon the floors.

We meet them at the doorway, on the stair,  
Along the passages they come and go;  
Impalpable impressions on the air,  
A sense of something moving to and fro.

There are more guests at table than the hosts  
Invited; the illuminated hall  
Is thronged with quiet, inoffensive ghosts,  
As silent as the pictures on the wall.

The stranger at my fireside cannot see  
The forms I see, nor hear the sounds I hear.  
He but perceives what is, while unto me  
All that has been is visible and clear.

We have no title-deeds to house or lands;  
Owners and occupants of earlier dates  
From graves forgotten stretch their dusty hands,  
And hold in mortmain still their old estates.

The spirit world around this world of sense  
Floats like an atmosphere, and everywhere  
Wafts through these earthly mists and vapours down  
A vital breath of more ethereal air.

Our little lives are kept in equipoise  
By opposite attractions and desires;  
The struggle of the instinct that enjoys,  
And the more noble instinct that aspires.

These perturbations, this perpetual jar  
Of earthly wants and aspirations high  
Come from the influence of an unseen star,  
An undiscovered planet in our sky.

And as the moon from some dark gate of cloud  
Throws o'er the sea a floating bridge of light,  
Across whose trembling planks our fancies crowd  
Into the realm of mystery and night,

So from the world of spirits there descends  
A bridge of light, connecting it with this,  
O'er whose unsteady floor that sways and bends,  
Wander our thoughts above the dark abyss.

—\*

THE belief that the spirits of departed relatives and friends not only exercise a guardian care, but are near and waiting for those who are dying and about to be released from what our Prayer Book describes as "the burden of the flesh," is a beautiful one and as old as mankind; and there is scarcely a household that cannot bear some testimony to it. The sceptic may say that these are but the fantasies of dying persons. Well, he is welcome to his view of things. The universal instinct of mankind is for something higher and nobler, and the evidence points to it conclusively.—REV. CHAS. L. TWILLEDALE.

## The Logic of Mr. Filson Young's Position

By H. J. Webster.

In replying to Mr. Filson Young's criticism of Robert Blatchford's position as reported in the "Sunday Chronicle" on August 27th, I am not calling into question Mr. Blatchford's ability to do justice to such a critic, but that there are always points which the most expert logician overlooks. Hence, apparently, there seems so little to reply to. Hence, I would like the opportunity of pointing out two or three points which I regard of some importance. The first point emphasised by Mr. Young is that "Mr. Blatchford has been reading the evidences of Spiritualistic supernatural phenomena."

Now, the word "supernatural" is never used by any rational and philosophical Spiritualist. Nor, indeed, has Mr. Blatchford used it in his articles. The word used is "supernormal," which has quite another meaning. Mr. Blatchford is not the man to admit of any happenings taking place for which there is not a reason. True, the why and the wherefore may not be known, but that an efficient cause exists somehow or somewhere is a certainty, inasmuch as nothing can take place out of harmony with law and sequence.

There is nothing, however, in the sphere of logical reasoning to warrant the denial of any of those wonderful phenomenal happenings recorded in the Old and New Testament, nor, for that matter, in any of the phenomena occurring in Spiritualistic circles. Of course Mr. Young may contradict this and say the statement is not in accord with fact, inasmuch as at no time has anything happened contrary to our observation of nature. But were we to stop here and say, "So far thou shalt go, but no farther," then we should be at the end of all progress.

The fact is, we are almost every day being brought face to face with facts which transcend our previous experience, and the person who refuses to admit these facts because they are beyond his power to grasp could scarcely be offended if the person who had witnessed these things called him by a vulgar term. For instance, I have seen upon a table when it was lifted up from eight inches to one foot without any hands being near it, and I have seen the same table raise up to at least six inches without contact with anyone but the two men on its surface, weighing between them nigh 24 stones. Here is a phenomenal manifestation that is not in unison with our general observation of the sequences of nature, inasmuch as a table with a weight of 24 stones upon it is to remain stationary and at rest till lifted up by some agency external to the table. The agency that lifted the table was not visible to the normal sight, consequently there was one thing that happened or took place which may intelligently be regarded as contrary to our knowledge of nature's sequences, though not necessarily contrary to the laws of nature (the term "laws of nature" may not be the best term, but it serves our purpose, hence there need be no quibbling over the term) which are universal and invariably permanent, as at no time can it be said that they deviate one hair's breadth from their course of action.

But not so of the order, the sequences, i.e., the phenomena of nature, as these are variable because determined by variable conditions.

The question as to the reliability of any witnesses Mr. Young has ruled out of court, as according to a Scriptural quotation, "All men are liars," and Mr. Young has not only associated himself with this conclusion, but has gone a step further in saying, "The most dangerous are the perfectly honourable ones like Sir Arthur Conan Doyle and Sir Oliver Lodge, because they believe the untruth they tell." Now, here is a pitiable plight for those who believe this statement in that they cannot even appeal to Mr. Young, inasmuch as he has placed himself in the same category as "All men are liars," and therefore there is no truth in him.

The question of fact or otherwise does not rest upon a charge that Mrs. Johnson is a fraudulent medium, nor upon the empirical evidences adduced by Mr. Young in his investigations, with the result that his "craving for a revelation is now set at rest." But rather upon evidences

for the nature of which no other alternative interpretation has been creditably established. Might I suggest to Mr. Young that it would be wise for him to put his definition of "proof" into operation on any scientific statement which is accepted as true to-day. He will find that there is always the possibility of it being differently interpreted to-morrow. The genesis upon which all science is based is finite phenomena, and finite phenomena do not admit the immortality of anything. Science at best can only be regarded as a careful and elaborated product of, may be, centuries of experiences, and in all cases it can only be in the zone of observation, which is limited and conditioned by the experiences. Beyond this science cannot go, hence, why define the conditions of proof as resting upon "possible alternative interpretation"?

Science is nothing more nor less than the generalisation of men's thoughts and opinions about any of the sequences of nature, hence, what is called science may not necessarily be true. Herbert Spencer has well defined science as being only "practical unified knowledge." Let this fact be clearly understood. There is no known science existing to-day but what is dependent on truth—not truth on the science. You may abolish your science and wipe it completely off your slate, but the truth remains. The facts will remain just the same. It is not possible to add to nor take away an atom of truth that is absolute, i.e., eternal, and therefore immortal. Hence, the question as to the immortality of that something we call man is a fact inherent in being, and no matter what the quality of the nature of his theology may be, that fact remains permanently true, it is a logical truism which all consistent logicians are obliged to admit.

To deny the truth of this simply because we cannot define this admitted "something" in the terms of language without circumscribing and limiting it out of existence altogether is neither rational nor philosophical.

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### The Point of View.

ABOUT the biggest part of every man's job is his point of view. It is not so much what you are doing as how and why you are doing it. It is not so much your job itself as how you look at it. It is the vision you bring to bear upon your work, the imagination you focus upon it, the attitude with which you do it, that makes your particular job tedious or delightful, good or bad, a burden of duty or a joy forever.

The habitat of Materlinck's blue bird of happiness is every man's mind and heart. And therein is to be found the White Stone of Wisdom, which, according to lore and legend, is intended only for the elect.

For instance, a passer-by saw three workmen cutting stone where they were building a cathedral. He stopped and spoke with them.

"What are you doing?" he asked one.

"I'm cutting this stone," was the answer. "I work four hours in the morning and four hours in the afternoon. That is my job. I'm a stone-cutter."

Turning to the second workman, the bystander again inquired: "What are you doing?"

"Me? Oh, I'm getting six dollars a day," was the reply.

Then the bystander turned to the third workman, and repeated his question: "What are you doing?"

The stone-cutter looked up and, pointing to the rising walls of the edifice, said: "I am building a cathedral."

HERMAN J. STICH, in the "Los Angeles Times."

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THE notion that the objective evidence of the spirit world tends to irreverence or to imperil religious belief, or to lower the religious tone either of individuals or of a community, is not borne out by facts. The writings of apostles and prophets stand as evidence that the experience of the external witness does NOT destroy the internal witness, and that religious life and belief are neither imperilled or vitiated when the normally unseen becomes the seen, but, on the contrary, confirmed and strengthened.—REV. CHAS. L. TWEEDALE.



## Interment of Mrs. Jennie Walker.

### An Inspiring Service.

AFTER her own heart was the speeding given to Mrs. Jennie Walker, at the service of interment, on Wednesday, Sept. 20th, in Manor Park Spiritualist Church (generously lent), and in Woodgrange Cemetery, Manor Park.

Brilliant weather—the one fine real summer day of a dreary week—surrounded by loving friends, in purely Spiritualist surroundings, the casket in which her physical body reclined well-nigh hidden with the many floral tributes of love and esteem, an oration briefly setting out salient points in her career and service, the high esteem in which she is held, and the certainty of higher service yet—all spoken by those who knew her well—an atmosphere of spiritual uplifting, and an absence of any of the usual trappings or tones of funeral woe—no wonder that clairvoyants saw her build up, at the head of the casket, and in close contact with her dearest and loved.

Manor Park Church was filled, though for London the noon hour was not very convenient. Mr. Frank T. Blake, of Bournemouth, conducted the service, and was accompanied on the platform by Mr. H. J. Osborn, Mr. Maurice Barbanell (Chairman of the London Central Spiritualist Society), and Mr. T. Brooks (President of Manor Park Church), who was at the organ. The service was simple and commendably brief, but its chief feature was the chaste, incisive, comprehensive, and appreciative address given by Mr. Blake. Few are better equipped for such a service, and no one had closer knowledge of his subject and her work. The closing invocation was effectively given by Mr. Barbanell.

The plate glass hearse, bearing the casket, was overloaded with a great number of wreaths, and made a picture worthy of one whose special form of mediumship was so closely allied to floral beauty.

Mr. Osborn was accompanied by Mrs. William Jewitt and Mrs. Emma Jewitt (sisters-in-law), but Mrs. Walker's only surviving brother, Captain W. Jewitt, was unable, through indisposition, to be present. The long line of carriages bore many friends and comrades, and a much larger number made the short journey to the cemetery on foot.

At the graveside the second service was a short one, but most impressive in its influence on the large assembly—especially when, as the casket was moved to be lowered, Mr. Osborn took a red rose from his coat, kissed it, and placed it on the casket, and when Mr. Blake, using flowers, instead of earth, made the final committal, and prayer, a verse of "God be with you till we meet again" was sung.

Many churches were represented, some by officially named delegates, and others by numerous members.

It may be added here, and so dismissed, that Mrs. Walker's last illness was one of over two years' duration; that it was of so obscure and unusual a nature, and so slow and insidious in its progress, as to remain undiscovered, till within five weeks of her passing. The immediate cause of physical demise was tuberculous caries of the spine—a disease which rarely attacks persons of age, but its remote origin remains hidden. During the past two years, both in Canada, America, and at home, she had the most expert examinations, including the X rays, by many physicians; treatment of many kinds, including magnetic and spiritual massage, and every conceivable effort to reach the trouble—but nothing proved effective, though more than once she seemed to rally, and once, for three or four weeks, under advice that proved to be mistaken, she essayed to begin again her usual platform work.

The story of the relapse, and the rapid ending, has been briefly told in *THE TWO WORLDS*. It need only be added here that without doubt the last weeks were made easier by spirit ministration, and that the last fourteen days saw full and loving preparation by the spirit people for her easy passing, and a loving reception in the Summerland.

Finally, it should be known that the supposed "nerve breakdown" to which the illness was attributed, never existed; the fatal disease, undiscoverable till its deadly work was done, had no sort of connection with the strain of her psychic work, and till the spirit people took possession; and

soothed the tired soul, the mental faculties never in the least eclipse, or failed in their virile strength.

Amongst the beautiful wreaths, bearing loving sages of sympathy, were included those from the London Central Spiritualist Society, N.L.S.A., Marylebone Station, Manor Park Church, Little Ilford Church, Dr. Hall, Liverpool, and a very choice floral one—a symbol of Mrs. Walker's life in flowers of psychic colours. Osborn's tribute was a heart of laurel leaves and day and light red roses, for unfading love, human and divine. Amongst many others who sent beautiful tributes of flowers were Elizabeth Lady Mosley, Mrs. Walker's brother's sisters, and nieces and nephews in Belgium and Canada and others from many old friends and colleagues.

Next week we shall publish a brief memoir from the pen of Mr. H. J. Osborn, also a portrait.

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### Promoted: George W. Kates, Secretary, National Spiritualist Association, U.S.

ANOTHER milestone in the history of Spiritualism been set in the passing to spirit life of the National Secretary George Whitfield Kates, who, on September 5th, 1924, winged his flight to another state of existence.

For more than half a century Brother Kates had been a prominent leader in Modern Spiritualism, entering the ranks of the Spiritualists as a young man in his early twenties. He and his good wife, Zaida Brown Kates, toured the country preaching the truth of Spiritualism. He was one of its pioneers who fought the good fight fearlessly, staunchly, undaunted by the taunts of early days, steadily wending his way forward, rewarded by his fellow men with varied positions up to the high office of National Secretary, retaining their confidence to the last moment as a man of unflinching faith, unmarred confidence, zealous of the utmost for the good of the Cause; a man of sterling qualities, unquestioned integrity, loyalty and fidelity. In his passing the Cause has lost one of its standard bearers and the National Association a secretary of note. There have been other secretaries before him, good ones, and there will undoubtedly be good secretaries to succeed him but they cannot well be better than was George W. Kates and his memory is deeply embedded in our hearts as a man with whom it has been a sincere pleasure and a privilege to be associated. He was an earnest advocate for a National Temple to be located in Washington, and the accomplishment of this project was a subject ever dear to him.

Anticipating his demise, Brother Kates kept his books daily balanced, and everything in his official work finished up to the last moment, and when he finally laid down his pen with a sigh that he was "feeling so tired" everything on his desk was a model of neatness and completeness.

On August 24th he was taken with a paralytic stroke. For the first few days he was able to recognise his relatives and a few close personal friends, but later he entered into a deep sleep, to awaken only on the other side of life.

Mr. Kates was born in Wilmington, Delaware. His father was a prominent merchant in that city, and a devoted member of the Methodist Church. He became interested in the revelations of the Fox Sisters, and soon espoused the cause of spirit communion, with the result that he was expelled from the church and boycotted in business. Nothing daunted, however, he and his wife continued their investigations, the wife soon developing mediumship, and under the influence of spirit teaching the children grew to maturity imbued with the philosophy and phenomena of spirit life.

In 1865 Mr. Kates joined the Children's Progressive Lyceum in Cincinnati, Ohio, and soon became its conductor. He served as editor of a Spiritualist paper, "Light and Thinkers," from 1876 to 1887. He assisted in the organization of the Lookout Mountain (Tenn.) Camp Meeting Association, and served for several years as its secretary. While conducting meetings at Atlanta, Ga., he met Miss Zaida Brown, a girl in her teens, but even at that early age a noted medium and lecturer. They were married at the top of Lookout Mountain, Chattanooga, Tenn., July 5th, 1887.

They immediately commenced work as itinerant workers, travelling throughout the United States, Canada, Mexico, and Cuba, later they served as missionaries, first for the Minnesota State Association for two years, then for the National Spiritualist Association. In 1905 Mr. Kates was elected a trustee of the National Association, and in October, 1907, chosen as its secretary, which post he filled up to the time of his death. He has written numerous press articles, published a small Lyceum book, but his best work in the literary line is his "Philosophy of Spiritualism," recently published.

He is survived by a brother, Charles M. Kates, of Amherst, Wis., a sister, Mrs. Jennie Franklin, of Wilmington, Del., and by his wife, Mrs. Zaida Brown Kates, who for 35 years has been his close companion, working side by side with him faithfully, zealously and earnestly, defending him when defence was needed, and sharing in the plaudits which have been time and again showered upon him.—H. C. J. EVANS.

### Northern District Council of the S.N.U.

THE quarterly conference of the above Council was held in the National Spiritualist Church, Derwent-street, Sunderland, on Sunday, September 10th, the President, Mr. J. Ridley, presiding. 44 delegates representing 36 churches, and 42 associates were present.

The secretary's report showed marked progress. There has been a pleasing advance in the presentation of the spiritual truth as we perceive it, but it is still open to improvement in its presentation to the people. The Council has been requested to settle internal disputes, and much of the trouble could be avoided if members of Societies could only see eye to eye. Three new churches have been added to the plan, making a total of 54, with a prospect for next quarter of four more. The membership now stands at 2,413 subscribing members to the churches, and 158 associates. The Northern District represents one-sixth of the churches in the S.N.U.

Attention was drawn to speakers not fulfilling engagements without any reasonable excuse, thus causing much dissatisfaction and disappointment.

Successful camp meetings were held in various centres of the Northern district during August and September, from which much good has been done.

Meetings of the E.C. and the E.C. of the Tyneside District Lyceum Union were arranged to discuss the relationship as between churches and Lyceums, and rules suggested for a more harmonious working arrangement.

The E.C. recommend that an organising secretary is required for the Northern District Council who can give whole-time service to the duties of the office, the working time to be five and a half days per week, including Sunday, salary £4 10s. per week, with one fortnight's holiday per year with full pay; that the headquarters be Tyneside District both as to residence and office; that churches pay one half-penny per week per member to the organiser's fund. This decision was arrived at after due consideration of the growing needs in the Northern counties, and delegates were instructed to take this to their churches for consideration and report at the next conference whether for or against the scheme.

The E.C. suggest that commencing January, 1923, all new members on enrolment pay an enrolling fee of 1s. per member, which would go towards strengthening the financial funds of the churches.

It was agreed that greater attention be given to the Speakers' Guild during the autumn and winter months, with a view to improving the quality and tone of our platform workers.

The treasurer, in his financial statement, showed the Council to be in a good financial position, the General Fund having a credit balance of £23 8s. 5d. and the Propaganda Fund, £41 16s. 2d.

The delegates to the International Conference at London gave their report, which was accepted with thanks. Many churches were unable to be represented at the Northern conference owing to the train service. A most business-like and harmonious conference was brought to a

close with thanks to the Derwent-street Church for their hospitality.

A crowded propaganda meeting was held in the evening. The speakers were Mr. J. D. Bellett and Mr. T. Bogue. The clairvoyant was Mrs. Robinson. The President of the Council presided.—W. A. ROBINSON, Hon. Sec.

### Belief in Witchcraft.

A CORRESPONDENT in the "Manchester Evening News" writes:—

"I was astonished while on a cycle tour in the Eastern Counties to find that even in the twentieth century belief in witchcraft still exists.

"Spending an evening in the remote village of Canewdon, in Essex, where legend asserts Canute encamped on the night before the battle of Ashingdon, I met several middle-aged people, possessed apparently of the average intelligence of country folk, who solemnly assured me that witches having the same capacity for mischief as their mediæval prototypes, still inhabited the district and did not hesitate to exert their baneful powers on anyone who offended them.

"Many quaint instances of the working of the 'Evil Eye' were related to me. One man said that some years ago he made an uncomplimentary jest on an old woman who enjoyed the reputation of being a witch (which at the time he did not believe), and the same night as he was cycling home to an adjoining village his lamp caught fire and scorched his hand, and both tyres of his machine were punctured.

"And the strangest thing about it," he added, 'the bike was never any good afterwards.'

"Nothing would shake this man's belief, which is shared by many other people in the surrounding villages, in the occult powers of the 'Witches of Canewdon.'

"But oddly enough the inhabitants of the neighbourhood, instead of baiting the so-called witches after the manner of our barbarous ancestors, do all in their power to propitiate them by means of gifts and other little attentions. They are regarded with a kind of awe by most of the older folk—and the younger people are not altogether devoid of this sentiment.

"When I inquired how the witches were supposed to have acquired their mysterious power, I was told that when one of their number shared the common lot she possessed the power of transmitting her unholy gifts to some other elderly female, and in that way the powers of witchcraft were retained in perpetuity. Heredity, apparently, had nothing to do with this process.

"I wonder whether any of your readers know of any other instances of this curious survival of an ancient superstition? Lancashire was once famous for its witches. Do any survive to-day?

A CONVICT WITH SECOND SIGHT.—There was an Austrian Thought-reader in Wormwood Scrubbs Prison when I was Governor, writes Sir Basil Thomson, who made me quite uncomfortable. He had read so well the thoughts of a lady friend of his that he had converted most of her jewellery to his own use. I consented to see him in his cell during the dinner hour. I had previously prepared four sentences on separate bits of paper enclosed in an envelope, one in English, another in French, another in Italian, and a fourth in Fijian, which language I happen to speak. The chaplain opened the conversation by saying that I had come to test his alleged powers. Would he, without further demur, read the contents of the envelopes. He demanded to have them in his hand, and he then proceeded to lay each one against his forehead. I did not know which of the envelopes he was holding. He read the French and the English quite easily, as if the words were written on the opposite wall. Then he stuck, and said that he could not see the words clearly, but they sounded something like this, and he read the Fijian sentence, substituting n's for u's. Now my 'n's' look rather like a 'u.' I leave other people to explain the phenomenon.—"City News."



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FRIDAY, SEPTEMBER 29th, 1922.

## The Middle Path of Progress.

THE life-condition of man is that of an unstable or fluctuating equilibrium between two opposing poles, and the progress made during his sojourn on earth is mostly determined by the scale into which he throws the force of his will, to be or to do. "When I would do good, evil is ever present with me," said one of old. The physical body which forms our point of contact with the physical world has evolved along physical lines. It has been built up by centuries of evolution from lower forms, and has incorporated within itself the myriad experiences of past ancestors. It is the river bed in and along which the waters of consciousness flow. Such bed may have been worn through rock and soil, through marsh and forest, by the waters which have previously passed along it, but the river is not its bed, though its line of conduct may lie therethrough. The life-giving waters may dry up, leaving the water course to traverse an arid plain—a dead river—or the waters may change their course, mark out a new bed, and gradually establish a new path to the sea.

Again, the waters of the stream may be polluted by flowing through fetid swamps, or become laden with the black slime of afforested banks, or they may become clear and limpid by its swirling rush amongst ragged rocks, or its tumble over falls which aerate it and load it with cleansing gases. Its bed is laid by heredity (the experience of its predecessors). It may become cleansed or polluted by environment (the surroundings through which it flows). But ever and always the life-giving waters are something apart from the bed or the banks. They constitute the moving and dynamic thing without which a river or stream could not be. In the same way the consciousness of man is something other than the body or bed through which it flows, though heredity and environment may have a tremendous influence upon its form of manifestation. Any simile may be pressed to the verge of absurdity, since though there are correspondences, as Swedenborg would say, it is nevertheless true that no two things are exactly alike. Determinism may tell us how much our conduct is modified by predisposing events. Its weakness lies, not in the fact that it is untrue, but rather in the fact that it is not the whole truth.

The study of what is called the subconscious mind is responsible for a great deal of imaginary nonsense.

It has become something like the magic words, "Open sesame," which are taken to cover all the wonder-working powers which are not otherwise understandable. Yet behind and beneath all the loose talk it must be held true that it is only possible to get out of a thing that which was contained within it. "We can get nothing out of an empty sack," despite all the wizards of St. George's Hall. Man's present attainments are the result of the development of powers and faculties antecedently inherent within him, and all the indications go to show that these are not yet exhausted. The true meaning of education is to bring to

the norm of consciousness the inherent faculties of the inner self—"educate—to draw out"—whilst, on the other side of the shield, we have the word inspiration—"inspire—breathe in." Thus we see that there are twin sides of the shield from each of which we may draw something to aid in growth.

Man is continuously alluding to his "better self," his "higher self," his "better moments," or perhaps to his "lower self." What does he mean? The appetites and desires of the physical body have their legitimate claims. We are largely creatures of the senses, but the man who is only a creature of the senses is a poor slave at the best. The call of the senses must be heard, but sound judgment is necessary to determine how far our answer to the call adds to or impairs the general morality and efficiency of life. We must eat and drink, but the glutton and the drunkard are equally detestable. We must laugh and mourn, but the man who is persistently flippant and frivolous is as bad a companion as the incurable pessimist. Both are lop-sided. So within each of us there are the forces of heaven and hell, of salvation and damnation, continuously striving. The old Persian teacher saw the world as a battle-ground, in which the dual forces of good and evil are continuously striving. He, however, had the sublime concept that good would finally triumph, and that not one human soul would be ultimately lost.

The consciousness of each of us then is a battle-ground, in which the earth clings are continuously endeavouring to pull us down to their level—to the brute from which our physical forms were evolved; and side by side with this we are companioned by the angel within, striving continuously for the mastery. The determining factor which regulates our rise and fall is the WILL to do or to be. Ancestry may drag us back. Ideality draws us on. The mystic may harden himself, until he fails to hear the call of the senses. The recluse may banish himself from his kind in order to get beyond temptation, but in doing so he often fails to render that tribute of service to his fellows which a spiritual universe demands as the price of true spiritual progress. The fanatic may mortify the flesh, and thereby asperse the greatest physical work of the Creator. The sensualist, on the other hand, may harden his nature, and immerse himself in the things of sense, until he becomes deaf to the call of the angel within. But the true man is he who walks (as Confucius tells us) "the middle path." With head erect and eye alert, he stands in the chariot of the flesh, with the reins of prudence held firmly in his hands. The twin steeds of the flesh and of the spirit may endeavour to carry him—one to the right and one to the left, but he pits them one against the other, for they are harnessed together to that fleshly chariot. With firm grip he keeps them to the middle path, the path which leads to progress and happiness.

This is the duty of life, leaning neither to carelessness or austerity. Realising both the claims of humanity and the call of divinity, his ear is equally open to each, and to each he gives its legitimate meed of attention, with the far-seeing eye bent upon the open road which leads to the goal of attainment. Yes! "We've all our angel side," and our duty is to see that in the struggle of life we so conduct ourselves that it becomes more manifest from day to day.

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Are there any Spiritualists in Deal, Kent? A Spiritualist family have recently removed there, and would like to meet anyone interested, with a view to the formation of a circle, and subsequently establishing a branch of the movement there. Will those interested kindly write Mr. Philip "Daldene," Stanhope-road, Deal?

The Caerau Church, South Wales, is a rapidly growing one, and has long outgrown its accommodation. Efforts are being made to secure larger premises. The social side of life is well looked after, and the members are resuming the "Select Quadrille Class," which is established on an invitation basis. Socials are to be run on Tuesdays and Fridays, and an attractive musical programme will be provided each evening. The whole of the proceeds will be devoted to securing a suitable building, which shall be a home where all can join in "sweet communion with the dear ones gone before." We wish the effort every success.



## CURRENT TOPICS.

### A Rose by Any Other Name.

THE "Pall Mall Gazette" publishes an interview with Dr. Samuel Fallows, Reformed Episcopal Bishop of Chicago, who is founding what is called another religion under the term "Immortalism," which maintains that "the human spirit survives bodily death and retains its personality." The Bishop further says that before long it will be quite common to receive messages from the world of spirits. "We are inclined to think he is right, and as the only thing which seems new about 'immortalism' is its title, we hail our new colleague with glee. The Bishop firmly believes 'that spirits may talk with and influence a material mind,' and that 'there are well-authenticated cases on record where important actions of noted men have been influenced by some supernatural (?) communication.'"

### A Bishop's Faith Not too Well Founded.

THE only criticism we have to pass upon the matter rests on Bishop Fallow's confession that no such thing has happened to him personally, but he believes the recorded experiences of others, and thinks that in years to come the science of communicating with the departed will be made a part of the curriculum of great educational institutions. Such a remark shows a very firm faith. We personally think that at least the development of innate psychic faculty will be insisted upon as part of any thorough educational system. It is, of course, plucky of the Bishop to found a new religion on hearsay, but we should have felt more sure of his success had he been able to give first-hand evidence of his facts. It is just as well to LEARN before you TEACH, and a little actual experience would probably make it unnecessary to call "roses" by other names.

### Rescue Circles.

A TWO COLUMN ARTICLE in "Reynolds' Newspaper" recently recorded the events transpiring at a circle at the house of the Rev. J. W. Potter, of the Society of Communion. The report is apparently written by an outsider, and is studiously fair. The happenings will appear startling to the "non-Spiritualist," who, of course, does not understand that the benefits of spirit communion are reciprocal. It is recorded that several prominent (in fact, notorious) characters appeared—Major Armstrong and the boy Jacoby, both of whom were recently executed, claim to have found happiness, but there is little evidence of identity. However, Lord Northcliffe is reported to have appeared, and the reporter who had known and worked under him, asked, "Are you satisfied with your papers as they are now?" "I never was satisfied with them," came the reply, quick as lightning. The answer staggered the newspaper man, but it seems to us to be characteristically "Northcliffian." Dr. Ellis Powell, W. T. Stead, and others also claimed to manifest. The article will surprise the general public and excite the contemptuous sneer of the sceptic, but the world will have to get accustomed to the facts.

### There Might Be Difficulties in the Way.

WE trust, however, that the general public will not be led to think that everyone is called upon to seek communion with discarnate criminals, etc. To extend assistance of the lowly and erring who exist behind the veil is a very sacred and important work, a tremendous amount of which fell to the lot of the early Spiritualists, but it is a work which needs special circles, composed of carefully chosen sitters, and we hope it will not become a fashionable craze such as "slumming" was a few years ago. There we had an instance of important work taken in hand by those least competent to do it. Lifting the veil from the darkened needs great care, and this is a very blessed work for those capable of doing it.

### Conan Doyle's American Experiences.

SIR ARTHUR CONAN DOYLE'S fine articles in "Lloyd's News," recapitulating the events of his American tour, are attracting wide attention. We are interested to know that he found evidences of ectoplasm in the mediumship of some Americans, and received

several photographs of "ectoplasmic rods" similar to those evidenced by Dr. Crawford. An account of a materialising circle in which fraudulent simulation appears to have taken the place of genuine manifestations shows us clearly the level head which we expect in the keen investigator.

### Materialistic Limitations.

IT is always good to know what one's opponent thinks, since no man knows the strength of his own position until he has some knowledge of the "other fellow's." The "Freethinker" comments glibly on Prof. Sherrington's British Association address, and hails it as an "endorsement given to scientific materialism." It is! The Professor approached the subject from that standpoint, he carried it as far as materialism can possibly do, and then he left the problem unsolved—for it is insoluble at present. This is not an admission of its insolubility, but rather a confession of our present limitations. When problems have to be solved it is both usual and scientific to form hypotheses and propose postulates, which are to be tested in the light of subsequent experience and experiment. The chief failure of one type of materialism in its relation to the spiritual experiences of man is that it generally refrains from hypotheses which lead forward. It systematically refers BACK to folklore and primitive superstition. The broom doesn't explain its handle, and the handle doesn't explain the broom—they have become parts of one another, and it is so in this case.

### Begging the Question.

WE are told that "of mind, apart from its being a function of the nervous system, we can THINK nothing." "The statement that mind is something different from a series co-ordinated reactions is really not a debateable proposition, for the reason that it is not an understandable one." "Mind as an entity is inconceivable." Really, statements like these leave us cold. Of course, the writer is entitled to speak for himself, but if he infers that his limitations are binding upon all others, he begs the whole question. An internal combustion engine is an inconceivable thing to the average child of six years old. To him a motor car is four wheels and a seat, plus noise, motion, smell, and an unknown factor—energy. It may possibly signify wealth on the part of its possessor, but its nature is not a debateable proposition to such a young mind. We must wait until he grows up and becomes capable of greater analysis. That seems to be the position of the "Free-thinker."

### Bound to Think.

MIND CAN be "thought of" as apart from matter. When we have watched a piece of wood (planchette) without physical contact with any sitter—with out any part of anyone's person being within 18 inches of it—scribble recognised autograph signatures of deceased persons, we were bound TO THINK of mind as extraneous to wood. It is useless arguing that unless we possessed mentality we could not have witnessed this. The pencil marks on the paper were the verification of the phenomenon. We are not suggesting that Mr. Cohen can conceive of mind apart from "co-ordinated reactions," but it is presumption to say, in effect, because I cannot no one else can. Materialistic science has its place and function, and a useful one it is. But why pretend that it is the only avenue of approach to the discovery of the land immediately beyond our ken? Everyone recognises that there is an unknown, that the higher processes of life and thought are unknown, and materialism may as well be frank on the matter. Creedal dogmatism is not one whit worse than the other kind.

A PRISONER.—There used to be a story told of a stingy millionaire in New York who was solicited to contribute towards raising a statue to Washington. The miser refused, with the excuse, "I keep Washington always in my heart." "Well," replied the indignant applicant, "I don't believe the father of his country ever got into such a tight place as that!" How many people have Spiritualism in their hearts?

## Jesus: The Mystery Unveiled.

SIR,—With regard to "Mr. T. Mark May's Bombshell," I should like to say, in the first place, I respect your tender position as editor and "remover of the pin," an unenviable position, truly. Secondly, as a reader of your paper and just a humble motorist, I might say, without much dust in my eyes, and in that trade vernacular, Mr. Mark May, to my mind, resembles "the fitter who, failing to find out what is right or wrong with the engine by too close a study of the timing wheels or gear box, suggests the removal or substitution of the magneto."

I would not be impressed thus had I not failed to detect in Mr. May an impress of the high spirit philosophy, to be obtained so easily to-day. There seems somehow a lack of masterful understanding of his vast accumulation of knowledge.

Personally, I welcome new truths from your pages, and open discussion from all sides, but as a Spiritualist, I question, "Are not births and marriages the chief concern of orthodoxy?"

Conclusively, I might say spiritual questions are best settled from spiritual sources. We have had enough of MUSTY RECORDS. Let the diggers for them dig in peace, but please do not label what they find "Spiritualism."

FRANK M. CROSS.

SIR,—I shall be surprised if you do not receive numerous letters on the article by Mr. T. Mark May on "Jesus: The Mystery Unveiled." I should especially like to see the views of the Rev. Chas. Tweedale and Rev. Vale Owen amongst others—clergymen and laymen—who teach that Jesus was descended from David, and that his mother was a virgin, and called Mary. Further, that Jesus actually died; also, that they do not regard the apostles (and St. Paul) as liars when they declare that Jesus rose from the dead and that he ascended out of their sight into heaven. If this was a case of levitation and transferring himself to his old home and his humble friends and relatives, and yet allowing his followers to speak of his end as they did (and it is difficult to imagine that even his followers would be ignorant of his existence), we should be obliged to form a different opinion of the character of Jesus, and the Gospels and Epistles would lose all value as to ethics and the higher life.

My copy of the Bible says in Acts i. 9, "And a cloud received him out of their sight." That was, or so the Scriptures intend us to believe, the last seen of Jesus, and by the eleven apostles only. After that the apostles returned to Jerusalem, where (verse 14), with the women and Mary the mother of Jesus, the apostles continued in prayer. So Jesus did NOT appear to his mother and the apostles in the upper room, as Mr. May says. Mr. May, in quoting Dr. Perowne, suggests that Jesus was not dead because crucified people linger for days, and adds, "It is clear this remarkable man was not dead when taken from the cross." Not at all clear, unless the Scriptures cannot be believed, although Mr. May quotes from them, seeing that it says that the soldiers saw that he was dead, and that to make quite sure they pierced his side. Is this an intentional omission of Mr. May's? At least it might, and should have been, noticed.

I have heard official Spiritualists speaking of his walk to Emmaus, and vanishing out of sight as a manifestation of the spirit of Jesus after his body was dead. So Spiritualists who accept Mr. May's theory—or statement—will have to drop this materialisation as one of their strong points. I certainly do not accept a novelist's version when given as a story as being conclusive or decisive as a fact. Either the Gospels and Epistles are altogether false, or there is nothing in Mr. May's unsupported statement. Such statements are unsettling and dangerous to some people. It all means state the truth when the truth can be proved, but not until, otherwise it does harm to a good cause and no good to anyone. "His mother trusted and loved him to the last," Mr. May says. When does Mr. May say this, "the last," was—at the cross or some years after, of which we knew nothing?

SIR,—Having read Mr. May's assertions, I have come to the conclusion that he is suffering from delusions, agree with Mr. Potter that it is a cool piece of blasphemy and an insult to the Spiritualist. If Mr. May will read the Scriptures it would not take him fifty years to come to a much better conclusion. I have seen the beautiful Nazarene many times in vision. We ought to gird on our armour and put down this intolerable lie. Let us stand by our Bible teachings.

I thank the editor for publishing Mr. May's article. It lets us know what opinions are held, and gives us the chance to hold our own and show to the world that we cannot tolerate such rubbish.

Keighley.

FLORENCE THOMAS.

SIR,—I regret to read the torrent of abuse that has descended upon you by reason of your broadmindedness and fairness in publishing Mr. May's letter. After all, opinions are nil, the truth only really matters, and there are those who possess it instinctively. If we were all to act up to our God-given light there would be an end to much religious controversy, as we should be more tolerant. Only a convert can truly convert; only he who holds spiritual facts can truly convince. Doubtless the great essential is to realise the greatness of Christ's life and character. The luscious ripened grape is the product of a perfect vine, and divine work has a heavenly source.

Apparently Mr. May and his correspondents remain "as you were." The mystery deepens, while fencing fails to convince. One great essential (now lacking) in the spiritual movement is a true regard for intuition and instinct functioning on a higher plane than intellectual reasoning and amassed historical facts (?). There is a gleam to follow in all spiritual controversy, a "kindly light," vouchsafed to the sincere seeker for truth, and there are those who arrogantly light their own little candles, placing them in the fierce wind of contention and contradictory assertion, forgetful of the words of a great-hearted, clear-eyed Christian mystic, "Lead Thou me on." The light of the shekinah alone can truly bless.

E. P. PRENTICE.

SIR,—Let us lull this storm in a teacup with a little commonsense. I submit most humbly and respectfully:

(1) That till Mr. May brings the matter back into Spiritualism by producing all his data, there is nothing to discuss but irrelevancies.

(2) That the reason why assertions concerning Jesus cause excitement which would not arise over Mahomed or Buddha, is because all Europe and America are interested in the former, and not in the latter. I could wish that Mr. May and others would go, say, to Smyrna, and try the effect of calling Mahomed a bastard.

(3) Constantine adopted Christianity as a State religion IN CONSEQUENCE of its spread through the Roman Empire. Let us put the horse before the cart. Also his action had nothing to do with the conversion of Gaul and Britain, cut off by the Northern invasions from Constantinople; nor with the evangelisation of the Northern tribes. It was not a matter of creed, but of ethics.

(4) In my small way I have always deprecated these polemics. The Churches fell to pieces over theology. I hope Spiritualism is not going the same road. Let every man think as he will about the Virgin Birth; if he follows the ethics of Good Will, nothing else matters.

(5) The modern proofs of survival corroborate the central claim of Christianity.

Commonsense and some knowledge of history would lull all this passion to rest.—Yours, etc., S. DE BRAM.

How rarely do we find the teachers in things "spiritual" with the courage to avow a belief in what is incorrectly termed "the supernatural." To do so is to risk the loss of one's reputation as a practical man of affairs, or to court a superior smile or a look of contempt. Small wonder when the verities upon which all evidence of a future state depends are treated as if they did not exist, that religion loses its hold upon the masses.—REV. CHAS. L. TWYBELL.



## REPORTS OF SOCIETARY WORK.

1. Ordinary Reports, to ensure insertion, must be sent 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.

#### BARRY: ATLANTIC HALL.

At a meeting of members and friends held at the Atlantic Hall on Saturday, Sept. 16th, Mr. A. E. Stark was the recipient of a handsome walking stick, on which was inscribed: "Mr. A. E. Stark, from Barry National Spiritualist Church, with love. Sept. 16th, 1922." In making the presentation, the Secretary (Mr. E. J. Taylor) stated he had known Mr. Stark for 25 years as one who had always done his best for the Cause of Spiritualism, and he had much pleasure in asking him to kindly accept the stick as a token of the love and esteem of the members. Mr. Stark, in responding, said it gave him great pleasure to accept, and he thanked them for their kindness, and was glad to know that his work was appreciated, and he would always be happy to do all in his power to help the cause. The rest of the evening was devoted to singing, games, dancing, etc., and altogether a most enjoyable time was spent.

#### CARLISLE.

On Saturday, Sunday and Monday, Sept. 10th, 11th and 12th, the Carlisle Higher Spiritual Research Society, in the Queen's Hall, were favoured with a visit from Mr. R. Roscoe, of Stockport, the subject dealt with being "Love to one another." His demonstrations were splendid, and all recognised. Every meeting was crowded to the door. On the Saturday we had our first outing in charas around the Lakes. Tea was very tastefully served at the Café facing the Lakes. The President paid a very high tribute to our friends, Mr. Beck and Mr. Hearsey, who had organised the outing.

#### CHESTER.

The harvest festival was celebrated in the Chester First Spiritualist Church on Sunday and Monday, Sept. 17th and 18th. The church was substantially decorated with flowers, fruit, and vegetables, and was packed at all meetings. Mr. Leigh Caunt, of Altrincham, conducted the services in the afternoon and evening, and the after-noon meeting was conducted by Mrs. Lea, a local worker. Mrs. Burrows, another local worker, conducted the meeting on Monday afternoon, after which all the fruit and vegetables were sold for the benefit of the church.

#### GRANTHAM: ELMER-ST.

Crowded and inspiring meeting were held on Sept. 17th and 18th in connection with the annual harvest festival. The visiting clairvoyant, Mrs. Hickling, of Nottingham, conducted the meetings, her eloquent addresses and highly successful clairvoyance conveying consolation to many, and affording excellent impulse and encouragement for the future.

#### LINCOLN: UNITED.

Mr. G. J. KIRKHAM, the well-known trance and clairvoyant medium, of Birmingham, conducted special week-end services. The subject of his address on Sunday evening was "Light," and was dealt with in an entertaining and efficient manner. The messages and descriptions were remarkably good and were all recognised. The hall was crowded.

#### LONDON: FULHAM.

"SPIRITUALISM, the real Catholicism," was the title of an address given on Sunday evening, Sept. 17th, by the Rev. George Ward, of the Romford Christian Spiritualist Church. He urged that while the various churches disagreed as to the validity of orders, and value of certain dogmas, Spiritualists had a common spiritual basis of belief in their seven principles. They were truly catholic, and embraced all sorts and conditions of minds.

#### LONDON: ROMFORD.

THE Co-operative Rooms, South-st., were well filled on Thursday evening, Sept. 14th, when Mr. A. Howard Hulme, of Brighton, gave an interesting and illustrated lecture on "The researches and discoveries of Dr. Crawford." The Rev. George Ward (hon. minister) presided, and Mrs. Garrett (circle leader) gave details of remarkable physical phenomena in her own home. Heartly thanks were accorded the lecturer for the treat given.

#### LONDON: WALTHAMSTOW.

A MOST successful garden party was held at "Dancecourt," on Saturday, Sept. 16th. Although rather cold for the time of the year, the grounds were a blaze of colour. The programme consisted of songs, races, a clever exhibition of juggling by Mr. Tourrell, and selections by a band consisting of ten ten first-class performers, followed by dancing on the lawn. Perhaps the most interesting feature of the evening was a speech delivered by Major Crawford, the prospective Liberal candidate for West Walthamstow. His chief points were: Political interest of all who called themselves British citizens. Freedom of thought and religion to be recognised by the State. On being asked his opinion of the Witchcraft and Vagrancy Act, Major Crawford stated that in his opinion an Act that was only enforced in a few isolated cases could not be a good Act. An Act that was worthy should be enforced in every detail, but if not, it should be thrown out. A pleasant evening was then brought to a close by singing Auld Lang Syne.

#### MANCHESTER: PENDLETON, FORD LANE.

THE harvest services were held on Sunday, Sept. 17th. Mr. R. A. Owen, of Liverpool, was the speaker at 2-30 and 6-30, and Mrs. Wolfendale was the medium at 8-15. Mr. Owen took full charge of the Lyceum at 2-30, and gave an example of how it should be conducted, which greatly pleased. During the afternoon a naming ceremony was performed, and was very interesting and impressive, especially when half-a-dozen small girls each gave a flower. The children gave their "Pearls" and recitations, and one of the Lyceumists gave a pianoforte solo. Miss C. Royle played for singing and marching. In the evening Mr. Owen was again the speaker, his subject being "Equalities of life," which he very ably dealt with, to the satisfaction of a crowded con-

gregation. Miss M. Ong rendered two beautiful solos, "What of the Dawn?" and "The Night of a Coming Dream." Mrs. J. Preston accompanied. Mrs. Knowles (our President) occupied the chair. Mr. Halliday officiated at the organ. At 8-15 Mrs. Wolfendale took the meeting, and delivered some very good and helpful messages to the people in the church. On the Monday evening a sale of fruit and social evening brought to a close a good time. The proceeds from the Monday's effort were in aid of our own Fund of Benevolence.

#### MANCHESTER: MOSS SIDE.

MRS. PICKLES, of Blackpool, on Sept. 17th, honoured us by taking the chair at the afternoon service, and gave a beautiful poem, entitled "A Mother's Marches" designing the letters M.E.P. were led by Mr. Hart, which added to the interest of a pleasant programme. In the evening a solo, "In the Chimney Corner," was well rendered by Mrs. Hart, jun., and Miss Elsie Pitt recited "Flo's Letter." Mrs. Pickles gave a most inspiring and elevating address on "The Great Bridge," pointing backwards to primitive times, then pointing to the soul's travel and evolution; its greater aspirations, and mighty power in building the greatest bridge of all, the one between the spirit world and ours. Clairvoyance which was well recognised closed another happy day.

#### SOUTH MANCHESTER.

THE above Lyceum held their 21st anniversary services on Sept. 10th, the speaker being Mr. A. Kelson, who was welcomed by a large gathering in the afternoon and evening. Solos were rendered by Miss Hope and Miss Muriel Lamb. Preceding the above we held a fancy dress carnival on the Saturday, which was greatly enjoyed by a large number of members and friends.

#### MIDDLESBROUGH.

On Sunday, Sept. 24th, we held our harvest thanksgiving, there being a most abundant supply of Nature's products, proving to us the magnitude of God's manifestation in and through Nature. The soloists were Miss Benson, Miss Dickinson. Duet by Miss Duffield and Mrs. Bessant. Quartette by Mr. V. Smith, Mr. A. Edwards, Miss A. Drew and Miss V. Benson, the whole being effectively rendered. A young Lyceumist, Master Sydney Shipman, gave an excellent address on "Our harvest." There are great possibilities of good work in our young brother, if only developed. Mr. Humphreys also gave a short address, stating that "God is our supply and giver of all good things."

#### DERBY: FORESTER-STREET.

On Sunday, Sept. 24th, we held our harvest festival. The church was beautifully decorated, the display of fruit and vegetables being far in advance of previous years. Although the church has recently been enlarged, it proved quite inadequate for the large numbers who sought admission. In the afternoon Mrs. Hodgkinson opened and was followed by Mrs. Ford, who gave an eloquent address on "Seed-time and harvest." Recitations were well rendered by members of the Lyceum. In the evening Mrs. Gilbert spoke earnestly from the words "Only remembered by what we have done." Solos were rendered by Miss Mills, Miss A. Porter, and Mr. Coaley. Miss D. Rose, with three Lyceumists, gave a musical sketch, "The Cleaners." Mr. Porter, Miss A. Thomas, Mrs. Foster, and Miss Gill gave good clairvoyance, bringing to a close a day of brightest thanksgiving, and praise.



## BARROW-IN-FURNESS.

THE harvest festival of the Psychological Hall Society, Dalkeith-street, was held on Sept. 24th and 25th. Miss Anderton, of Barrow, conducted the services, giving addresses and clairvoyance. At the evening service she also named the infant of Mr. and Mrs. Belamany. Mr. Rice presided. On the Monday afternoon, with the help of Mr. Greenhalgh, she conducted a healing meeting. Our very best thanks are tendered to Miss Anderton and Mr. Greenhalgh for the very able efforts they made on behalf of the sick and suffering. On Monday evening the fruit and flowers were disposed of, and a social finished our very successful festival. The officers of the church thank all those friends who gave so liberally, also those who helped to decorate the church.

## BRISTOL.

ON Sunday, Sept. 17th, the Society at Cave-street held their harvest festival. The hall was beautifully decorated with flowers, fruit and vegetables. Mrs. Ruth Darby (Southern Counties Missioner) conducted the services. Our hall was crowded at the evening service, some 250 being present, the collections being a record. On the Monday we held a social and sale, which was most successful. We are pleased to say we are making headway, both financially and numerically, in our new hall, which has been nicely decorated and fitted with electric light.

## DARLSTON.

ON Sunday, Sept. 24th, we held our harvest festival, our room being crowded. Flowers, fruit, vegetables, etc., in abundance were artistically arranged. The afternoon service was presided over by our President. The evening meeting was conducted by J. Venables, Esq., of Walsall, the speaker being Mr. B. P. Membury, of Birmingham. Clairvoyance by Mr. Knowles, all being recognised. Master Leonard Green, of the Lyceum, sang a solo.

## A NEW SOCIETY AT BATTERSEA.

For the support accorded to the new Battersea Spiritualist Society on their opening night, Sunday, Sept. 24th, is any criterion of the future, their success is assured. The accommodation of the small but well-appointed hall was tested to the utmost, and nearly 150 visitors listened with rapt attention to Mr. R. Boddington (President of the London District Council), who kindly consented to perform the opening ceremony. After introducing Mr. R. H. Clarke and Mr. P. Griffin as the President and Vice-President, respectively, and Mrs. Edith Clements as the clairvoyant, Mr. Boddington proceeded to reason on Spiritualism in a way that should leave a good and lasting influence in the minds of his hearers, and concluded by stating that its greatest foe was the spiritual indifference so prevalent. Mrs. Clements, who followed with clairvoyance, gave a convincing exposition. Out of 24 descriptions, 20 were recognised, and in several cases surmises came through. Commenting on this, Mr. Boddington claimed that if even only one was genuine, it proved his statement that the dead live. In conclusion, Mr. Clarke, after a few well-chosen remarks, tendered his thanks to all the helpers, and said how much he was indebted to the Secretary (pro. tem.) Mr. W. Clements, who has presented the Society with the Seven Principles handsonely framed, and he gave his mother credit for all the spade work. Seventeen members were enrolled.

## YORK: SPEN LANE.

THE harvest festival services were celebrated on Sept. 23rd, 24th and 25th. The usual pleasing decorations met the eye on entering the church, the tables being well laden with fruit, vegetables, etc., kindly given by members and friends. Two miniature stacks were in evidence, and a number of bunches of grapes adorned the platform, amidst the nice display of flowers. The Saturday and Sunday services were conducted by Mr. R. Wolstenholme, of Blackburn, who recounted his wonderful personal experiences gained through a period of 70 years, which created considerable interest. Demonstrations of clairvoyance were given by Mrs. Kilvert. On Monday afternoon and evening meetings were taken by Mr. J. Smithson, of Leeds, short address being followed by medical clairvoyance. Afterwards the fruit, etc., was sold, the proceeds going towards augmenting the General Fund.

## MEETINGS HELD ON SUNDAY, SEPT. 24th, 1922.

BARRY, Atlantic Hall. — Mr. Alexander, of Penarth, gave an address on "Spiritualism, its philosophy." Mrs. Alexander gave clairvoyance. Mr. Stark presided.

BIRKENHEAD, Hamilton. — Mr. Hibbert, of Bolton, was the speaker and clairvoyant at our harvest festival, which was a record, the church being full in the evening. Mr. Edgar Taylor presided.

BIRMINGHAM, Jenkin-street. — Prof. W. Moss gave an address on "The place of Jesus in Spiritualism," followed by clairvoyance. Good attendance.

BRISTOL, United. — Mrs. Harvey, of Southampton, was our speaker and demonstrator. Mr. Pritchard presided.

Cave-street: Addresses by Mr. W. Farr. Mr. Oaten presided and gave clairvoyance.

Universal, St. Paul's: Mrs. Alice Jamrach, of London, gave addresses and clairvoyance.

CARDIFF, First. — Mr. Percy Scholey paid us his first visit, and was given a good welcome. We hope to meet him again.

DEVONPORT, Albert-road. — Harvest festival. Mr. H. Pearce (President), Mr. T. R. Day (Vice-President), and Mr. A. J. Moore gave a short address. Clairvoyance by Mrs. Pollard. Our ladies' choir sang "The Lilies of the Field," and Mrs. Greening obliged with a solo.

Ker-street: Address by Mr. Mason on "What is man?" Clairvoyance by Mr. S. Pearce. Good attendance.

HURST. — Mrs. Graham gave an address and clairvoyance.

LIVERPOOL, Daulby Hall. — Miss F. Morse was the speaker for the day. In the evening she spoke on "The spiritual resurrection," followed by clairvoyance. Mr. E. A. Keeling presided.

LONDON. — Brixton: Mr. H. Boddington gave a good address on "After-death stages."

Clapham: Miss V. Burton gave an address.

Central: Friday, address on "Religion," followed by accurate clairvoyance by Mr. A. W. Melton. Sunday, short address, with excellent spirit descriptions, by Mrs. Clements.

Lewisham: Morning, Mr. Cowlam. Evening, Mrs. M. H. Wallis's address on "Spiritual things must be spiritually discerned" was, as usual, most eloquent and intensely helpful, and was followed by good clairvoyance. At the end Mr. Stennett spoke feelingly of Mrs. Wallis's long service in the Cause of Spiritualism, a testimony which was cordially endorsed by all present.

London, Spiritual Mission: Morning, Mr. Wm. Loftus Hare spoke on "The pearl of great price." Evening,

Mr. W. P. Swainson gave an address on "The lost continent of Atlantis." Manor Park: Morning, service healing and spiritual unfoldment conducted by Mr. Mead. Afternoon, Lyceum. Evening, address by Mr. G. Symons on "Creative thought." The church will be open on Saturday, Sept. 30th, from 6-30, for the receipt of harvest gifts.

S.L.S.M., Lausanne Hall, Peckham Morning, circle conducted by Mrs. Still. Evening, Mr. H. Wright gave an address, followed by clairvoyance.

Loughboro'. — Mr. W. Fridmore conducted our services with addresses and clairvoyance.

NEWPORT, Mon., Central. — Harvest festival. The church was beautifully decorated. The services opened with the Lyceum session in the afternoon. The evening service was conducted by the President. Mrs. Piper Evans, of Mountain Ash, gave a most inspiring address on "Life," following with convincing clairvoyance. A solo was rendered by Mr. Miller. The church was crowded out, and a number could not find room inside. Our 1922 festival has proved a great success.

PETERBOROUGH. — Harvest festival. Addresses and clairvoyance to good congregations by Mr. Harvey Metcalfe, of Kettering. Meetings presided over by Mr. F. W. Rickett.

PORTSMOUTH, Temple. — Mr. A. G. Newton, D.N.U., the President of the District Council, gave very helpful addresses to large audiences. Mrs. A. E. Hayward gave most acceptable clairvoyant descriptions.

Lake-road: Mrs. Clare O'Hadley, of London, conducted our services. Mr. Fairbairn presided.

PLYMOUTH, Morley-street. — Mrs. Trueman, D.N.U., gave a trance address on "Spiritualism, an everyday religion," followed by clairvoyance.

Stonehouse: Meeting conducted by Mr. Hington and trance addresses were given by Mrs. Harris, of Southampton. Soloists, Mrs. J. Dennis and Mrs. J. Harris. Splendid success.

TOMMORDEN. — Mr. Arthur Clayton, the blind seer, was with us, our church being crowded. Everybody was satisfied.

## SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church  
PRINCESS HALL, MOSS SIDE.

SUNDAY, OCT. 1ST, at 6-30 and 8-15, Mrs. BEATTIE.

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

TUESDAY, Public Developing Circle, at 8, conducted by Mrs. FORREST.

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

Manchester Central Spiritualist Church  
ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30.

OCT. 1—Mr. W. G. HIBBINS at the Ardwick Picture Theatre.

„ 8—Circle for Members only.

„ 15—MR. W. ROOKE.

„ 22—Circle for Members only.

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

SUNDAY, OCT. 1ST, at 10-30, LYCEUM. At 3, OPEN CIRCLE. At 6-30, Ardwick Picture Palace. See Advt.

MONDAY, at 8, Mrs. RICHARDS.

WEDNESDAY, 3 and 8, Mrs. CROMPTON.

Collyhurst Spiritual Church,  
COLLYHURST STREET.

SUNDAY, OCT. 1ST, at 10-30, LYCEUM. At 3, 6-30 and 8, Mr. WOOD.

MONDAY, at 3 and 8, Mrs. ELLIS.

WEDNESDAY, at 8, Mrs. TONGE.

SUNDAY, OCT. 8TH, MISS LOMAS.

**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, OCT. 1ST, at 2-30, LYCEUM.  
At 6-30 and 8-15, MRS. SHAKESHAF.  
TUESDAY, at 8-15, MRS. WORTHINGTON  
THURSDAY, at 8-15, SPECIAL FLOWER  
SERVICE conducted by MR. REEKIE,  
of Rochdale.

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.

**Pendleton Spiritualist Church,**  
FORD LANE.

SUNDAY, OCT. 1ST, at 2-30, LYCEUM.  
OPEN CIRCLE at 6-30. MRS. GRADDOL  
at 8.  
WEDNESDAY, at 3, MISS SANDIFORD.  
THURSDAY, at 8, MRS. ELLIS.  
SATURDAY, OCT. 7TH, at 7-30, MR. W.  
ROOKE.  
SUNDAY, OCT. 8TH, MRS. LANGFORD.

**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:**

OCT. 1.—MRS. MARCROFT.  
8.—MR. HUDSON.  
15.—MRS. MAYO.  
22.—MR. ROBT. MAXFIELD.

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

SUNDAY, OCT. 1ST, at 11-15 and 7,  
MR. T. W. ELLA.  
Lyceum at 3.  
MONDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, MR. CAGER.

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

SUNDAY, OCT. 1ST, at 6-30, MRS. C. O.  
HADLEY.  
THURSDAY, OCT. 5TH, MR. GORD.  
SUNDAY, OCT. 8TH, at 6-30, MISS F.  
MORSE.

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

SUNDAY, OCT. 1ST, MR. BODDINGTON.  
OCT. 8TH, MISS GEORGE.  
OCT. 15TH, MRS. C. O. HADLEY.

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

SUNDAY, OCT. 1ST, at 11-15, PUBLIC  
CIRCLE. At 3, LYCEUM. At 7, MRS. E.  
NEMILLIE, Address and Clairvoyance.  
MONDAY, at 7-30, Ladies' Public Circle.  
TUESDAY, at 8, Members' Circle.  
THURSDAY, at 8, Public Circle.

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

SUNDAY, OCT. 1ST, at 11, MRS. HUM-  
PHREDS. At 3, LYCEUM. At 6-30,  
MR. E. HUNT.  
WEDNESDAY, at 7-30, MRS. JAMRACH.

**SOCIETY ADVERTISEMENTS.**

**Battersea Spiritualist Church,**  
TEMPERANCE HALL, WANDSWORTH RD.  
NR. QUEEN'S RD. LAVENDER HILL.

SUNDAY, OCT. 1ST, at 7,  
MR. WALTER FREER, Junr., of  
Glasgow.  
MRS. EDITH CLEMENTS, Clair-  
voyant.

Applications for Membership welcomed

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

SUNDAY, OCT. 1ST, at 11, MR. ERNEST  
MEADS. At 7, MRS. REDFERN.  
SUNDAY, OCT. 8TH, at 11, REV. J. M.  
MATTHIAS. At 7, MR. L. CURNOW.

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

SUNDAY, OCT. 1ST, at 11, MRS. FINCH.  
At 6-30, MISS VIOLET BURTON.  
OCT. 8TH, at 11, MRS. REDFERN. At  
6-30, MR. THOMAS PUGH.

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

SUNDAY, OCT. 1ST, at 11 and 6-30,  
MR. PERCY SCHOLEY.

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

SUNDAY, OCT. 1ST, at 11, Questions  
Answered by Spirit Control.  
At 3, LYCEUM. At 7, MR. PRIOR.  
FRIDAY, at 8, Meeting for Inquirers.  
OCT. 8TH, MRS. NEVILLE.

**Eltham Spiritualist Church,**  
CO-OP. HALL, WELL HALL PARADE.

SUNDAY, OCT. 1ST, at 7, MRS. POD-  
MORE, Address and Clairvoyance.  
Members' Circle at 8-45.  
WEDNESDAY, OCT. 4TH, at 8, MRS.  
EDEY, Address and Clairvoyance.

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

SUNDAY, OCT. 1ST, at 6-30, MISS F.  
NEWTON, Speaker; MISS LIPPY,  
Clairvoyance.

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

SUNDAY, OCT. 1ST, at 7, ALDERMAN D.  
J. DAVIS.  
MONDAY, at 8, CIRCLE.

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

SUNDAY, OCT. 1ST, at 6-30, MR. AND  
MRS. PULHAM. LYCEUM at 3.  
TUESDAY, at 7-45, MR. A. WHITE.  
WEDNESDAY, at 3, GUILD.

Fulham: Anniversary and harvest  
festival. Morning and evening services  
addresses and clairvoyance by Mr.  
Saunders.—Pros.: Sunday, Oct. 1st,  
at 7, Mrs. Bloodworth. Thursday, Oct.  
5th, Evening Service at 8.

**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, OCT. 1ST, at 3, LYCEUM. At  
6-30, HARVEST FESTIVAL, MR. AND  
MRS. BROWNJOHN.  
THURSDAY, at 8, MRS. JAMRACH.  
SUNDAY, OCT. 8TH, MISS V. BURTON,  
S.N.U. Fund of Benevolence.

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

SUNDAY, OCT. 1ST, at 7, MADAME  
GERALD.  
THURSDAY, at 3, MRS. EDEY.  
FRIDAY, at 8, MRS. NEVILLE.

OCT. 7TH, SOCIAL AND DANCE. Tickets  
1s. 6d., including Refreshments.

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

SUNDAY, OCT. 1ST, at 6-30, MRS.  
GARRATT.  
MONDAY, at 3, Ladies' Meeting, Mrs.  
GARRATT, Psychometry.  
THURSDAY, at 8, MRS. GARRATT, Psy-  
chometry.

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

FRIDAY, SEPT. 29TH, at 7 for 7-30,  
MRS. MAUNDER, Psychometry.  
SUNDAY, OCT. 1ST, at 6-30 for 7,  
MR. AND MRS. PULHAM, Address and  
Clairvoyance.  
SUNDAY, OCT. 8TH, MRS. GRADDON  
KENT.

**SALISBURY HALL PROPAGANDA  
MEETINGS,**

ROMFORD ROAD, STRATFORD, E.15.

SUNDAY, OCT. 1ST, at 6-30;

MR. W. A. MILTON,  
Address and Clairvoyance.  
Followed by PUBLIC CIRCLE.

Soloist: MISS HORNE.

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

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

WEDNESDAY, OCT. 4TH, at 3,  
LADIES' MEETING—MRS. SEEL.  
THURSDAY, OCT. 5TH, at 8,  
MRS. MAUNDER.

SUNDAY, OCT. 8TH, at 6-30,  
ALDERMAN D. J. DAVIS.

FORWARD MOVEMENT at 11.  
LYCEUM at 3.

A MEETING for investigators is held  
at 33, Louisville-road, Balham, S.W.17,  
by MRS. COMLEY-MAYES, Christian  
Spiritualist, on Sunday evenings, at  
6-45. No admittance after 7 o'clock.  
Development Circles are being formed.

SPIRITUAL DEMONSTRATIONS held at  
8 p.m. on Tuesday, Oct. 3rd, at 86,  
Englewood-road, Clapham Common.  
Wednesday, Oct. 4th, at "St. Helens",  
79, Park Hill-road, Clapham, by Mrs.  
ROSE STEVENS, Spiritual Medium.  
Entrance 1s. Spiritual Developing  
Class now forming.

## Manchester Spiritualists' Central Propaganda Committee.

THE MONTHLY SERIES OF MEETINGS WILL BE RESUMED ON

# Sunday, Oct. 1st, 1922, at Ardwick Picture Theatre, Ardwick Green.

Speaker: **W. G. HIBBINS, Esq., B.Sc., B.ENG., A.M.I.C.E.** (of Sheffield).

Subject: "Life, Mind, Matter and Spirit."

Chairman: **J. COMING WALTERS Esq., M.A.** (Editor "Manchester City News").

Doors open at 6.

Commence at 6-30.

Silver Collection.

Hymn Sheets Provided.

Sunday, Nov. 5th, Miss Lind-af-Hageby, (London). Sunday, Dec. 3rd, Ernest A. Keeling, Esq. (Liverpool).

List of Speakers for 1923 will be announced later.

## MOSS SIDE PROGRESSIVE LYCEUM CHURCH, 66, RABY STREET, MANCHESTER.

PRESIDENT: Miss M. M. HARRISON.

SERVICES EVERY SUNDAY AT 2-30.

SUNDAY, Oct. 1st, Mr. J. GARNER will lecture at 3 on "Re-incarnation: To be, or Not to be—that is the Question." Discussion. At 6-30, Miss A. SHARPLES will lecture on "Symbology of the Bluebird." Chairman: Mr. A. COLLINGS.

SUNDAY, Oct. 8th, Mrs. NEISH will lecture to the Lyceum at 3 on "Figurology."

At 6-30, Open Circle conducted by Mr. L. JEPSON. Evening services, Silver Collection.

## Liverpool and District Spiritualist Institute No. 1, White Cafe, Cook Street, Liverpool!

MEETINGS HELD WEDNESDAYS, AT 7-45.

OPENING LECTURE on WEDNESDAY, Oct. 4th, by E. W. OATEN, Esq. Subject, "The Aim of Spiritualism."

All are welcome. Silver Collection. Full particulars of Membership, Syllabus, etc., may be had on application to the Hon. Secretary, Mr. R. A. OWEN, 119, Chatsworth Avenue, Aintree, Liverpool.

## BRISTOL: OPENING OF NEW CHURCH.

CHURCH OF THE SPIRIT, 57, PARK STREET, BRISTOL.

OPENING SERVICE, SUNDAY, Oct. 1st, at 6-30. Speaker, Mr. EDDY. Soloist, Mrs. MAYO SMITH.

Thereafter Services will be as follows: Monday, at 3, Women's Guild. Tuesday, at 7-30, Members' Circle.

Thursday, at 7-30, Study Group. Friday, at 7-15, Enquirers' Meeting.

### BIRTHS, MARRIAGES and TRANSITIONS.

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

#### IN MEMORIAM.

SHARMAN.—Ever kind and loving thoughts our dear son, Robert, killed in France, Sept. 27th, 1914, aged 27. Never forgotten by his loving father and mother, Mr. and Mrs. Sharman, of London.

#### ACKNOWLEDGMENT.

MR. EDWARD GRANSBURY, of West Pelton, Durham, begs to thank the many Spiritualists and friends who have condoned with him in the physical loss of his dearly-loved wife, Dorothy, who passed to the Higher Life on Sept. 19th. The interment on the 23rd was attended by a large company, and the service conducted by W. Moody, B.A., of Chester-le-Street, both at the house and graveside, was much appreciated.

#### JAMES COATES,

AUTHOR AND LECTURER,

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

CATALOGUE of WORKS, including new editions of "Photographing the Invisible," "Seeing the Invisible," etc., with special terms to book-stalls, libraries; forwarded post free on application.

Personal interviews to inquirers and others desiring help granted by appointment only.

James Coates, c/o Messrs. L. N. Fowler & Co., Publishers, Ludgate Circus, London, E.C.4.

Mrs. FLORENCE SUTTON, the well-known Medium, holds circles for investigations every Monday at 3 and Tuesday at 7-30.—51, Evering-road, High-st. Stoke Newington, N. 16. Buses 28 and 76.

### MISCELLANEOUS ADVERTISEMENTS (NOT DISPLAYED.)

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

MR. AND MRS. A. SHARPE (the Birmingham psychic) wish to make known to all friends and Societies the coming of age of their youngest son, John, on the 24th September, 1922—the young medium, J. H. Sharpe.

#### Speakers, Open Dates, Etc.

CHANGE OF ADDRESS. — MR. W. HUTCHINSON, 23, Clover Hill Road, Nelson, Lancs., is booking dates for Lantern Lectures on Spirit Photography and Spirit Paintings. Satisfactory references can be supplied. Sundays or week-nights.

CHANGE OF ADDRESS. — Mrs. VOST 36, Linton-street, Harpurhey, Manchester, speaker and clairvoyant. A few dates open for 1922.

GEO. J. KIRKHAM, Trance Medium and Clairvoyant, requires dates for 1922 and 1923. Affiliated churches only.—187, St. Andrew's-road, Small Heath, Birmingham.

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

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

Mrs. FLORENCE SUTTON has a few vacancies in her private developing circle.—Apply 51, Evering-road, Stoke Newington, N. 16.

#### Wanted.

WANTED, Working Housekeeper Cook, for Spiritual Healing Nursing Home. Good cooking and methodical manager essential. Also Housemaid, Pantry-maid, and Kitchen-maid.—Apply, "E," Halham House, Exmouth.

## Facial Eczema.

Little Boy Cured by a Few Dressings of Germolene.

AWARDED FOUR GOLD MEDALS.

Soothes at a Touch.

Immediate soothing, rapid cleansing, and certain cure are the admitted attributes of Germolene, the new aseptic, skin dressing, which is produced in the famous laboratory of the Veno Drug Co., Ltd., of Manchester, the home of the wonderful nerve remedy, Dr. Cassell's Tablets. Daily testimony enhances the reputation of Germolene, which years ago was awarded four gold medals, and since then has scored such amazing successes that it has decisively superseded all the old antiseptic ointments and salves in the treatment of such complaints as eczema, itching skins, irritating rashes, pimples, psoriasis, piles, bad legs, and ulcers.

Mrs. Rudge, of 27, Edenham-street, Westbourne Park, London, used Germolene for her little boy's face when he was suffering from eczema, and she says it acted like a charm. The terrible itching rash had spread all over the child's cheeks and brow, and he could not be kept from scratching. To complicate matters, pimples and blackheads appeared amongst the eczematous rash, and nothing that was tried effected any improvement. Then Germolene was used, and it soothed at once. The result after a few dressings was that the rash disappeared, and the boy was completely cured. Mrs. Rudge regards the cure as marvellous, and she recommends Germolene everywhere.

Sold at 3s. per tin (1/3 the small size) by all chemists and stores in the Empire.

A DRAWING-ROOM SERVICE is held at 15, Sandmere-road, Clapham, S.W., near Clapham-road Tube Station. Mrs. OLGA LEWIN, the well-known Medium, will give clairvoyance every Sunday at 7.