



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. 1825 -- Vol. XXXV.

FRIDAY, NOVEMBER 3, 1922.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1825—Vol. XXXV.

FRIDAY, NOVEMBER 3, 1922

PRICE TWOPENCE.

Original Poetry.

November.

GREY skies and a drizzling rain,
And a purple mist on the hill;
Not even a breath to stir
The sails of the lazy mill.
The swollen river runs dark and deep,
While o'er Life's brightness dim shadows creep.

Alas! how the dead leaves lie
In the paths once alight with bloom!
Alack, how the drear winds sigh
O'er the roses' lowly tomb!
Fragrance and mirth and light are fled,
And the heart is sad for the lovely dead.

Sigh not, oh grieving soul,
For the days that can come no more!
Heaven's sky wears a fadeless blue,
Love's sea sweeps a golden shore.
Thine eyes are holden, they cannot see
The bliss that God hath prepared for thee.

—E. P. PRENTICE.

The Subliminal Consciousness in Relation to Mediumship.

A paper read at the Merthyr P. R. S. at the Temple, Merthyr, on Oct. 7th, by
W. H. Evans.

PSYCHICAL RESEARCH became necessary as a result of the persistence with which Spiritualists pressed their claims upon the attention of the public. Whatever opinions one may hold relative to psychic phenomena, it cannot be gainsaid that Spiritualists have constantly asked for an investigation of them. Nevertheless, it was long before the matter was subjected to the prolonged scrutiny of a body formed for that purpose. Although Dr. Hare had tested psychic phenomena with specially constructed apparatus as far back as the early '50's of last century, and Zollner, Crookes and Wallace had devoted considerable attention to the matter, and the Dialectical Society had published the report of their investigations decided on by them in 1869, it was not until 1882 that "The Society for Psychical Research" was formed. It is interesting to note that amongst its founders were several prominent Spiritualists, notably Mr. Dawson Rogers and the Rev. Stainton Moses. The attitude of Spiritualists goes far to prove the genuineness of the phenomena, whatever interpretations people may put upon them, for certainly no body of people would demand investigation into claims which they knew to be fraudulent, and the coming into existence of the present Merthyr Psychical Research Society is a witness to the reality of the phenomena, and indicates a desire to gain a clearer understanding of the causes which produce them.

Psychic phenomena are inseparable from mediumship. No medium no phenomena, and whether they be spontaneous or induced, a medium of some kind is essential. This is so not only of modern psychic phenomena, but of all that is recorded as having happened in ancient times, and Paul's well-known description of spiritual or psychic gifts indicates that he knew more about mediums and mediumship than many suspect. The association of psychic phenomena with mediums has rendered both

suspect in the eyes of certain persons, but this is due to a lack of application of common sense. If the phenomena are genuine we must accept them as we do other facts; if they are associated with mediums we must accept that also, then the way is clear for a study of causes.

Let us define the term mediumship. It is a term applied to the exercise of psychic powers in certain persons called mediums or sensitives, whereby various kinds of effects are produced, these being of two classes—physical and mental, or objective and subjective—the former comprising movements of objects with or without contact, apports, raps, lights, voices, exudations of ectoplasm, materialisations, etc., the latter comprising trances, clairvoyance, clairaudience, premonitions, impressional or inspirational writing and speaking, automatic writing, drawing, etc. The term also implies the active co-operation of unseen beings living in the spirit world, though this may be left out if the student so desires.

It must be understood that these phenomena overlap, or interpenetrate, so to speak, thus you will have the phenomenon of trance in the sensitive associated with certain classes of physical phenomena. These phenomena are only physical in so far as they affect our senses, that is they can be observed in the same manner as any ordinary phenomenon of our daily experience, but they imply a whole world of subjective activities of which we are only now beginning to get some little understanding.

The fact that psychic phenomena take place in the presence of a medium is important, as they are often influenced by the mood and current thoughts of the sensitive. Undoubtedly the mediumistic state is a highly suggestionable one, and the fact that even the grosser forms of the phenomena originate from some subjective realm is of vast importance, and indicates clearly enough that the results are dependent not alone upon the spirits (if we accept their existence) or the medium, but also the sitters. Conditions, that much-abused word, have a great influence, and the sitter by antagonistic thought may stop the production of phenomena. That is why sympathy is always asked for. One is not asked to be uncritical, but to be sympathetically and not antagonistically critical.

One of the results of psychic research has been to enlarge our conceptions of human personality and its powers, and it is not too much to say that it has had a powerful influence upon psychology. The investigations of Mr. F. W. H. Myers, M.A., into the operations of super-normal faculty led him to formulate the theory of the subliminal consciousness. The word subliminal is defined by Myers thus: "Of thoughts, feelings, etc., lying beneath the ordinary threshold (limen) of consciousness as opposed to supraliminal, lying ABOVE the threshold. Excitations are termed SUBLIMINAL when they are too weak to rise into direct notice; and I have extended the application of the term to feeling, thought or faculty, which is kept thus submerged, not by its own weakness, but by the construction of man's personality. The threshold must be regarded as a level above which waves may rise like a slab washed by the sea rather than an entrance into a chamber."

This definition indicates or implies that our normal consciousness is possibly only a fraction of some greater whole, and our every-day life is constantly influenced by impulses which rise from "the abysmal deeps of personality." And just as our normal consciousness is related to the world of every-day experience, so is our subconsciousness related to a world of subconscious activities, the physical organs for their expression being the cerebro-spinal system for the normal consciousness, and the sympathetic nervous

system for the subliminal consciousness. The normal consciousness ceases to function when we sleep, but the subconsciousness operates and keeps the necessary machinery of the body going during slumber. It is the repository of all those automatisms which we have inherited from the past, and it tends to become larger as many of our every-day acts become more and more automatic.

The phenomena of hypnotism and the response made to appropriate suggestion clearly indicates this tract of our consciousness, and opens up many questions relative to the knowledge in the possession of our subliminal selves. When some needed physiological readjustment is made in obedience to a command of the operator to his subject, there is much room for speculation as to the limits of the subconsciousness. The expansion which the theory has undergone since Myers first formulated it practically endows the subconscious with the powers of omniscience, but there is no evidence that it can get information which may be desired, can exercise a selective power perfect in its expression, giving only those things essential just at the right moment. Pushed to this extreme the theory is rendered absurd. It is when it is used as supplementary to the spiritistic theory that it is most fruitful in results.

Bearing in mind that Myers used it as a supplementary hypothesis, we can concede the point of spirit communion, remembering that mediumistic power is not a spontaneous uprushing from the subliminal consciousness, but a power liberated by the directive agency of unseen beings. Psychic phenomena are peculiar in that they are associated with human intelligence, which claims to be that of people who once lived on earth and who have, in the usual word, died. This is a claim made not by the Spiritualists—at least, not primarily by them—but which emerges from the phenomena themselves, and it matters not where psychical investigations take place, or what nationality the medium might be, we always find the same claim being made. From the time Mrs. Fox asked of the power which made the rappings at Hydesville, "Are you a man that raps?" and got no response: but immediately received a vigorous answer in the affirmative to the question, "Are you a spirit that raps?" right down to the present we find the claim has been consistent. Psychic phenomena are the only ones which give a statement of their producing cause, and this statement cannot be overlooked or ignored. Many theories have been put forward but to-day only three have survived: the spiritistic theory, telepathy, and the subliminal theory. The first is the only theory which covers all the facts. Telepathy is not really a theory, but a name for a particular phenomenon, the "modus operandi" of which is unknown.

As the subliminal theory indicates, our consciousness is wider and deeper than we usually think it to be. It implies a whole range of activities related to some realm of supernormal life, and in this respect is really the point of contact between us and the unseen world. Man has more bodies than one, and lives in more worlds than one, though normally he is only conscious of one body and one world. The subconscious being the point of contact between us and the unseen world, throws much light on a great deal of psychic phenomena. Consciousness manifests through certain well-worn grooves and channels which it makes for itself, and whatever comes to us from the unseen must conform more or less to those channels, hence the mixture of mentalities evident in most of the communications which come through mediums. But while the modes of expression may be the medium's, the information, thoughts, ideas conveyed are frequently beyond what the sensitive knows. The personal modes of expression are frequently seized upon as evidence that the medium is only under the control of his own subconsciousness, when this evidence only of the message's conformity to the particular channel through which it is flowing. It must be distinctly borne in mind that it is not the MODE of expression which is important, but the matter conveyed which counts.

It will be obvious from this that messages will be distorted and twisted as a result of passing through a foreign medium, and what starts on its journey as a verbal message may emerge as a symbolical picture which the normal consciousness of the medium may endeavour to interpret.

[TO BE CONTINUED.]

The Day and the Opportunity.

R. H. Yates.

BEFORE many days are gone, the people of the country will be called upon to elect members of a new Parliament. In this article I am not concerned about the right doings or wrong doings of the Parliament now dissolved. I am not asking that we should send any one particular party back to the House of Commons with the mandate to govern. I am not discussing the merits or demerits of any one particular individual, or the claims of any one individual to become Premier.

I am suggesting that the day and the opportunity has come when the Spiritualists of this country may find out whether the men or women who will seek their votes are sufficiently tolerant and broadminded to give Spiritualism a lawful place amongst other forms of religion in the community. Whether or no these men or women possess the sense of justice that will give to Spiritualism and to Spiritualists the same rights and privileges as are accorded to other religions and religionists. Whether or no those men and women will recognise that spiritual outlawry shall not be imposed upon any person in this enlightened age. That Spiritualists shall not be oppressed and persecuted by certain Acts of Parliament enacted long before Modern Spiritualism was born, and that were never intended to be applied to the exercise of psychic faculty, etc., as they are understood to-day.

Faculties and powers acknowledged and endorsed by the highest intellects of every walk of life should not be discredited by an 18th century ignorance, or the prejudice of a 20th century, and the judicial mind should not be asked to dethrone reason in order to administer the law.

Mediums have been persecuted in the most brutal manner under the Vagrancy Act and the Act of George IV., Acts which were resurrected by hate and ignorance to serve the purpose of religious bigotry and malice. Thousands of pounds have been spent in defence, thousands of pounds paid in fines, yet the hateful application of the law remains. We do not seek to repeal these Acts—they probably have uses we wot not of. We do want to establish the fact that they do not apply to the phenomena of Modern Spiritualism, and to establish the affirmation that mediums are not rogues and vagabonds.

All the churches will have received circulars from the General Secretary of the S.N.U. asking that arrangements be made to interview every prospective candidate, to make every candidate familiar with our position, and to ascertain whether they will help us to secure our rights if returned to Parliament.

I want the Spiritualists of this country to go further than that, I want them to refuse to give a single vote to the candidate who refuses to help us. Each candidate will solicit our votes. They must be told that our votes have a price; the price to be paid is "To give spiritual freedom to every member of the community."

We have been waiting nine years for this day and this opportunity, we have thousands of signatures to a Petition ready for presentation to the new Parliament. Spiritualists can make sure their petition shall be granted if they will deal with these men and women while they are candidates seeking for votes and before they become Members of the House of Commons.

I regret more than I can express that health prevents me taking that part in the fight I would have really enjoyed, but I do send out a strong appeal to every Spiritualist to make his religion his politics on this occasion, and give no vote to any man who refuses the right of any other man to be a free man.

THE SPIRITUALIST NATIONAL UNION.—At the quarterly meeting of the Council of the Spiritualists' National Union, held at Manchester on Saturday, Oct. 28th, the appointment of Mr. G. F. Berry as General Secretary of the Union was unanimously confirmed. Mr. Berry, therefore, resigned his position as President of the Union and this was accepted with an expression of thanks for past valuable services. Mr. Ernest W. Oaten was then elected President for the remainder of the term, and Mr. Jessie Greenwood as Vice-president.

Passed to the Higher Life.

Mr. Geo. Vernon, Senr.



As briefly announced in our last issue, we have to record the promotion to a larger life of Mr. Geo. Vernon, of Manchester, aged 64 years, and the Movement thus loses one of its best healing mediums and an assiduous worker who spared not himself in the cause of human suffering or in spreading the message of the spirit world. Mr. Vernon's enthusiasm at last outran his strength, and overwork undoubtedly laid a foundation for the illness which caused his passing.

A man of powerful build and imposing personality, he was one of those who appeared to be impervious to ill-health. For nearly forty years—in fact, since the days of his early mediumistic development—he had never seen a doctor or experienced a day's illness. His was a case where sound mediumistic unfoldment brought robust health.

Mr. Vernon was born in Manchester on January 29th, 1858, and resided all his life in his native city. As a boy he was brought up in the Church of England, but in his early twenties intellectual difficulties caused him to question several of the creedal bases of that church, and about thirty-eight years ago his attention was attracted to Spiritualism. He attended the meetings of the original Manchester Society of Spiritualists in the old Mechanics' Institute, Grosvenor-street, Manchester, and after a steady course of investigation threw in his lot with this Society and went with them to the old "Noah's Ark" in Tipping-street. Here his mediumship slowly unfolded, and for many years he was a trance speaker and occasionally gave remarkable clairvoyant descriptions and took up work upon the public platform, travelling throughout Lancashire and Yorkshire amongst the Societies then existing. Further psychic unfoldment gave him a remarkable power in the diagnosis of disease, and side by side with this came the power of healing.

For some ten years he devoted most of his spare time to healing the sick on purely voluntary lines, but the time came when his success brought him more patients than he could handle, and some 15 years ago he threw up his position as a commercial traveller and decided to devote his whole time to the relief of suffering. The success which he met with justified his choice. For 15 years he has treated an average of 50 patients per week, and many of his cures are remarkable. Many cases of cancer, ulceration of the stomach, internal disorders and neurasthenia have yielded to his power. Mr. Vernon was very thorough in everything he put his hand to, and he studied hard to fit himself for his work. Anatomy, physiology, botany and psychology were subjects he made himself master of, and hundreds of testimonials testify to the good work he did.

In November, 1908, the late J. H. Hamer, Geo. Vernon and Hervey Carter, with a few interested friends, founded the British Magnetic Healers' Association, and from then till now Mr. Vernon never missed a meeting. Two evenings per week were devoted to the free treatment of the poor, and these have averaged 25 treatments per week.

Even in his last hours the Healers' Association was in his thoughts.

Mr. Vernon married in the year 1879 Miss Mary Leech at St. Thomas' Church, Manchester, and a happy married life ensued, which was cut short in 1900. Six children were born to them, and all were brought up in the Spiritualist Lyceum. One girl passed to spirit life in her seventh year, whilst the war cut short the earthly career of their son, Harry, who joined up with the Manchester Pals and went to France, where his physical body now lies. This was a disappointment to the father, for Harry was fitted by nature and ability to take up his father's work. Two sons and two daughters still survive, and it is hoped that Mr. Geo. Vernon, Junr., will continue the practice.

Mr. Vernon was taken ill on October 9th with double pneumonia, which seriously affected the heart. This was successfully fought through, but diabetes and toxemia supervened, and the end came quietly and peacefully on Friday, October 20th. Just before his passing away he calmly said, "I've done my bit, my work is done. I am ready to go."

A man of powerful physique, bluff and direct in his manner, the enemy of hypocrisy, Geo. Vernon always played straight. Pretence and vacillation he had no patience with, and though his outspokenness sometimes gave offence, he was free from malice or guile. His was a large heart, full of sympathy for the poor and suffering, and his generous nature was such that he could never refuse assistance to the needy. He will be missed, but in the country whither he has gone they know how to appreciate and honour an honest worker and true Spiritualist.

The funeral took place on October 25th, and was conducted by Mr. Ernest W. Oaten (Editor of THE TWO WORLDS). A short address at the house, listened to by the family and friends, was full of comfort and solace. At the Southern Cemetery a vast multitude assembled. Representatives of most of the local Societies and the Healers' Association were in attendance. The coffin, bearing the inscription: "George Vernon, died October 25th, 1922, in his 65th year," was hidden 'neath a mass of floral tributes, and was carried to the grave by members of the Healers' Association. A hymn, a short address, the sprinkling of flowers on the coffin lid, a benediction, Smiles through the tears, and the cortege left to mother Nature what Nature loaned.

The large company carried away with them the memory of a great soul who spent his life and talent for others, whilst his near and dear ones wended their way to the home where his presence will linger near them.

Transition of Mrs. Curry (Brighton).

We regret to have to announce the transition, which occurred on Sunday morning, October 29th, of Mrs. Curry, vice-president of Brighton Spiritualist Church, after a few days' illness. Mrs. Curry has been a faithful worker for twenty-five years or more, and a very reliable medium, and her loss will be severely felt. Further particulars next week.

DARLSTON SPIRITUALIST CHURCH.—On Thursday, October 26th, we had a special visit from Mrs. Jessie Greenwood, J.P., of Keighley. Mrs. Brown, of Walsall, presided, supported by Mr. J. Walker, President. The Lyceum children took part, conducted by Mr. Knowles. The room was crowded.

On Sunday, October 25th, the first anniversary of the Stretford Spiritualist Church, Manchester, was held, which up to the present has worshipped in the Labour Hall, Stretford. Land has been purchased and a church is being erected in Watson-street, which will be opened in a few weeks.

On Saturday, Oct. 14th, we held a farewell social for our late secretary, Mr. Wild, and his wife, who have gone to Blackpool to reside. They have both done good work for our Society while they have been with us. We all wish them every success and prosperity. On Sunday, Oct. 22nd, we held a memorial service for the late Mr. Ernest Burgess, who passed to the higher life on Sept. 28th. Mrs. Hamer, of Oldham, conducted the service. A solo was sung by Mrs. H. Clegg entitled "Thou Art Gone Before Us, Brother." Our sympathy goes out to his wife and child.—H. CLEGG, Secretary, Royton Society.

Bible Studies.—No. 5.

The Creation.

Alfred Kitson.

THE general idea and conviction of Christians concerning the creation of the earth and the heavens is based on the account given in Genesis, the authorship of which is attributed to Moses. As it is also assumed that Moses was divinely inspired by God to write the account of the creation, it therefore, must be true.

Many Spiritualists share this belief, which has been taught them when scholars in the Christian Sunday schools, which teachings tend to bias their opinions against certain aspects of the spiritual philosophy which do not chance to harmonise with the teachings received prior to becoming Spiritualists.

It is my desire to bring before the notice of these people certain evidence that will help them to a better understanding of the works of God, and so broaden their views concerning God's love, wisdom and powers by bringing before them certain information concerning discoveries bearing on our subject, the origin of the Mosaic account of the creation, and time of its production. In doing so I shall quote none but recognised Christian authorities on Biblical criticism, as my desire is to help those seeking the truth, and not to wound their sensitive natures.

The majority of Christians believe that the world was created in six days, 4,004 years before the birth of Jesus. This belief has been at the root of the opposition offered to the revelations made by scientists concerning the age and structure of the earth, and also the mechanism of the heavens. But the facts of geology and astronomy could not be refuted for long, and ultimately the opposition of Biblical literalists had to give way.

On closer examination of the Biblical accounts of the Creation it was found that there were two accounts which somewhat differ (we shall also find in due course that there are two accounts of the Deluge).

The two accounts of the Creation referred to are to be found in the first and second chapters of Genesis. The first one ends with the third verse of the second chapter. The term translated "God" is "Elohim," and is plural, and is evidently intended to mean both male and female. This will help the reader to understand the making of man as recorded in verses 26 and 27, which is as follows: "And Elohim said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth. And Elohim created man in their own image, in the image of Elohim created they him; male and female created they them."

The term "Elohim" occurs more than 2,000 times in the Old Testament, and is generally translated God. It was held by the Jews to be as sacred as the term Yahveh, which, as we have already learned, was the name of their tribal god.

In the second account of the Creation, which commences at the fourth verse of the second chapter, Adam and Eve are not created at the same time. Adam is created before the fowls of the air and the beasts of the field. The Lord God (Yahveh) brought them to Adam to be named, and "whatsoever Adam called every living creature that was the name." But for Adam there was not found an help-meet for him (verses 19 and 20). According to this account Eve had not been made when Yahveh forbade Adam to eat of the Tree of Knowledge (verse 17).

There are two sources from which the author has drawn his account of the Creation and the Flood known to Biblical scholars as the "Elohistic," as in it the Creator is called Elohim, and "Jehovistic," as in it the Creator is called Jehovah, or Yahveh.

Prof. A. H. Sayce, Queen's College, Oxford, says that reflections of both accounts are found in the cuneiform tablets (clay tablets containing writing in characters

shaped like barbed arrow heads) of Babylonia and Assyria. Portions of an Assyrian Epic of the Creation, describing it in a series of successive acts, were first brought to light by Mr. George Smith. He pointed out the remarkable correspondence which existed between the order of the days in Genesis and the order of the tablets or books of the Assyrian poem, the first book of which describes the beginning of all things and the watery abyss of primeval chaos; while in the fifth tablet comes the appointment of the heavenly bodies to rule the day and night, and in the sixth an account of the creation of the animals." The learned Professor goes on to say that even the Sabbath is of Babylonian origin, and that the Biblical writer is acquainted, either directly or indirectly, with these traditions.

When it is remembered that the Jews were carried as captives to Babylon in B.C. 800, and remained there for over 250 years, during which time their scribes had access to the Babylonian tablets, we shall cease to wonder how they were able to learn of the Babylonian story of the Creation.

Prof. A. S. Wilkins, when addressing the Salford Sunday School Union in 1895, said, "They knew now that they had two distinct traditional accounts of the Creation dove-tailed together in such a manner as to leave evident discrepancies and even contradictions. They knew now that the narrative of Genesis was a blending of two accounts current about 800 years after the traditional date of Moses."

As those early accounts of the Creation are now acknowledged to be based on myth and legend, derived from the ancient Babylonian and Assyrian cuneiform inscriptions, let us treat them as such and revere them only as being evidences of the efforts of those ancient people to account for the Creation of the world, and the origin of sin and suffering in it, which arises from selfishness and ignorance, and not from any act committed by Adam and Eve.

In my next article I shall deal with the Biblical account of the Deluge.

Through New Zealand.

Horace Leaf.

DURING our tour through New Zealand we visited the four principal cities and some of the smaller towns. Commencing at Auckland in the North, we journeyed as far south as Dunedin overland, excepting the sea voyage across Cook's Straits, which separates the North and South Islands.

The country is very beautiful, and is green all the year round owing to its sub-tropical plants and excellent rainfall. Through both islands run mountain ranges, adding charm to the scenery in proportion to the vast area of land they render useless for productive purposes, excepting for the occasional coal and gold mines they supply.

It is impossible to adequately describe the famous Kia Koras and Southern Alps, particularly the latter, which are popularly known as the "backbone" of South Island. We had the good fortune to cross them on our way to Nelson, travelling by primitive stage-coach across Arthur's Pass, and going through the beautiful Otira Gorge. The entire journey across this mountain range cannot be less than thirty miles, with not one dull moment to lull the attention from the wonders of the ever-changing scene.

The New Zealanders are very English in their ways, and extremely patriotic. Far as they are from the mother country, their sentiments are always near her, and it is a common thing to hear the native-born New Zealander speak of Great Britain as "home."

We saw a good deal of the Maoris, and found them held in high esteem everywhere. Although they prefer to live together, they have equal rights with the white population, and their own Members of Parliament. There is a great amount of mixed marrying, and in this way the race is gradually dying out. The half-caste is fine-looking, and as the Maori mentality is probably as high as the

European, nothing is lost by his presence. The good result of fair treatment by the white invader is shown in the marked peace and contentment which prevails between the two races.

We did not find organised Spiritualism a very large or effective body in the Dominion. Nearly every town of over ten thousand inhabitants appears to have one or more Spiritualist Societies, but they are usually small, and will doubtless continue so for a long time to come, owing to the lack of capable public workers from which New Zealand suffers. Probably in no country is Spiritualism handicapped more than the Dominion in this respect. Unfortunately Great Britain has been able to do little to help in this direction, as the few public workers who have ventured to cross the wide oceans to the Southern hemisphere have been of a very indifferent order.

A word of caution may here be given to the various Spiritualist Unions who undertake to grant certificates and letters of recommendation to unqualified speakers and mediums who go to Australia or New Zealand. The granting of them to such people has served only to bring Spiritualism in Great Britain into ill-repute. We have been told several times by responsible Spiritualists in Australasia that they have been so consistently disappointed with the individuals who have brought these glowing testimonials that they have come to regard them as of no value. In addition a wrong conception of the cultural status of Spiritualism in the "Old Country" is being formed on these experiences, and needless to say, it is not flattering.

In common with other countries, the attendance at Society meetings by no means represents the total number of Spiritualists in New Zealand. As several of our meetings in each town were neutral in character, aiming at attracting those interested in psychic science, many people attended whom who never enter a Spiritualist hall. In this way we were able to capture the press, for the mere mention of Spiritualism usually resulted in a point blank refusal to do anything for us. At all lectures, however, the Spiritualist point of view was openly advocated, and we often found the keenest sympathy towards this interpretation held by those who openly refused to have anything to do with the organised movement.

This, of course, exists almost everywhere, and may in large part be accounted for on the grounds that Spiritualism is still a young and unconventional belief. New Zealand is no exception to this rule, but there are other less satisfactory causes. One is, undoubtedly, the general inefficiency of the average platform worker, particularly in regard to speaking, mediumship being better. No one who cannot speak the King's English should be recommended as a public speaker. Where this fault is present, another equally important fault will usually be found, namely, lack of knowledge and ideas.

Another cause is in the general level of conduct among the platform workers of the Dominion. We have been keenly disappointed by what we have heard regarding this, and owing to a number of recent misfortunes of this kind we found the Cause at a very low ebb, and under a distinct cloud throughout the country.

There is a very fine field for first-class public workers in New Zealand, but only the really proficient should venture there. The combination of psychic powers with public speaking is ESSENTIAL, although the lecturing part is by far the more important. The Colonies have no lack of good demonstrators, but too few teachers. The officials of the movement state that, and are desirous of welcoming any individuals of the right order.

We are favourably impressed with the leading officials of the various Societies. They are earnest, capable men and women, wholeheartedly anxious for the success of the Cause. Often of a good business type, they have been able to see to that side of affairs.

Wellington Society has a fine church of its own, with seating accommodation for about four hundred people, near the centre of the city. Christchurch Spiritualists have for more than twenty years held their meetings in a handsome church in one of the best parts of the town, within ten minutes of the heart of the city. In addition they have a large building fund well invested and rapidly growing, so that soon they hope to commence erecting a church of their own.

Auckland and Dunedin are not so well situated. Auckland, however, is forging ahead, and has three or four Societies all fairly well-attended. Dunedin will have to fight hard for a long time to come, we fear, owing to the isolated position of the town. It is so far south that mediums and lecturers do not care to visit there, and so often omit it from their itineraries. We have nothing but the warm-hearted recollections of our brief stay in Dunedin, for although the weather was cold, wet and dismal, the people were kindness itself.

We received invitations from about sixteen Societies requesting us to visit them if possible, but for various reasons whittled them down to five. The only small town we visited was Hamilton, in the province of Auckland, and were delighted to find there a young but vigorous Society. Although established less than three years, it is already a power in this growing and influential district, which, its optimistic citizens declare, is destined to become the "hub of New Zealand." The cause of the phenomenal success of this Society is the presence on the committee of two very capable speakers who are at the same time well-known and highly respected members of the community.

On our way back to Wellington, from whence we were to depart for Sydney, Australia, we visited Nelson as the guests of Dr. R. J. Tillyard, one of the best known scientists in the Dominion. The idea was to give us a rest after our arduous labours. Here we met a large circle of intellectuals, including several doctors, a lawyer, a leading authority on music, and even the Dean of Nelson, to whom I lectured privately on various aspects of Spiritualism and psychical research, and conducted seances. There is no Spiritualist organisation in Nelson. Should one ever be established there is little doubt that it will become the intellectual centre of Spiritualism in Australasia.

Nelson is an old English settlement, and has perhaps the best climate in the world. Its average sunshine is more than eight hours per day the whole year through. The population of the city is nine thousand, while the outlying districts swell it to thirty. The setting of the city is very fine, as it lies nestling in a small plain surrounded on three sides by high hills and mountains, and on the fourth by a fine bay. The people are singularly happy and content, the result of the charming situation of their pretty little city.

We set sail from New Zealand genuinely sorry to have to say farewell to a splendid land and a splendid people, replete with happy memories of the pleasant hours we had spent with Colonial Spiritualists and Colonial friends. Like Australia, New Zealand is only very partially developed, and with wise statesmanship and earnest endeavour the great future which lies before will be realised.

*

A FRIEND is a man that cusses the same people that you cuss.

CHARACTER may make a bank account, but a bank account cannot make a character.

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

LONDON: FOREST HILL.—On Wednesday, October 25th, this Society was favoured by a visit from Mrs. Deane, who gave a lantern lecture on "Spirit Photography." For nearly an hour and a half she displayed the slides, giving particulars of each in her inimitable way. This was followed by a most uplifting address by Mr. Engholm, Editor of "Light," who attended, and the President obtained a promise of another visit from him early in the New Year. Altogether a most enjoyable and educational evening was spent.

WE are pleased to hear that Mr. R. S. Pugh, of Treherbert, has passed his examination and been granted a certificate as a masseur. Mr. Pugh has been doing good work as a healer in the district.

HER many friends will rejoice to know that Mrs. Venables, of Walsall, has been greatly benefitted by the special course of medical treatment she is undergoing, and expects to return home at an early date.

REV. G. VALE OWEN has been seriously ill with pneumonia, and his condition gave rise to anxiety. We are pleased, however, that the latest reports go to show that the grave danger is past, and though weak, he is making progress towards recovery.

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FRIDAY, NOVEMBER 3rd, 1922.

The Spiritualists' General Election.

A GENERAL ELECTION is upon us, and the citizens of this country will be expected to make a choice of those men and women most likely to help the country back to stability and comfort which a world war deprived it of. The time is an important one to all Spiritualists, since it gives them an exceptional opportunity of getting a close personal contact with those who seek their suffrages. Here is the opportunity to press home our claims for equal religious freedom to that enjoyed by others.

It is generally understood that all citizens have religious freedom under the law, but we are continually tumbling against the fact that Spiritualists are discriminated against. We possess 400 churches (Societies) in this country, and the number is growing rapidly. There are over 300 Lyceums (Sunday Schools), where the sanest and best religious and ethical teachings are inculcated amongst the young, and it is time we were recognised as one of the spiritual forces of the country. During the late war the Government in their wisdom (or unwisdom) decided that ministers of religion should be exempt from military service. At the request of the National body, the writer made himself (much against his personal inclination) a test case, and claimed that as the resident minister of the Sheffield Church he was equally entitled with other ministers to exemption. He had previous to this been medically rejected. The case went to the High Court, and Mr. Justice Darling upheld the decision of the lower court (Lord Wharmcliffe presiding). That decision was to the effect that the applicant was a minister, but the body to which he was attached (the Spiritualists) WAS NOT A RELIGIOUS BODY within the meaning of the Act. It is, therefore, idle to pretend that we have equal religious freedom to that enjoyed by other citizens.

The municipalities in their turn are penalising us for our opinions. A while ago the Watch Committee of the Leeds Corporation refused to hire to the S.N.U. the Town Hall of that city for Sir Arthur Conan Doyle to address a Sunday meeting. Other religious denominations had used the hall repeatedly. Only after we had spent three days in Leeds interviewing the members of the Watch Committee and the police, and after personally justifying our claims at the full meeting of the committee, was a grudging consent given and the meetings successfully held.

In Manchester and other cities the same thing has happened. A belated and grudging consent has been granted the Spiritualists to use certain halls for religious services only after long argument, whilst other religious and even political bodies have been granted unquestioned permission. These appeals cause irritation and entail endless hours of fighting for our common rights.

One large Northern Society has bought premises for its meetings. The Corporation rated these buildings, whilst all other denominations are exempted from rates. Appeal

was made to the Assessment Committee for exemption, and the chairman definitely stated that exemption could not be granted since the church (with over 300 members) was not a religious body.

Let us be clear! We ask no favours! We seek no privileges! But we DEMAND equal treatment to that accorded to other bodies of citizens. At present we are being discriminated against because we are Spiritualists. This is nothing but a vindictive form of religious persecution. The municipalities can be easily satisfied if the National status of our Movement is recognised in law. We demand equal rights to those granted to other citizens, and it is being systematically denied us. People ask us, "What is the S.N.U. doing?" Hundreds of hours have been spent in fighting for and retaining our common rights. The opportunity is now offered to all Spiritualists to rally to the call and make it possible for the National officers to show that there is a body of opinion in the country which demands equality of citizen rights.

We have dealt with this question from the standpoint of organised churches, but there is another matter of even greater importance. The foundation stone of Modern Spiritualism is mediumship. The one and unique feature in which we differ from other bodies is in the exercise of psychic faculty. This it is which makes communion with the spiritual worlds possible. All religion is—and ever has been—dependent upon it. Spiritualism is reducing psychic faculty to regular and scientific method. Hitherto in all religions it has been sporadic, and looked upon as miraculous. The law prohibits mediumship. According to the latest finding of the High Courts the practice of mediumship is an offence, and every medium is a rogue and a vagabond—the offence is embraced within the Vagrancy Acts. Where there is deceit or misrepresentation the common law is sufficient to punish the recalcitrant. But where a medium is perfectly honest, and where a spirit communication is perfectly genuine, the law says the medium is a rogue and a vagabond. We have heard it stated that Spiritualists ought to feel honoured by being persecuted, since the early Christians were treated likewise, but we note that the people who take this attitude are not themselves mediums, and are in no personal danger. Our mediums are "sensitives," and in the nature of the case punishment by fine or imprisonment hurts them to a greater extent than would be the case if they were callous and hardened. Psychical Research has shown us many cases of prevision, and every student of psychical matters knows of cases where certain events have been foretold. The law says that all such prevision is fortune-telling, and stamps the medium as a common gipsy. The Old and New Testament prophets could be equally included if they lived to-day.

It is intolerable that every medium, however high-souled or honourable, is at the mercy of any policeman who cares to be vindictive. Of the hundreds of cases which have passed through the courts we do not know of one which has been directly due to the complaints of the public. They have been undertaken by the police with the aid of paid police spies generally prompted by bigoted officers or sectarian Watch Committees. In a word, they have been undertaken as a means of religious persecution by bigoted sectarians. It is intolerable that the honest medium should be at the mercy of officials whose salaries they have to help to pay.

When deception or fraud has been in evidence Spiritualists have never been behindhand in denouncing, exposing and punishing the same, but the law classes the honest and dishonest as equal offenders. We seek to amend the law so that the honest and proper use of mediumship may be permissible. It is a demand for simple justice. We ask no more—we will be satisfied with no less. The National body can only hope for success if every Spiritualist and the officers of every church will show that they are in earnest. The time is short. The general election is on the 15th. See your candidates! Attend their meetings and ask questions! Demand religious equality! To-morrow may be too late. Show that you appreciate the truth and comfort you have received, and spend an hour or two in the cause of the spirit people. They have done something for you. What will you do for them?

The General Election.

Questions for Candidates.

In extension of our last week's remarks, the following questions have been approved by the officers of the S.N.U. as suitable to submit to Parliamentary Candidates:—

- 1.—Would you be prepared to vote in favour of Spiritualists as a body being granted equal rights to those accorded to other religious bodies?
- 2.—Bearing in mind the tremendous strides made in the matter of psychical research, would the candidate be prepared to support an amendment of the Vagrancy Acts, so as to provide for the honest and legitimate use of psychic faculty?
- 3.—Is the candidate aware that every prosecution of psychics and mediums within recent years has been based on 'the evidence of paid police spies, and not upon the complaints of aggrieved citizens? Since this is often a matter of religious bias and bigotry, would the candidate be in favour of an amendment of the law?
- 4.—Is the candidate aware that in the prosecution of psychics and mediums no evidence of intent to deceive or of misrepresentation is necessary to secure a conviction, all use of psychic faculty being declared fraudulent by a recent decision of the High Court. Would the candidate be prepared to support a measure which would make the honest use of honest mediumship permissible?

Here is ammunition. Every Spiritualist should be prepared to fire it. It is advisable that several members of a church (where possible) shall attend meetings, and that each should specialise on one question. This would give a real impression of our strength and interest.

CURRENT TOPICS.

Penalised for Being Spiritualists.

THE "Harbinger of Light," Australia, just to hand, details another case showing the handicap under which Spiritualism suffers. Ernest Hercoe was convicted at the police court of committing a nuisance by systematically playing a mouth organ and a "gazomp" (a piece of paper and a comb) to the annoyance of a congregation at a religious service. The defendant appealed to the High Court. Chief Justice Sir Wm. Irvine, in granting the appeal, stated that he was satisfied that the defendant did behave in an offensive manner, and that the service held was a public one, and therefore came under the Act, but he granted the appeal on the ground that the service which was being held—a regular Sunday night Spiritualist meeting—was not a Divine Service or a service for the worship of God, and therefore not entitled to protection under the Act. He added, "I have some regret in coming to this conclusion, because I think the conduct of the defendant was entirely objectionable." Here is a case where a well-balanced judge has regretfully to pronounce a verdict which refuses equality of rights of religious worship to Spiritualists. And then we boast of religious equality within the Empire.

Mr. Leaf in the Antipodes.

A LONG letter from Mr. Horace Leaf tells us of hard work and much success in New Zealand, where three months of useful service has been rendered. Mr. Leaf says the cultural standard of the Movement in that country is not high, but that is largely due to its remoteness from the "hub" of things. There are, however, a number of good workers there who are quite conscious of their deficiencies, and who are fighting against tremendous odds. Mr. and Mrs. Leaf returned to Australia last month, and are making a second round of the important cities. This will be followed by a series of meetings in Tasmania, where an intense interest in Spiritualism is growing up. Mr. and Mrs. Leaf hope to arrive back in England at the end of January.

The Archbishop of York Again!

UNVEILING a War Memorial at Bishop Burton recently the Archbishop of York was exercising great care. He said "the men who fell in the war were not dead. That was only a figure of speech. They were living a far fuller, richer and truer life than we." "Our fellowship in spirit with those who are in the world unseen is not a hope or a phrase, it was a truth and a fact." That is good testimony, your Grace, and a big improvement upon the old idea that they await the resurrection morning.

The Power of Prayer.

THE Archbishop went on, "The way across the narrow bridge that divides the seen and the unseen was by prayer. It was by prayer that we were most likely to reach them, and it might be that they would be permitted to reach us." How very true! But some folk imagine that prayer is a matter of words. Some folk pray by their acts, and prayer without action is deprived of half its strength. Aye, true prayer is the intense desire of an earnest soul, and involves far more than lip service. We wish the Archbishop had mentioned the fact, because so many people have the idea that if they say a few sentences from the prayer-book whilst their eyes and minds are upon a neighbour's bonnet they have prayed. And some folk pray without uttering a word. The prayer which bridges the gulf is often the call of a soul to a soul.

Rev. Chas. Rouse at Sheffield.

Effectively Silenced.

REV. CHAS. ROUSE, who for some time has been opposing Spiritualism, and who is notorious for the fact that he systematically makes statements which he refuses to verify, and which, in fact are untrue, visited Sheffield on October 26th, to continue his campaign of calumny. The Spiritualists from all parts of Sheffield assembled in good numbers and appeared to form at least two-thirds of the audience.

The chairman, who is vicar of St. Oswald's Church, opened the proceedings with the recitation of the Lord's Prayer and the Anglican Creed. He made a short speech to introduce Mr. Rouse, and in doing so stirred up feeling amongst a large proportion of the audience. He nicknamed Spiritualism "Spiritism," and said that it led to degradation mentally, morally and spiritually. When he stood up in church and said "I believe in the communion of saints," it brought more consolation to his soul than "Spiritism" could ever bring. He also said that he feared that the faith of many was so weak that they were ready to run after any new thing such as "Spiritism," and that Mr. Rouse, of Ipswich, was AN AUTHORITY ON THIS SUBJECT (smiles). He hoped that after the lecture all of us would go away fully convinced of the perils and dangers lurking in "Spiritism."

Before the meeting Mr. W. G. Hibbins had sent up a signed note asking the chairman to please arrange with Mr. Rouse for a reasonable amount of time after the lecture to be devoted to VERBAL (not written) questions. The chairman would not deal with the contents of the note.

When Mr. Rouse got up to speak he said that at the meetings of Sir A. Conan Coyle verbal questions were not dealt with. At the mention of Sir Arthur's name the clapping and applause were so great that Mr. Rouse sat down. It appeared to have taken the stuffing out of him.

The chairman then asked if we were prepared to listen to the lecturer. Several members of the audience said they wished to ask a question before the lecture began, but the chairman would not agree. As things were getting lively, Mr. Hibbins announced to the chairman that we, the Spiritualists of Sheffield, would give Mr. Rouse a fair hearing if he on his part agreed to allow a few minutes for a reply to the statements made. Rouse and the chairman would not agree to this, and the chairman then proceeded to close the meeting. Mr. Rouse walked off the platform (amid cries of "Coward," "Why did you run away from Reading?" etc.) stating that he would speak in the church to-morrow night. As only a few of St. Oswald's congrega-

tion were at the meeting, I am afraid he will have practically empty seats to address.

After the lecturer had departed the Spiritualists present struck up a verse of "The World Hath Felt a Quick'ning Breath," which was sung with great heartiness. We followed this up with "God Be With You Till We Meet Again" as we walked out of the building.

When we had got into the street the company broke up into a number of discussion groups. We had armed ourselves with a number of Mr. Rouse's leaflets containing lying statements, and since he had used the names of the Bishops of London and Norwich, we had copies of letters which had passed between these Bishops and Rev. J. W. Potter. Copies of these had been made, and Mr. Rouse would have been asked to justify his assertions. These letters were exhibited to a number of Mr. Rouse's supporters, and caused intense disgust.

Mr. J. E. Jones made some pungent and telling remarks before Mr. Rouse had left the platform. Further hymns were sung outside the building, and the crowd gradually dispersed disgusted at the moral cowardice of a man who was announced as a "great authority," but who would not stick to his guns.

Handbills were distributed round the district announcing a reply meeting on Sunday Oct. 25th, in the Meersbrook Vestry Hall. This was well attended, and was addressed by W. G. Hibbins, Esq. The event did one good thing, it pulled the Spiritualists of Sheffield together as nothing else could have done, and we are deeply indebted to Mr. Rouse for his visit.

It is a regrettable thing, of course, to interfere with a meeting of one's opponents, but when month after month men make false statements and refuse either to justify them or debate the question, drastic steps must be taken to put a veto on their disgraceful activities.

*

Instruct the Children.

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

British Spiritualists' Lyceum Union.

39, Regent-street, Rochdale.

*

BATTERSEA SPIRITUALIST CHURCH.—Owing to the elected President suddenly refusing to acknowledge any rules, officers, committee, etc., elected at a full church meeting at the founding of the church, and disclosing the fact that he was landlord, the officers, committee and members of the above church are in future meeting at Bennerley Hall, Bennerley-road, Northcote-road, Battersea. See advertisement.—Signed, E. TAYLER, President, W. J. CLEMENTS, Secretary.

I NOW asked my wife to take her hands off the planchette while I kept mine on. Under these circumstances I could get no movement whatsoever, the little board remaining absolutely inert under my fingers. My wife now held her hands above my hand, but distant from my hand about two inches, and NOT TOUCHING either my hand or the planchette. Instantly the planchette began to move vigorously and was soon sweeping round in large circles, dragging my hands with it.—REV. C. L. TWYEDALE.

SPIRITUALISTS

AND THE

GENERAL ELECTION.

Where Will You Put Your X ?

SPIRITUALISTS have no Political Party of their own but belong in varying proportions to all Parties, and under ordinary circumstances would record their vote according to their political faith.

A UNIQUE OPPORTUNITY.

For 9 years the S.N.U. has waited patiently through years of war and the so-called years of peace-making for the opportunity to petition Parliament to redress the injustice practised against us, and to win recognition and a Charter whereby the development and exercise of psychic faculty should be under proper control and protection.

NOW IS THE FATEFUL HOUR

when Spiritualists can unite and send to Parliament candidates who pledge themselves to secure Justice to our Cause.

Do you care enough about the religion of Spiritualism to demand RECOGNITION and FREEDOM for it ?

Do you care enough about Mediumship to demand the right to give Consolation to the bereaved, and prove to a sceptical world of the existence of the Spirit World ?

Question all candidates on the subject.

Then VOTE for those Candidates only who will support our Petition when it reaches Parliament.

WEDNESDAY, NOVEMBER 15th.

WHO VOTES AGAINST US BETRAYS OUR CAUSE.

Where Will You Put Your X ?

GEO. F. BERRY,
E. W. OATEN,
T. H. WRIGHT,
G. F. KNOTT,

Parliamentary Committee.

Trumpet Phenomena at Glasgow.

On Sunday, October 15th, I happened in the course of a lecture to state that I had never had the pleasure of seeing or hearing a trumpet seance. I stated that although I had been to a number of circles that were sitting specially for the trumpet, that up to the present I had not had an opportunity of convincing myself that the phenomenon was really genuine. After the meeting was over an entire stranger to me, a Mrs. Lumsden, of 258, Paisley-road, Glasgow, came to me and said that they would be very pleased if I could manage to come to a trumpet circle held in their house every Thursday. I was only too pleased to accept the invitation, and accordingly I went to this address on Thursday, Oct. 19th.

I found that the circle was held in the private residence of the aforementioned Mrs. Lumsden, and that a number of friends had already gathered together for the holding of the seance. I was cordially welcomed amongst them, and formally introduced to all the sitters, who were all strangers to me.

The seance commenced at 8 o'clock prompt. We sang a few hymns, and asked God to help the spirit friends to manifest, and the lights were then put out and we were sitting in total darkness.

The first thing that happened appeared to be a series of taps on the trumpet which were quite audible to every sitter, myself included. Every one present was then asked to take hands, and the trumpet medium, a Mrs. McGregor, appeared to go into a state of trance or coma. Immediately this lady was entranced the trumpet came off the floor and commenced to move around the circle. It touched a number of the sitters, and eventually came to rest again upon the floor.

It was then suggested that we sing the hymn "There Are Angels Hovering Round." This we did, and the first verse was sung quite softly. When we commenced to sing the second verse a peculiar hissing sound came from the trumpet, and gradually increased in volume until we all heard the sound of a man's voice singing the hymn with us. We asked if it was a spirit friend, and it replied "Yes," and gave the name of James Semple. The voice also gave full particulars concerning the death of its owner, and said that he, James Semple, had been drowned in the Clyde.

He then asked for Mrs. —, and she went to the trumpet and exchanged a long conversation with it. After being thoroughly satisfied, the hissing sound was heard again, and the voice gradually died away.

More hymns were sung, and other spirit friends came and spoke through the trumpet. One gave the name of William Mackay, and gave us full particulars concerning himself, together with his address, which I have since verified. Another gave the name of Jeannie McGregor, and was a relation of the medium. All gave very convincing and definite information concerning themselves.

Although no message came to me, I wish to state that I am convinced that this seemingly wonderful phenomena is really the manifestation of people who are passed over to a higher and more spiritual life. I took every precaution to see that there was no trickery, even asked permission to touch the trumpet when the voice was coming through, and I honestly believe that this circle has given me the proof I have so long desired.

I wish to thank publicly the sitters of the circle who were so kind in allowing me to be present, and to wish them every spiritual and material progress. I will be pleased to supply the names and addresses of all the sitters if necessary, each of whom can and are prepared to corroborate the above statement.—W. A. SNAITH.

The reader must remember that this evidence is cumulative. Apparitions and the information they often give are backed by clairvoyant descriptions and clairaudient messages; clairvoyance and clairaudience are backed by the direct voice and all it conveys; the direct voice is backed by psychic photography; psychic photography is backed by materialisation; until, proof being piled upon proof, there is no room left for doubt.—REV. CHARLES L. TWEEDALE.

CORRESPONDENCE.

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

AN APPEAL.

SIR,—We of the Bristol Spiritualist Organisation Committee would acquaint the Movement with the fact that Mr. Richard Phillips (now over 80 years of age) is in Southmead Hospital. He is the writer of some of our best known hymns, one of which, "Unsought of Us They Found Us," bears the keynote of our Movement; also of prose writings, notably "Communications from Atlantians," which appeared in some of our journals. Should it appeal to churches or individuals to assist our aged brother in his few declining days or weeks, I shall be happy to act as their intermediary in this respect. J. M. EDDY,

Chairman of the above Committee.
27, Banner-road, Bristol.

"SCIENCE AND THE SOUL."

SIR,—Just a remark from me. When scientists are studying animal mechanism, does it not show that they are getting near the truth? Is not each of us a "machine"? All "weight-lifting," walking, running, etc., require a "power" and "force." An electric crane requires electricity, and so on. A wireless wave also requires power and force, so does a "thought" ejection. All electric, steam and oil machinery require some "contact" to set the dormant power in motion, and so set the cogs a-going.

The "power" in us is the "spirit," our "material" body is the "machinery," but the "spirit-body" or the "etheral body" is the contact. Is not the "spirit" just a flowing power, like electricity, but of a much more complicated nature? Is it not reasonable to think that it must be something of that sort? And if that should be so, why have scientists been so long in finding it out? And must they come to the truth before long?

Electricity is only a one unit power, while "spirit" power has many degrees, and is consequently most wonderful. Spirit power enables us to do physical work, to think, to attract, to repel, to see, to hear, to smell, and to do all at any level or degree, from the very lowest conception to the very highest or most refined degree. Thus every person is functioning at some particular level, but one of their own making, whether they know it or not; in other words, every person is getting exactly what they are asking. We draw results in exact keeping with the quality and extent of our thoughts, which means our asking. We are asking thus every moment of the day, i.e., praying. Therefore, we ought to know that our thoughts, our actions, are drawing results in exact keeping. Is not this the science of life, and should it not be taught in the schools to every person? Each person is responsible only for him or herself and no other. It is all very well to say we are all brothers, and that we must treat one another as such. I must do the right by every man because otherwise I would be drawing adverse result to myself and consequently putting myself down a degree or two. A. H.

THE statement that "we walk by faith and not by sight" is not borne out by the history of either the Old or New Testament. St. Paul, the originator of it, certainly himself did no such thing, but the very opposite, and the whole of his life is an illustration of walking in the light of hard facts and most striking objective evidences of the things normally unseen and eternal.—REV. CHAS. L. TWEEDALE.

FAITH is not blind belief. Faith is founded on fact. The very term, "revealed religion," is otherwise a misnomer. There can be no revealed religion, no proved knowledge of a spirit world or of a future or higher life, without objective psychic phenomena, for these truths come by revelation, not by intuition, and the religious belief of the modern Christian Church, which thus advocates "faith without sight" is itself based absolutely on the psychic sights of a past age.—REV. CHAS. L. TWEEDALE.

REPORTS OF SOCIETARY WORK

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

2.—Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.

3.—Special Reports, to ensure insertion same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.

4.—IMPORTANT. No Special or Ordinary Reports two Sundays old will be inserted.

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.

NORTH EAST LANCASHIRE GROUP OF THE LANCASHIRE DISTRICT COUNCIL.

THE above Group held their quarterly meeting on Saturday, Oct. 6th, at North-street Church, Burnley. Delegates were present from churches in the following towns: Burnley, Blackburn, Accrington, Colne, Brierfield, Darby, Preston, Blackpool, Lancaster and Todmorden. A few associates and visitors were also present. Mr. H. Hopper presided, Mrs. Nurse, of Blackpool, giving the invocation. Minutes of previous Council meeting were read, and after a few questions, were duly confirmed.

On correspondence which was read, the following resolution was carried unanimously: "That this Group appeal to all churches within its area to do all possible to assist forward the Britten Memorial Scheme in the only possible way, viz., by making financial grants to same."

The secretary's report, which dealt with the Clitheroe dispute, was accepted, and appreciation was expressed for the services rendered by the secretary to date in this unfortunate occurrence. A break was then made for tea.

Immediately on resuming a pleasing ceremony took place. Mr. Dilworth, on behalf of the Brierfield Church members, presented to Mr. E. O. Mason (Preston) a silver key as a token of appreciation of the services rendered in opening their new church on August 12th last. Mr. Mason suitably responded, and said he appreciated the gift very much, and it was one he would always treasure.

A long discussion took place on the question of uniform services, the Executive of the Group having submitted a proposed scheme for same in accordance with a previous Council meeting decision. An alternative scheme was suggested by Mr. Wolstenholme, and it was eventually decided that copies of both be forwarded to all churches, and a final decision be taken at our next meeting in December. It was also resolved that all churches and members be asked to loyally carry out the suggestion contained in the circular from the S.N.U. E.C., respecting the Guarantee Fund for the new Permanent General Secretary's Fund. A vote of thanks was passed to local friends for their hospitality and entertainment, and a very useful meeting then terminated.

PONTEFRAC.

Our harvest thanksgiving services were held on Sunday, Oct. 22nd, the platform being taken by Mr. J. Robbery of Normanton, President of the Leeds District Council, who gave an address in the afternoon on "Nature and its beauty." His evening subject was "Broadcasting."

BRIERFIELD.

ON Sunday, Oct. 8th, we held our harvest festival services, conducted by Mrs. Langford, of Manchester, who gave spiritual food to the minds of the people. Good congregations at all services. A few Lyceumists sang in the afternoon "Seeds of Promise," and in the evening "Haste to the Field of Labour." A beautiful display of harvest produce decorated our church, and on Monday night a circle was held by the vice-president, Mrs. Rhodes. Afterwards the fruit and vegetables were sold. The collections realised £13.

DAISY HILL.

SPECIAL services were held in the Carnegie Hall on Sunday, Oct. 15th. Inspiring addresses were delivered by Coun. P. Wallace, of Bury, on "From Rome to Spiritualism" and "Where are our dead?" Both were very instructive and much appreciated. Questions were invited and answered. Miss E. Larney, of Leigh, gave some excellent clairvoyance, and left a very good impression behind her. The chair was occupied by Ben Robinson, Esq., of Leigh, who gave some good advice to investigators.

BARROWFORD, LANC.

THAT the movement of Spiritualism is continuing to gain ground is instanced by the fact that on Saturday, Oct. 21st, a new Society was formed in the above village, and the new church was opened by Mr. H. Hopper (President of the North-East Lancashire Group), assisted by Mr. E. O. Mason, of Preston (Hon. Sec., Lancashire Area Council).

After the opening ceremony a short service was conducted in the church presided over by Mrs. Whipp, the first President. Mr. Hopper, in his address, dealt with the origin of our Movement, and appealed to all friends to rally round the church, and thereby make it the home of spiritual truths in the village and environs. Mr. Mason, in his address, dealt with international government, and gave what we know will be useful information to help them in their work. A very pleasing ceremony was also performed by Mr. Binns, of Nelson, in the unveiling of an enlarged photograph of Mrs. Whipp presented to the church by the members of the Committee. The President expressed, on behalf of the Committee thanks to Messrs. Hopper and Mason for their services, and expressed their determination ere long to apply for S.N.U. membership. About 120 persons partook of tea, which was for



A Laboratory of Great Ideals

The Home of Dr. Cassell's Tablets.

Mr. Thomas McGill, 7, Foulford Place, Kirkford, Cowdenbeath, Fife, says:—

"For years I suffered with a pain across my back, and at last had to have advice. I was told it was a stone in the bladder, and that an operation was necessary. Often I was in pain, heavy, dull and dizzy, and so weak I could do nothing. At last I got Dr. Cassell's Tablets, and soon the pain was quite gone. Now I am better and stronger than before I fell ill."

THE Venolaboratory—the home of Dr. Cassell's Tablets and other very famous domestic remedies—has established a world-wide reputation. And it has deserved the fame which has come to it, for it is a laboratory of great ideals; its standards are the highest that it is possible for human skill and endeavour to attain to.

The best of pharmaceutical skill, the purity of ingredients and perfect methods of manufacture have resulted in the best of medicines. Dr. Cassell's Tablets—one of the most important of its products—have established an unrivalled reputation in every part of the Empire for their efficacy in the treatment of every phase of nervous trouble, indigestion and kidney complaints. They may be used with every confidence in all cases of

Nervous Breakdown	Headache
Neuritis	Anæmia
Indigestion	Palpitation
Sleeplessness	Kidney Weakness
Neurasthenia	Children's Weakness
Nerve Pains	Wastipg

Specially Valuable for Nursing Mothers and During the Critical Periods of Life.

Dr. Cassell's Tablets

Home Prices 1/3 and 3/-

Sold by Chemists in all parts of the world. Ask for Dr. Cassell's Tablets and refuse substitutes.

ended by a concert. The services on Sunday, Oct. 22nd, were conducted by Mrs. Binns.

During the visit we had an opportunity of viewing a few spirit paintings obtained through the mediumship of Mr. Hutchinson (Nelson). They were indeed paintings to be proud of, and contained beautiful symbolical lessons. I commend this church to any capable exponent who desires to assist freely to carry on the good work;—E. O. WILSON.

DUNSTON-ON-TYNE.

HARVEST thanksgiving services were held on Sunday, Oct. 15th. The church was tastefully decorated. In the evening Mr. Moody, of Chester Street, addressed a large gathering on "The mystic side of Nature."

On Monday a social was held, and a most enjoyable evening was spent, at the close of which the vegetables and fruit were sold in aid of the building fund. Several gifts of fruit and flowers were also sent to the sick.

A TEST SPIRIT PHOTOGRAPH.

MR. H. J. OSBORN had a sitting on Tuesday, Oct. 24th, with Mr. Hope and Mrs. Buxton, at Crewe. It was held under complete test conditions, Mr. Osborn doing everything himself except exposure, and never parting with the plates, which he bought specially the same day in Manchester. No one else even touched them.

Four plates were used. On one a patch of light appeared, but on the first plate exposed a very fine extra was found. Mr. Osborn saw it come up in the developing dish, and when the plate had been washed he recognised it as an unmistakable spirit portrait of his wife, Mrs. Jennie Walker. This is amply confirmed by the subsequent prints and by a beautiful lantern slide, which Mr. Osborn showed in Sheffield on Monday and Tuesday, and is to show to-night (Friday) at his "good-bye" meeting with the London Central on the eve of departure. He sails on Saturday from Liverpool by the s.s. "Canada" for Montreal.

Mr. Osborn promises a fuller account shortly of this remarkable test with its gratifying result, and we may also be able to reproduce the picture.

SOUTH SHIELDS : FOWLER ST.

ON Sunday, Oct. 22nd, the "Tyne-side District Lyceum Prize Choir" gave a successful sacred concert. The Miners' Hall was engaged and packed with an appreciative congregation, from whom the Mayor of the town (Coun. Ed. Smith) received an enthusiastic reception. Mr. J. Ridley, the Church President, extended a cordial welcome to the Mayor, and called upon him to preside. At the interval the Mayor made some encouraging remarks, in which he stated how pleased he was to mingle among the Spiritualists and listen to the enjoyable programme. He undoubtedly created a lasting impression with some good sound advice.

The singing of the choir was of excellent quality, and their individual efforts were received with encores.

At the close Mr. T. Robinson, vice-president, moved a hearty vote of thanks (seconded by Mr. J. Dagg) to the Mayor, in honour of his presence. The Mayor ably responded.

Mrs. Heslop, an old Lyceumist, handed a bouquet of flowers to the Mayor for the Mayoress (who was unavoidably absent) with loving thoughts, and the Lyceum grip.

Mr. J. Scollar, vice-president, gave a vote of thanks to the choir for the

earnest endeavours they had put forth, which was seconded by Mr. N. Ainley, Lyceum conductor.

The choir possess a most energetic and able conductor, Mr. J. W. Hall, who expressed the sincere pleasure it had given him preparing the evening's entertainment.

The closing hymn was then sung, bringing a very enjoyable and successful evening to a close.

DEVONPORT: ODDFELLOWS' HALL.

ON Sunday, Oct. 8th, Mrs. Miles Ord, of Bristol, conducted special anniversary services and spoke to the Lyceumists and friends on "I did not think." A very instructive address. Evening subject was "The child seer."

On Wednesday Mrs. Miles Ord gave a lecture entitled "Mind your 'h's' and dot your 'i's'" which was greatly appreciated by those present. Clairvoyance at each service.

LINCOLN.

THE United Spiritualists of Lincoln were highly favoured for the week-end, Oct. 14th, 15th and 16th, by securing the services of Mr. W. Heald, of Bolton, who gave most inspiring addresses, his Sunday evening lecture being "With the boys who have gone West," and was listened to with rapt attention. Words fail to express our appreciation during his all too brief stay amongst us.

SWANSEA.

MRS. TRUEMAN, of Plymouth, paid a visit to Swansea on Oct. 10th, 11th and 12th, and gave three very interesting seances. On each occasion spirit friends spoke through the trumpet and wrote messages on the slate. Articles were brought from adjoining rooms, the door of the seance room and the medium being tightly secured. A small harp was played by spirit people during the singing of the hymns, and other articles were carried by spirit power.

SCARBOROUGH.

THE harvest festival was held on Sunday, Oct. 15th, and following days. A splendid array of fruit and flowers had been provided by the members. Mr. J. Yates, of Bradford, spoke on Saturday, Sunday and Monday to large and appreciative audiences, and Mrs. Hanson, of Leeds, on Tuesday, Wednesday, Thursday and Friday. The whole festival proved a great success both spiritually and financially, collections realising £28 10s.

BLOXWICH.

ON Sunday, Oct. 15th, we celebrated our first harvest festival. The tables were well laden with fruit, flowers and vegetables kindly given by members and friends. Mr. and Mrs. Wakefield, of Wednesbury, conducted our afternoon services, and in the evening Mr. Trykle, of Birmingham, and Mr. Walkley, of Walsall Wood, spoke on "Religion," followed by clairvoyance. "The Gospel of Song" was sung by Mrs. Bullock. The flowers, fruit and a small donation were handed to the Walsall Cottage Hospital.

MEETINGS HELD ON SUNDAY, OCT. 29th, 1922.

BARRY, Atlantic Hall. — Mr. A. E. Taylor gave an address on "And he found them asleep." Also clairvoyance.

BRISTOL, Universal. — Mrs. F. Brooks, of Birmingham, gave addresses and clairvoyance.

United: Morning and evening, Mrs. Bayley, of Wolverhampton, was the speaker and demonstrator.

Cave-street: Addresses and clairvoyance by Mrs. Pears, of Coventry. Mr. Eddy presided.

Clifton, Church of the Spirit: Mr. R. Alsop Milner spoke on "The Seven Principles of man."

Clifton, Spiritualist Temple: Miss Mary Mills gave an address, followed by members' communion circle.

CARDIFF, First. — Mr. W. E. Jones gave addresses to good audiences.

DERBY, Forester-st. — Services taken by Mrs. Gilbert. Evening, address on "Questions for candidates."

DEVONPORT, Ker-st. — Mr. Lethbridge gave an address on "Let there be light." Mr. S. Pearce gave clairvoyant descriptions. Master Langsford obliged with a very fine solo.

LIVERPOOL, Daulby Hall. — The Lyceum took both services, it being their anniversary. Afternoon, open session. Evening, recitations, solos, part singing, answers to questions, etc. Mr. E. A. Keeling conducted.

LONDON. — Brixton: Mr. G. Prior gave an address, which was much appreciated.

Clapham: Miss Thompson gave an address and Mrs. Clempson gave clairvoyance.

Fulham: Morning, circle. Evening, Mr. G. Tayler Gwynn gave an address on "Self-reliance." — Pros.: Sunday next, at 7, Mr. CHURN. Thursday, Nov. 9th, at 8, EVENING SERVICE.

Hounslow: Mr. A. Fruin gave an address on "Life and how to live it," followed by clairvoyance.

Lewisham: Morning, Mr. Cowlam. Evening, Dr. Vanstone gave an address on "Spiritual illumination." Solo by Ivy Gaskoin, a Lyceumist, and singing by Lyceum choir.

London Spiritual Mission: Morning, Rev. G. Ward spoke on "Spiritism, Spiritualism and Christian Spiritualism." Evening, Mr. Ernest Hunt gave an address on "Transfiguration."

Central: Friday, an evening of successful clairvoyance by Mrs. G. Prior. Sunday, some discursive remarks on our philosophy by Mrs. Prior, accompanied by recognisable spirit descriptions and messages.

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, the Lyceum held their usual session. Evening, Mrs. S. Podmore gave an address on "Do we value our communion?" after which she gave clairvoyance.

S.L.S.M.: Morning, Mrs. Harvey gave a short address, followed by clairvoyance. Evening, Mrs. Harvey gave an address and clairvoyance.

LOUGHBOROUGH. — Mr. R. Coleman, of Nottingham, conducted the services. Clairvoyance by Mrs. Hull.

PETERBOROUGH. — Mr. T. C. Robinson, of Kettering, gave addresses and clairvoyance. Mr. E. Last presided.

PORTSMOUTH, Temple. — Mr. C. V. Tarr, of Exeter, gave very intellectual and effective addresses on "Is man a machine or a living soul?" and "How Spiritualism saves souls." Mrs. A. E. Hayward gave clairvoyance.

Lake-road: Miss Struthers, of Brighton, gave trance addresses on "What seek ye?" and "God in man." Also clairvoyance.

PLYMOUTH, Morley-st. — Mr. Merrifield gave an address on "Love and unity." Mrs. Trueman, D.N.U., the President, gave clairvoyance.

Stonehouse: Meeting conducted by Mr. Looime. Soloist, Mrs. L. Harris. Address by Mr. Johns on "Seek and ye shall find peace." Clairvoyance by Mr. Prout.

SHEFFIELD, Heeley. — Mr. O. N. Porter gave an address on "Spirit

ualism," and named a baby. Mr. Whitehead presided.
YORK, Spenn-lane. — Educational addresses by Mr. L. Firth, whose evening theme was "Colours." Messages accompanied the description of spirit people given.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church PRINCESS HALL, MOSS SIDE.

SUNDAY, NOV. 5TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. CRAVEN.
MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.
TUESDAY, at 8, Public Developing Circle, Mrs. FORREST.
THURSDAY, at 3 & 8-15, Mrs. TONGE.

Manchester Central Spiritualist Church ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30,
Nov. 5.—Miss LIND-AF-HAGEBY,
Ardwick Picture Theatre.
" 12.—Mrs. MARCROFT.
" 19.—Circle for Members only.
" 26.—Mr. F. CHANDLEY.

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

SUNDAY, NOV. 5TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, at ARDWICK PICTURE PALACE.
(See Advert.)
MONDAY, at 8, Miss WALLWORK.
WEDNESDAY, at 3 and 8, Mrs. ELLIS.

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

SUNDAY, NOV. 5TH, at 2-30, LYCEUM
SESSION.
At 6-30 and 8-15, Mr. JAMES
CHAMBERLAIN.
TUESDAY, at 8-15, Mrs. RICHARDS.
THURSDAY, at 8-15, Mrs. WOLFENDALE.
SATURDAY, Nov. 11th, at 8,
SPECIAL ANGEL COMMUNION SERVICE.
Speaker: Mr. E. W. OATEN,
Vice-Pres., S.N.U. and Editor of
THE TWO WORLDS.
Silver collection.

Collyhurst Spiritual Church, COLLYHURST STREET.

SATURDAY, NOV. 4TH, at 8,
MR. and Mrs. WHYMAN, of Hanley.
SUNDAY, NOV. 5TH, at 10-30, LYCEUM.
At 3, 6-30 & 8, Mr. & Mrs. WHYMAN.
MONDAY, 3 & 8, Mr. & Mrs. WHYMAN.
WEDNESDAY, at 8, OPEN CIRCLE.

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

SUNDAY, NOV. 5TH, at 10-30, LYCEUM.
At 3, CIRCLE.
At 6-30, Miss HARRISON.
WEDNESDAY, at 8, OPEN CIRCLE.
SUNDAY, NOV. 12TH, OPEN SESSION.

Eccles Spiritualist Church, ADDRED STREET, PATRICROFT. (late Barton Rd.)

SUNDAY, NOV. 5TH, at 10-30, LYCEUM.
At 3, 6-30 and 8, Mrs. SPENCER.
TUESDAY, at 3 and 8, Mrs. CASTLE.
THURSDAY, at 8, Mrs. RENSHAW.
SUNDAY, NOV. 12TH, Miss WALLWORK.

Pendleton Spiritualist Church, FORD LANE.

SATURDAY, NOV. 4TH, at 7-30,
MR. W. ROOKE,
Subject, "Cranial Psychology."
SUNDAY, NOV. 5TH, at 2-30, LYCEUM.
At 6-30, OPEN CIRCLE.
At 8, Mrs. HOLT.
WEDNESDAY, at 8, Mrs. ANDERSON.
THURSDAY, at 8, Mrs. BROMLEY.
SUNDAY, NOV. 12TH, Mr. TIMMS.

SOCIETY ADVERTISEMENTS.

Salford Spiritualist Society, WEST HIGH STREET.

SUNDAY, NOV. 5TH, at 10-30 and 1-45,
LYCEUM.
At 3, 6-30 and 8, Miss WALLWORK.
MONDAY, at 3, Mrs. LANE.
WEDNESDAY, at 8, Mrs. WALTON.

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

SUNDAY, NOV. 5TH, at 10-30, 2-30,
6-30 and 8, LYCEUM ANNIVERSARY
Special Music by the Lyceumists,
including the SERVICE OF SONG.
"Spirit Return."
Mrs. GERSHON, of Manchester, will
give Demonstrative Evidence.
MONDAY, at 3 and 8, Mr. WHITING.
WEDNESDAY, 3 and 8, Mrs. BROMLEY.

British Mediums' Union.

MUTUAL IMPROVEMENT AND EDUCATIONAL CLASS

HELD AT
COLLYHURST SPIRITUALIST SOCIETY,
MANCHESTER,
on FRIDAY EVENINGS from 7-30 to 9-30.
A Paper will be given on
Nov. 3RD, by Mr. C. E. TIMMS.
Nov. 24TH by Miss F. MORSE.
All Members and Friends cordially
—invited.

Worthing Spiritualist Mission, 17, WARWICK STREET, WORTHING.

SUNDAY, NOV. 5TH, at 6-30,
Miss THOMPSON.
THURSDAY, Mrs. HARVEY.
SUNDAY, NOV. 12TH, To be arranged.

Gillingham Spiritualist Society, ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, NOVEMBER 5TH, at 7,
MR. G. TAYLER GWINN.
Nov. 12TH, Mrs. E. CANNOCK.
Nov. 19TH, Mrs. A. BODDINGTON.

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

SUNDAY, NOV. 5TH, at 11-15 and 7,
Mrs. PRINCE,
Address and Clairvoyance.
At 3, LYCEUM.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, Mr. ROBERT GURD.

Battersea Spiritualist Church, NEW ADDRESS. BENNERLEY HALL, BENNERLEY RD., NORTHCOTE ROAD, BATTERSEA.

SUNDAY, NOV. 5TH, at 6-30,
Mrs. F. KINGSTON,
Address and Clairvoyance.

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

SUNDAY, NOV. 5TH, at 11,
MR. W. W. DRINKWATER.
At 7, Mrs. IDEY.
WEDNESDAY, at 8, Mrs. E. NEVILLE.
SUNDAY, NOV. 12TH, Miss MADDISON.

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

SUNDAY, NOV. 5TH, at 11-15, CIRCLE.
At 3, LYCEUM. At 7, Mrs. PODMORE,
Address and Clairvoyance.
MONDAY, at 7-30, LADIES' PUBLIC
CIRCLE.
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.

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SOCIETY ADVERTISEMENTS.

Church of the Spirit, Camberwell, GUARDIANS' OFFICE, HAVIL STREET PECKHAM RD., S.E.

SUNDAY, NOV. 5TH, at 11,
Mrs. B. STOCK.
At 6-30, Mrs. REDFERN.
Nov. 12TH, Mrs. A. DE BEAUREPAIRE.

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

SUNDAY, NOV. 5TH, at 11, QUESTION
ANSWERED BY SPIRIT CONTROL.
At 3, LYCEUM.
At 7, Mr. H. BODDINGTON.
FRIDAY, at 8, Meeting for Enquirers.
SUNDAY, NOV. 12TH, Mr. SINCLAIR.

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

SUNDAY, NOV. 5TH, at 11,
MR. PERCY SCHOLEY.
At 6-30, Mrs. MARY GORDON.

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

SUNDAY, NOV. 5TH, at 7,
Mrs. N. MELLOY,
Address and Clairvoyance.
WEDNESDAY, at 8, Mrs. E. PRINCE,
Address and Clairvoyance.

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

SATURDAY, NOV. 4TH, at 7-30,
PROPAGANDA MEETING.
Miss E. STEAD and Mrs. OGILVIE.
SUNDAY, NOV. 5TH, at 6-30,
Mrs. HULL.
WEDNESDAY, at 8, SERVICE.

Hackney Spiritualist Church, 240A, AMHURST ROAD.

SUNDAY, NOV. 5TH, at 7,
MR. AND Mrs. SMITH.
MONDAY, at 8, CIRCLE.
FRIDAY, at 8, LITERARY CIRCLE.
SATURDAY, at 7-30, WHIST DRIVE.

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

SUNDAY, NOV. 5TH, at 11,
MR. SANDERS. At 3, LYCEUM.
At 6-30, Mr. ELLA.
MONDAY, at 7-45, Dr. VANSTONE.
WEDNESDAY, at 7-30, PUBLIC MEETING.

Little Ilford Christian Spiritualist Church, CHURCH ROAD, CORNER OF THIRD AV., MANOR PARK.

SUNDAY, NOV. 5TH, at 3, LYCEUM.
At 6-30, Mrs. PODMORE,
Followed by OPEN CIRCLE.
MONDAY, at 3, Ladies' Meeting,
Mrs. LUND.
WEDNESDAY, 3 to 6-30, Mrs. JAMRACH
present for Interviews. In aid of
New Church Fund.
At 8, ADDRESS AND CLAIRVOYANCE.

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

FRIDAY, NOV. 3RD, at 7 for 7-30,
SPECIAL ILLUSTRATED LANTERN
LECTURE by Mr. H. J. OSBORN,
(On the eve of his departure to America)
showing latest "SPIRIT PHOTOGRAPHS",
including an extra of "JENNIE WALKER"
recently obtained at the Crewe Circle.
Followed by Clairvoyance by
Mrs. B. STOCK.
SUNDAY, NOV. 5TH, at 6-30 for 7,
Miss F. R. SCATCHERD.

Manchester Spiritualists' Central Propaganda Committee.

SPECIAL MONTHLY SERIES OF MEETINGS.

Sunday, Nov. 5th, 1922, at Ardwick Picture Theatre, Ardwick Green.

Speaker: Miss LIND-AF-HAGEBY, of London.

Subject: "The Place of Spiritualism in the Evolution of Humanity."

Chairman: ERNEST W. OATEN, Esq.

Soloist: MADAM GERTRUDE EDGARD (Milan).

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Sunday, Dec. 3rd, Ernest A. Keeling, Esq. (Liverpool).

List of Speakers for 1923 will be announced later.

MANCHESTER & DISTRICT GROUP of the LANCASHIRE DISTRICT COUNCIL, S.N.U.

The next QUARTERLY MEETING will be held in the CENTRAL SPIRITUALIST LYCEUM CHURCH, Lord Street, STOCKPORT, on SATURDAY, Nov. 11th, at 3-30 p.m. prompt.

AGENDA:—Hymn. Invocation. Minutes. Correspondence. Endorsement of Application from Churches. Election of Associates. Good Friday Balance Sheet. Resignation of Secretary. Britten Memorial. Open Council.

All Delegates and Associates are requested to attend.

Council meet at 2 p.m. Tea will be provided at 5-30 p.m. for members at a nominal charge.

In the evening at 7-45 p.m. a PROPAGANDA MEETING will be conducted by Members of the Council and others. Proceeds for Stockport Church Building Fund. All are welcome. D. MORGAN, Hon. Sec.

COLLYHURST SPIRITUAL CHURCH, COLLYHURST STREET, MANCHESTER.

SATURDAY, Nov. 11th, at 7-30, LANTERN LECTURE on Spirit Paintings, Spirit Photos and Psychographs By WALTER HUTCHINSON, of Nelson.

Chair to be taken by ALBERT WILKINSON, Esq., of Blackpool.

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SUNDAY, Nov. 5th, at 2-30, LYCEUM; at 6-30, OPEN CIRCLE, Conducted by Mr. JEPSON.

Silver Collection in aid of Church Special Fund. Doors closed at 7.

SUNDAY, Nov. 12th, at 3. MR. BELL on "Harmony." At 6-30 MISS L. NEISH will lecture on "Astrology: Its Aspects on Religion." Questions invited. Chairman: MR. GRADWELL. All Welcome. Silver Collection.

SUNDAY, Nov. 19th, PROPAGANDA MEETING. SPEAKER: MR. GEO. F. KNOTT.

SOCIETY ADVERTISEMENTS.

Hounslow Spiritualists' Society, ADULT SCHOOL, WHITTON ROAD.

SUNDAY, NOV. 5TH, at 6-30, MR. A. WHITE. At 3, LYCEUM. TUESDAY, at 7-45, Miss L. GEORGE. WEDNESDAY, at 3, GUILD.

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

SUNDAY, NOV. 5TH, at 7, Mr. AND MRS. PULHAM. THURSDAY, MRS. LAWES. FRIDAY, MRS. JAMRACH. SUNDAY, NOV. 12TH, Mme. GERALD.

Salisbury Hall Propaganda Meetings, ROMFORD ROAD, STRATFORD, E.15.

SUNDAY, NOV. 5TH, at 6-30, MR. FREER, JNR. Address and Clairvoyance. Followed by PUBLIC CIRCLE. SUNDAY, NOV. 12TH, Mr. KIRBY.

SOCIETY ADVERTISEMENTS.

Manor Park Spiritualist Church, Corner of SERREWSBURY RD. and STONE RD.

SUNDAY, NOV. 5TH, at 3, LYCEUM. At 6-30, MR. R. BODDINGTON. THURSDAY, at 8. SUNDAY, NOV. 12TH, Mrs. G. PRIOR.

Romford Christian Spiritualist Society, BROADWAY CHAMBERS, SOUTH STREET.

SUNDAY, NOV. 5TH, at 6-30, Mrs. BUTLER. Clairvoyance by Mrs. GARRATT. Followed by OPEN CIRCLE. MONDAY, at 3, LADIES' MEETING. Flower Readings, Mrs. GARRATT. THURSDAY, at 8, Mrs. GARRATT, Psychometry. Clairvoyance at all meetings.

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

SUNDAY, NOV. 5TH, at 6-30, Mrs. M. CROWDER. MONDAY, NOV. 6TH, at 8, COMMITTEE MEETING. WEDNESDAY, NOV. 8TH, at 3, Ladies' Meeting, Mrs. MAUNDER. THURSDAY, NOV. 9TH, at 8, PUBLIC CIRCLE. SUNDAY, NOV. 12TH, at 6-30, Mr. H. BODDINGTON. Forward Movement at 11. Lyceum at 3.

NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries of Societies can be intimated under this head if stamps to the value of 3d. be forwarded with the information.

DENTON.—MR. J. W. WRIGHT, 2 Taylor-lane, off Manchester-rd., Denton.

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.

ROBINSON.—In loving remembrance of Percy Robinson, only and dearly beloved son of Kate Taylor Robinson, Tweed Green House, Whalley Range, who passed away in France on Oct. 23rd, 1918. One of the best.

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MISCELLANEOUS ADVERTISEMENTS (NOT DISPLAYED.)

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

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

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.

ASHWELL AND DISTRICT, HERTS.—PSYCHIC PHOTOGRAPHY. "PHOTOS" would be pleased to hear from any in or near Ashwell interested in Psychic Photography, with a view to carrying on experiments in the same.—"PHOTOS," Two Worlds Office, 18, Corporation-st., Manchester.

Mrs. FLORENCE SUTTON, the well-known Medium, holds circles for investigators every Monday, at 3, and Thursday, at 7-30, 1s. Monday, at 7-45, Public Developing Circle.—51, Evering-road, Stoke Newington, N.16.

Miss MCKAY's London Tour:—Nov. 26th, Church of the Spirit, Camberwell; Nov. 29th, Lausanne-road, Peckham; Nov. 30th, Ealing; Dec. 3rd, Battersea. Afternoon and evenings free till Dec. 10th. Moderate fee.—Grosvenor House, Harrogate.

Mrs. STOREY, Astral Medium, has a few vacancies in her private Developing Circle. Public Circles, Wednesday, 3 and 8. Astral Classes are being formed, 1s.—24, Palatine-road, Wallasey.

Speakers, Open Dates, Etc.

Mr. H. J. OSBORN, owing to a renewed tour in America, consequent on the passing away of his wife, is obliged to cancel fixtures up to at least the middle of next year. He is booking for Sept., Oct., Nov. and Dec., 1923, and also for 1924. Letters are always forwarded.—Address, H. J. OSBORN, 41, Cartwright Gardens, London, W.C.1.

Mrs. GODDARD, Trance Medium, Clairvoyant, etc., is open to give sittings to "At Homes" by appointment. Letters only.—124, Queen's-road, Bayswater, London, W.2.

RUNCORN SPIRITUAL FELLOWSHIP CHURCH.—The above church is earnestly desirous of booking with good workers. Travelling expenses paid.—Write Secretary, Mrs. D. CAMPBELL, 64, Shaw-street, Runcorn.

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

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.

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EXPERIENCED SHORTHAND TYPIST (Widow) desires re-engagement. Good references.—Mrs. ANDREWS, 43, Coram St., Russell-square, London, W.C.1.

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