



THE TWO WORLDS.

Registered at the
G.P.O. as a Newspaper

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

No. 1826 VOL. XXXV.

FRIDAY, NOVEMBER 10, 1922.

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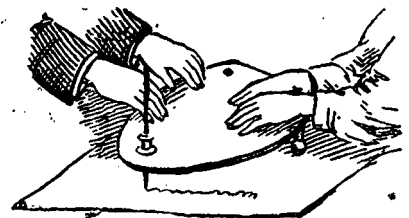
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An Exponent of the Spiritual Philosophy of the Present Century.

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FRIDAY, NOVEMBER 10, 1922

PRICE TWOPENCE.

Bible Studies.—No. 6.

The Deluge.

Alfred Kitson.

WE now come to examine the story of the Deluge, when, it is said, all the people of the earth were drowned with the exception of Noah and his family.

These Bible studies are intended for readers who have been brought up in the Christian faith, and whose minds are naturally inclined to look upon the Bible as being divinely inspired, and on all teachings that do not harmonise with it as being false and misleading. Moreover, many readers also have neither time nor money to devote to Biblical commentaries, nor books dealing with the Higher Criticism, nor have they the help of a Polychrome Bible (Polychrome: from "polys," many; and "chrome," from "chroma," colour). This Bible is so named because chapters and sections of chapters found to have been written by different persons are shown on different colours of paper. Some of the pages have the appearance of a patch-work of colours. So it is necessary that I present in plain language, the facts known to Biblical students. For this reason I must also remind the reader of certain facts concerning the story of the Creation, which are uncommon to all but Biblical students, so that their value, as bearing on the story of the Deluge, will not be lost sight of. For instance, we learned that there were two stories of the Creation dove-tailed together: one of them called the "Elohistic," because the writer of it used the term "Elohim" (Gods) as being the name of the Creators; and the other story called the "Jehovistic," because the writer of it used the term "Yahveh" (Jehovah) as being the name of the Creator, which has been changed to LORD. We also learned that their accounts of the Creation do not agree with each other.

In studying the account of the Deluge we find a similar dove-tailing together of two stories to make them appear as one. In both cases it is safe to say that the person who did the dove-tailing lived at a later period than the writers of the original stories, and that he was fully aware of the two, and was actuated with a desire to produce a better version by uniting both of them.

The first account of the Deluge is to be found in Genesis vi, and is from the pen of the Elohistic writer. In verses 19 and 20 we are told that God commanded Noah to take "of every living thing of all flesh two of every sort shalt thou bring into the ark to keep them alive with thee; they shall be male and female. Of the birds after their kind, of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come unto thee to keep them alive."

The second account is from the pen of the Jehovistic writer, and is to be found in Genesis vii. In verses 2 and 3 Jehovah says to Noah, "Of every clean beast thou shalt take to thee SEVEN and SEVEN, the male and his female; and of the beasts that are not clean, two, the male and his female; of the birds also of the heavens, SEVEN and SEVEN, the male and his female, to keep them alive upon the face of all the earth."

It will be observed that in the first account Noah is commanded to take two of every kind, the male and his female; and in the second account he is commanded to take SEVEN males and SEVEN females, of all birds and beasts that are "clean." (The reader is referred to Lev. xi for a description of the "clean" and "unclean," and why they are called such).

It would take up too much space to discuss the probability of either Noah or anyone else collecting all the animals, birds, and creeping things as commanded, whether in pairs or seven pairs, and feeding, cleaning and providing room for them. I will leave that task to the naturalist. All I need do after pointing out the two accounts of the Deluge is to indicate the sources from which they have been derived.

The material for these and other accounts of the Deluge, one of which will be introduced shortly, have been derived from a Babylonian source, as is now proved by the cuneiform inscriptions that have been discovered which confirms the account given by the ancient historian Berosus. On this point Prof. A. H. Sayce, in dealing with the discovery made of the Babylonian version by Mr. George Smith, says: "We have only to compare it with the narrative found in Genesis to see how strikingly alike they are." After giving a translation of the Babylonian account, also that of a fragment, another version from the same source, he gives the probable time when they were written as B.C. 2,350. So that it would be 800 years old when Moses was born. The Professor adds that "a comparison of it, according with the two accounts of the Deluge, which criticism has discovered in the Book of Genesis, become of importance."

It is important that the reader bear in mind the age of the Babylonian account of the Deluge, because some Christian writers try to make it appear as if the ancient Babylonian writers had copied from the accounts given in Genesis.

Another ancient Babylonian version has been added to the list, as is shown in the following cutting: "According to a translation of a recently deciphered inscription on one of the Sumerian tablets, Prof. Landen, of Jesus College, Oxford, says the Deluge PRECEDED the Fall of Man.

"The tablet, which has been almost completely restored, contains six finely written columns of about 240 lines, most of which are intact. It begins by describing the land of primeval bliss, which it locates at Dilmun, an island in the Persian Gulf. In this paradise dwelled mankind, whom Nintud, the creatress, with the help of Enlil, had created. After the Deluge this King (the King of the people) is called Tagtug, the Divine. And this Tagtug lives in a garden, is himself a gardener, and the wise Enki reveals unto him wisdom.

"Tagtug, as in the Hebrew history of Noah, plants a garden, names the trees and plants, and is permitted to eat of all but the cassia-tree, a herb of healing par excellence. Of this plant Tagtug was not to eat, for thereby he would attain eternal life. Mankind, until this time, possessed extreme longevity, but not immortality. Tagtug, on his own initiative, takes and eats. He is cursed by Nintud and becomes a prey to disease and ordinary mortality.

"Thus, in the original Sumerian story, Noah, the survivor of the flood, is the one who eats from the tree of life. No woman is concerned in this disobedience, which resulted in our loss of perfect health, peace and countless years." (The "Sumerians" referred to by Prof. Langdon were the pre-historic, or very ancient, Babylonians.)

Is it not time that the stigma that Eve was the cause of all sin, pain and death being introduced into the world by eating of the "Tree of Knowledge" was eliminated from the Christian teachings? It is not true, and has caused untold suffering and indignities to be inflicted on womanhood.

The story that God planted the rainbow in the clouds as a covenant, that He may look upon it and remember His promise not to destroy the world again by flood, is not

seriously entertained by any intelligent man or woman unless their mind has been warped by their Sunday school teachings. The phenomenon of the rainbow has always appeared whenever the sun shone on the falling drops of rain at a certain angle, and the Biblical writer has made use of it to lend colour to his story.

In my next article I shall deal with the Biblical injunction, "Thou shalt not suffer a witch to live."

The Passing of an Old Manchester Worker.

THE many friends of the old-time worker, Mr. G. H. Smith, late of Manchester, will regret to hear of his passing suddenly on Saturday, October 7th, at Toronto, Canada. Mr. Smith was beloved by all who knew him, and had made many friends in the new land.

His funeral service was conducted by his old-time friend and co-worker, Mrs. Martha Brown, late of Openshaw, assisted by the writer. Many friends came from outside points, including the President, secretary and many members of the East Hamilton Spiritualist Church, friends from the U.S.A., co-workers in Toronto, who had worked in the Mediums' Union in the days when J. B. Tetlow was President, and old-time Yorkshire workers. Members of the Masonic Order, of which Mr. Smith was a brother, were also present.

After singing "We Do Not Die; We Cannot Die," the writer gave invocation, and Mr. Smith's favorite hymn, "Lead, Kindly Light," was sung. Mrs. Brown's guides then spoke concerning his life here and his love and friendship to all, bringing us into close touch with him in the higher realms. Many were the expressions of love and sympathy to his dear wife and companion for 50 years, who shared his life in every way through shade and shine.

The interment took place at Prospect Cemetery, and was conducted by the guides of the writer. Mrs. Brown pronounced the benediction, after which "Nearer, My God to Thee" was sung by the crowd of mourners assembled. The love and sympathy felt was shown by the number of beautiful floral tributes.

The pall-bearers were Mr. Percy Smith (son), of Detroit, Mr. Joe Smith (son), of Albany, N.Y., Mr. W. Goldring (son-in-law) Toronto, Mr. W. Ripley, late of Dewsbury, Yorkshire, Mr. B. Brown, late of Openshaw, Manchester, and Mr. B. Gadd, late of Collyhurst, Manchester.—G. RIPLEY (nee Miss G. Hunter).

Donations to the Permanent Secretary's Guarantee Fund.

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MIDLANDS DISTRICT COUNCIL.—Nottingham Spiritual Residence, £1 10s.; Birmingham, Loveday-st., £2 10s.; Coventry, £1 3s.; Congleton, £1 12s.—Total, £6 15s.

PERSONAL DONATIONS.—Mr. Percy Wilson (London), £1 1s.; Mr. R. Wolstenholme, £1 1s. (also £4 4s. for next four years); Proportion of Gift from Sir A. Conan Doyle, allocated, £25; Mr. T. F. Smedley, Belper, £5; Mr. J. Farr, 5s.; Mr. J. Roberts, £5.—Total, £37 7s.—GRAND TOTAL to date, £63 1s. 9½d.

There was when those who believed in Jupiter's moons, the motions of the earth, and the spots on the sun, were considered both disreputable and unorthodox, but just as those days of ignorant bigotry passed so will these, and as more enlightened views prevail, the strange reluctance to testify to the reality of spiritual things, so often encountered, will become a thing of the past.—REV. CHAS. L. TWEEDALE.

An Experiment in Spirit Photography.

Death Does Not Sever Old Friends.

Tom Tyrrell.



JOURNEYING home from my engagement at Nottingham I broke my journey at Crewe on Monday, October 23rd, and called on Mr. Hope and Mrs. Buxton for an experiment in Psychic Photography. I brought my own plates, and carefully supervised the whole proceeding. I have been a Spiritualist for 40 years, and am as well acquainted with the controversies concerning mediumship as most men. I have been a creditable amateur photographer for nearly the same length of time, and I am satisfied that in my experiment with the Crewe circle there was no attempt at or opportunity for duplicity, substitution of plates, tampering with photographic procedure, or other form of fraudulent manipulation. Mr. Hope and his colleague were perfectly open and frank with me, and I with them. I enclose herewith a print of the result of my experiment.

I have heard it said that the recognition of a psychic extra is difficult to rely upon, but am sure that his many friends will have little difficulty in recognising Mr. Hanson G. Hey as the "extra" produced herewith. Mr. Hey and I were old friends, and often discussed the growth and development of Spiritualism, and the delicate problems of mediumship, hence I can easily understand his desire to reinforce my conviction of spirit manifestation.

There is a growing demand for this and kindred phenomena in our Movement which can only be met by the forming of home circles. There is plenty of useful talent lying dormant amongst the growing body of Spiritualists and in the ever-increasing ranks of our Lyceums if we can only get the right people to work for it.

The right material (mediumship) is there. What are the young people doing to help it along? Marching and calisthenics and reciting are very necessary and essential, but let us not forget to develop the psychic side of our nature as well if we intend to bring conviction to those who are longing and yearning to know whether, after all, "if a man die, shall he live again."

Our late brother, Hanson Hey, as an old Lyceumist, along with all the other pioneers, are constantly demonstrating the fact. They are meeting us more than half way. Let us do our part in forcing the old chariot along and give the death-blow to creeds and superstition. One useful way is to push along THE TWO WORLDS and spread its literature broadcast. Remember, the pen is mightier than the sword.

Mrs. Ruth Hey, to whom Mr. Tyrrell sent a print of the photograph, writes—

"DEAR MR. AND MRS. TYRRELL.—Thank you very much for your kindness in sending me your photo with

Hanson as the 'extra.' I am delighted with it. You have one of the best of men as well as one of the best extras. I shall be afraid to let it go out of my possession, for fear I may lose it. All our people think it is splendid.—
RUTH HEY."

Revelation Not Dead.

THERE were big congregations in Walsall Temperance Hall on Sunday, November 5th, when the autumnal children's services of the Walsall Spiritualists' Lyceum were conducted by the Mayor of Coventry, Alderman Grant, J.P., Mr. J. Venables, J.P. (President of the Spiritualists' Church) occupying the chair, and special music was sung by the children.

The Mayor, in his evening address, referred to his travels in Canada and other countries, where he had noticed the great strides Spiritualism was making. He said that Spiritualism as a religion embraced the principle that all men and women were children of the great universal Father and Spirit of life.

He went on to show how narrow were the conceptions of the followers of different creeds which believed in the idea that certain sections of people were to find favour in the next world because they held certain theological opinions. They failed to take any notice of the fact that religion was largely a matter of environment, and that some of them, if they had been born in India, might have been Brahmins.

The Bible, he said, teemed with instances of spirit return and messages to people on the earth plane, and as to the contention that the days of revelation were gone by since the Bible days, he could find no line of demarcation since then to show that any change had occurred. Indeed, they were told that God was the same yesterday, to-day and forever, and therefore it was just as likely that to-day messages came through from the beyond, and that guidance was sent to men and women as it was in the days of the Biblical records.

Special music was rendered by the children and choir, trained by Mr. Allen Keay, which gave great satisfaction, the soloists being Mr. J. R. Sheekleton (baritone), Mrs. A. Keay (contralto) and Master F. Rathbone. Good clairvoyance was given by Mrs. Evans.

The arrangements were carried out by Mr. V. H. Lawton (Superintendent), Mr. J. Venables, jun., and the group leaders. At each service the President, Mr. J. Venables, J.P., presided.

Miss Lind-af-Hageby at Glasgow.

LONG before the hour for starting on Sunday, October 29th, every available inch of space at the McLellan Galleries, Glasgow, was occupied. Many had to stand throughout the service, whilst several hundreds were unable to gain admission.

The Duchess of Hamilton was in the chair, her first appearance on a Spiritualist platform, and in a few well-chosen and appropriate remarks, emphasised the importance of the spiritual side of life. She introduced Miss L. Lind-af-Hageby, who held the large audience spellbound by her eloquent address on "The Place of Spiritualism in Human Evolution."

In an appeal for a special collection for the Building Fund, the interesting announcement was made that a further £250 would put the Executive of the Glasgow Association in a position which should enable them to proceed early in Spring with the erection of "a historic building, the first Spiritualist Temple in Scotland."

A few remarks by Mr. Galloway brought to a close a remarkable meeting, the most crowded ever held in the Galleries.

HUMAN nature is the same in all its essentials as on the first Easter morning, and for those who have entered into the higher life time brings no decay. Henceforth they are as the angels of God in heaven.—REV. CHAS. L. TWEEDALE.

Arisen—Mrs. C. C. Curry (Brighton).



AMIDST brilliant sunshine, on a perfect November day, the mortal remains of Mrs. Curry, the Vice-President of the Brighton Spiritualist Church, were returned to mother earth on Thursday, November 2nd, in the presence of a vast number of friends numbering upwards of 200.

Mrs. Curry (nee Clara Charity Sinden) was born in Brighton on the 4th June, 1860, of highly respectable working-class parents, her father being chapel keeper of the Primitive Methodist persuasion. She first contacted Spiritualism about 30 years ago, and has been an ardent, conscientious worker ever since. Psychic powers manifested themselves at quite an early age, for visions of the so-called dead and other manifestations were the cause of considerable uneasiness and unpleasantness with her parents, to say nothing of frequent dosings of castor oil on account of her strange visions.

A laughable if not ingenious incident in her childhood may be related here. She had a great aversion to the oil, but her brother on the contrary liked it, and in order to procure more doses proposed that Clara should "see things" so that he could get the oil. One of her earliest childhood premonitions was when she saw clairvoyantly her grandmother (who lived some miles away) lying lifeless upon a bed. Much to her parents' surprise it eventually turned out that the grandmother had just passed on.

She married at the age of 21, and has had six children, two of whom have preceded her into spirit life. Her husband, who is hale and hearty, has been and still is a familiar figure at the Brighton Spiritualist Church. He was the cause of her contact with Spiritualism, for Mr. Whiting, a gentleman with whom he had business relations, introduced the subject to them, and eventually brought Mr. J. J. Vango to see them. Mrs. Curry's mother did her best to persuade her daughter to cancel the visit of this medium, but "Dad" wished it to take place, and in accordance with his wish the circle was duly held in their own home.

At this time Mrs. Curry was not yet a Spiritualist, but on the contrary a very sceptical and frightened individual. Mr. Vango told her that she was born a psychic, and would be on the public platform before another twelve months were over. That same evening saw a marked change in our young medium, for after seeing the guests from the house-door, and while returning to the inner room, the spirit form of her twin sister built up clothed in a wonderful light, and apparently walking backwards, beckoning her on, and then suddenly vanished. From this moment all doubt and fear left her, and she and her husband sat alone for twelve months holding communion with spirit guides, and there in the seclusion of the home Mrs. Curry developed those gifts which have brought comfort to so many aching hearts.

About the year 1894 so enthusiastic did these young beginners become that they, like many other pioneers of their time, threw open their house to all and sundry, inviting them to come and learn the truth of the continuity of existence. It is claimed that this was the beginning of Spiritualism in Brighton. Turning over the leaves of the old minute book of the Brighton Society of some twenty years ago we find her connected as a worker, and especially thanked for services rendered.

For some time she was Vice-President of the Society, and eventually became President and also Lyceum conductor of the Brighton Progressive. Upon this Society re-amalgamating with the old Brighton Church she was unanimously elected Vice-President, a position she has been re-elected to each year.

Her health has been failing for some time, but she rarely if ever complained except to a most intimate few. The end came very suddenly. The doctor only having seen her the day before the release, it became necessary to hold a post-mortem examination, when certain complications were revealed and showed the poor worn-out frame must have suffered agony which speedily and mercifully released the spirit by a rupture of a valve of the heart.

A great concourse of people thronged the Athenæum Hall where the first part of the interment service was rendered. Mr. H. J. Everett, President of the Church, officiated, and Mr. Fred Curry was at the organ. The ceremony was most impressive, but bore the air of certain knowledge rather than one of uncertainty or despair. Mr. Curry played as a voluntary several of his mother's favourite airs at the assembling.

Punctually at the time announced the service opened with "O, God, Our Help In Ages Past." Never did voices ring out so sweetly, and in clear though somewhat emotional tones the opening prayer was rendered.

After a portion of the burial service had been read Mr. Everett spoke tenderly and touchingly of the arisen one, paying a high tribute to her value as a worker and close comrade. Mr. E. C. Cager, an old friend of the family, and also a present worker, spoke some words by way of testimony, paying high tribute to her mediumistic gifts. This part of the proceedings then closed with singing "Shall We Gather At The River?" (the husband again leading the chorus) and the "Hallelujah Chorus." No wonder she was seen at the service.

The committal service was commendably brief, Mr. Everett using flowers instead of earth. A final benediction and the singing of "Lead, Spirits Bright," brought this never-to-be-forgotten service to a close.

The floral tributes were many and beautiful, amongst which were wreaths from the following:—

Family: "To my dear old Ducham, from 'Dad'"; Tid and Will, Claude and Stan., George, Gwen, and Georgie, Ethel and Fred, "Sonny," Baby Pearl, Lizzie and Family, Brother Will, Ellen and Family, Edwin and Annie, Carrie, Winnie, Norah and Olive, Cissie and Monte, George and Beekie, Emily and Nellie, Tom and Edie, and Auntie Bella; The Brighton Spiritualist Church, The Healing Circle, the Lyceum, the Brighton Brotherhood, A Few of Her Old Lyceumists, the Worthing Spiritual Mission, the Staff of St. Nicholas' Girls' School, Portslade.

Walter Howell—In Memoriam.

NOVEMBER 4TH was the anniversary of the passing out of one of the noblest of the Movement's workers. A great soul who never faltered in his denunciation of the base and ignoble in life, with cheery smile and kindly word he pointed out to younger men the upward path. He was an inspiration to many who but for his heroic example would have faltered by the way. Friends to whom his bodily presence was a solace and a joy, and who know and love him still have asked me to pay this small tribute to his name.—(REV.) HENRY LENNARD.

If you want to get rid of a friend, loan him some money.

It is almost needless to say that this investigation requires some little trouble and care; in fact, the same care and patience that one would employ on any other important business. Those fatally clever people who dismiss a thing after half-an-hour's trifling had better leave both this, and any other important quest severely alone. But for those who are in earnest and who are prepared, without prejudice, and with an open mind, to make a patient and faithful investigation, there awaits a rich reward.—(REV.) CHAS. T. TWEDDALL.

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 ?

HAVE YOU QUESTIONED YOUR CANDIDATE?

Do you care enough about Mediumship to demand the right to give Consolation to the bereaved, and proof 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.

Sheffield Spiritualists Roused.

THE Vicar of St. Oswald's Church, Sheffield, with the aid of the Rev. Chas. H. Rouse, the author of "Through Scance to Satan," started an unprovoked crusade of untruthful vilification of "Spiritism," mis-called Spiritualism, on Thursday, Oct. 26th, at the Parochial Hall, and the Spiritualists of Sheffield and others interested attended to the number of about 250 to hear the lecturer.

As reported last week, the Vicar opened the meeting with the Creed and prayers, and introduced the lecturer as a clergyman who, in 1920, with the approbation of certain Bishops, had started on a crusade against "Spiritism," and all would go away realising all Spiritualists were likely to become physically, mentally, morally and spiritually degenerate. A letter was passed to him asking if questions might be put after the lecture or be read. This was refused and the lecturer intimated that if any questions were asked he would sit down, and if there were any interruptions he would at once leave the Hall. This roused some members of the audience to demand fair play, when the lecturer left the platform and the vicar declared the meeting closed; the lights were put out, as also the audience.

However, some stalwarts remained in the churchyard and addressed the retiring audience until they were put out into the street, where for an hour or so the impromptu lecturers discoursed for the benefit of those members of the congregation who were much disappointed to have missed hearing the anti-Spiritualist lecturer. The Spiritualists, however, as a counterblast, had distributed leaflets inviting all to come and hear the truth at Meersbrook Vestry Hall on Sunday, Oct. 29th, when Mr. W. G. Hibbins, B.Sc., B.Eng., Assoc. Mem. Ins. C.E., would give an address on "What Spiritualism Is and What It Is Doing for Humanity," at which Mrs. Wild, of Oldham, would give clairvoyance.

There was an excellent attendance of over 300 persons at this meeting which went with a verve and swing that was most exhilarating, commencing with a hymn and a reading from Cor. xv.

Mr. Hibbins, who was in his best form, was glad to see so many there, and explained that the vast ramifications of this subject would only permit him to touch briefly on the various points, for some, even after 40 years' investigation, found they were yet only on the fringe, and many of the questions involved could only be solved in the silence of the study and the home. He explained what Spiritualism was and stood for, viz., a science, a philosophy and a religion. A science based on well-proved facts. A philosophy physical, mental, moral and spiritual; a religion to live up to. He explained the spiritual as the basis of all existence, Nature enshrined in the garment of God, and all visible manifestations as the result of spiritual activities from the first germ cell to the perfected man. Spiritualism, being based on definite facts, requires no dogmas and no Bible. It tells us of God, the source of all wisdom, love and creative power, and man as the apex of the pyramid of nature, and of his threefold constitution of body, soul and spirit, and every human being as a part of God. "Know ye not that the Spirit of God dwelleth in you?"

Some asked how it was in daily life we did not get these manifestations, which was explained by the analogy of a person looking over a precipice who is at first scared by the profundity, but in time gains confidence to look over until the bottom can be seen. Things of the spirit should not be flashed on us all at once, but gradually be revealed to us.

He illustrated the change a man undergoes after death by the analogy of an electric lamp covered with several layers of cloth, which, being removed one by one, disclosed at last the full spiritual brightness. The first covering goes at death, and the others as progression in the spirit realms is made. The evolution of our spiritual organism is invisible to the eye, but at death it detaches itself and it has been seen clairvoyantly when leaving the material body, which is only a natural process, for Death is the friend who takes us by the hand, bursting the chains that hold us in thralldom.

Man, being a child of God, has a duty to God and to others, and all his aims and ambitions are regulated by that fact, and after so-called death he has to go on living. Otherwise, what incentive would he have for good living if he could escape all consequences of bad living by annihilation? He knows he is eternal, and all the trials and troubles are only experiences. The more you suffer here the more you will shine over there, for it is character that counts, and you remain yourself with consciousness, memory and affection.

All returning spirits speak of themselves as personalities with ties of affection, and we shall know each other over there in a real world among real people. The Biblical idea of God cursing the works of His own hand cannot be true. God is the God of Love, and whatever errors and folly man may be guilty of, there is after death a chance of progression. "God hates the sin, but loves the sinner." The departed tell us how their lives are affected by the experiences of earth-life. We shall all live by the laws of Nature, and creed does not affect this. It is character that counts, and we must lay up treasure in Heaven.

He spoke of spirits asking to be prayed for, and dwelt on the case of the man with the muck-rake, whose greed prevented him seeing the Christ standing by holding the glittering crown, and of how every noble aspiration, thought and deed of service to a struggling brother made for progress. In the spirit realms ideals will be realised. Speech is not necessary to spirits who use thought concentration, and language becomes unnecessary.

He summarised the principles of Spiritualism which apply to any moral religion and can be held by those of divergent views, and spoke of the effect of the war in bringing home to people this new outlook on life, giving new hope and light by its definite tangible evidence and the substitution of knowledge for faith.

He spoke of the spiritual gift of healing, and how Mr. J. Ward had healed over 3,000 people, and mentioned others who did as Jesus did. "He that believeth on me, the works that I do he shall do also."

Is the Church doing this? Every place of worship should be a practical centre of healing. Spiritualism had taught scientists what they never knew before, and given man a higher conception of God. We have all to go sometime, so strive to leave behind you a record of duty nobly done, so that with "Well done, thou good and faithful servant" angels may lead you to those you love in the Homeland of God's eternal love.

Mrs. Wild now gave her characteristic clairvoyant descriptions to sixteen members of the meeting, all of which appeared to be recognised, and then Mr. Hibbins, requesting a generous collection for the aid of the Society for Prevention of Cruelty to Children, closed this most enthusiastic meeting.—W. H. BARWELL.

The Bishop of Hereford Abandons Rev. C. H. Rouse.

THE following letter recently appeared in the "Hereford Times":—

"SIR,—Last month I gave, at the request of some of his friends, a letter of commendation to the Rev. C. H. Rouse, who is lecturing on Spiritism in different parts of the country. I regret to say that I have been obliged to withdraw my permission to Mr. Rouse to use that commendation. As he desires me to make the withdrawal publicly, I am asking the hospitality of your columns to carry out his wishes.—Yours, etc., M. L. HEREFORD.

"The Palace, Hereford, Oct. 23rd, 1922."

We are pleased to see that responsible Churchmen dissociate themselves from the practices of men who make wild statements which they are incapable of verifying.

If the utility of modern psychic experiences was confined only to proving to this generation the existence of the spirit world, the fact of man's survival after death, and that a spirit is not an "immaterial entity," as the dictionaries describe it, this would be utility of the highest order and of the utmost consequence to mankind.—REV. CHAS. L. TWYEDALE.

FOUNDED NOVEMBER 18th, 1887.

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FRIDAY, NOVEMBER 18th, 1922.

Can We Test Spirit Identity?

THE "Catholic Herald" of November 4th courteously replied to our recent comment on a previous article in which we offered some critical comments. The position of the "Herald" may be summed up thus:—

1. Spirits are freed from material limitations, and hence are capable of activities other than those which govern us on earth.

2. Spirits can obtain knowledge from which we, by our earthly limitations, are cut off.

3. Spirits can simulate the identity of others, and thus deceive us.

Consequently (4) we can have no means of meeting this difficulty.

The logical inference from such argument is that the moment an individual steps into the intermediate state he (or she) becomes instantly able to do whatever they choose to do, and to take up a life of complete deception. The argument of the "Catholic Herald" leads us easily and naturally to such a conclusion—a conclusion for which there is no warrant either in commonsense or human experience.

In the matter of (1) our investigations go to show that emergence into the spirit planes imposes some restrictions as well as removing others. Here on earth, for instance, freedom of intercourse between individuals of varying spiritual quality is a fact of normal experience. We say in common parlance "a cat may look at the Queen." Bill Sykes could possibly walk down Piccadilly hand-in-hand with Father Vaughan. The sleek, well-groomed, "long firm" swindler may fraternise with the saintly and pure-minded maiden by reason of the fact that a fair exterior hides a corrupted nature. In dealing with the spirit world, however, one finds no such ability on the part of the crude and unspiritual to mingle on terms of equality with their spiritual superiors. The higher may at their discretion descend to assist the lower (though specially fitted workers are generally chosen for this task), but the lower have no power to project themselves into the counsels of the saintly and pure. This is one matter in which a discarnate spirit has less power than we have. Again, most of our communications go to show that in the spirit world the etheric body conforms in quality and presentment to the mind which is behind it. The spirit body reflects the personality, not disguises it. Here on earth the rogue may hide his roguishness behind an attractive body. In the spirit world the rogue shows through his body. This again is a point which restricts his freedom as compared with earth.

This leads us to the second point. Can a spirit acquire any knowledge he desires? We reply that insofar as he may desire to extract information from other minds he is restricted in the degree to which he differs in spiritual quality from the individual he wishes to gather his information from. It is not true that any spirit can obtain know-

ledge from ALL earth dwellers. Some have exceptional ability to do so, some have no ability to do so. Those who are drawn to us by similarity of spiritual quality, or by the ties of kindred, or of affection, may be fairly conversant with our lives, but the mass of spirit people have no more power to see into the lives of individuals than we have to enter one another's houses. There must be a tie which binds, and the strength of that tie regulates action and reaction between individuals here and individuals there.

The third point propounded by the "Herald" is that spirits can simulate the identity of others, and thus deceive us. Our reply is that we, too, can simulate other people, and thus deceive one another. The two planes here are parallel, though with limitations. Our police courts often record variations of the "confidence trick" from the "Spanish prisoner" upwards. Scores of cases are on record of men posing as peers, millionaires, V.O.'s, etc. These rogues impose upon the unwary and do a large amount of damage. It would be absurd, however, to suggest that because of this we should have nothing to do with one another. We cannot stop the evil of deception altogether, but a penny police rate levied by the municipality, and certain penalties imposed by the State, keep the thing in check. There may be many fools in the spirit world, since we keep sending them over, but there are wise men, too. They cannot well be bigger fools than us. Since these spirits see and know each other on the spirit planes, the "Herald's" suggestion favours the idea that one spirit is guilty of wilful deception, whilst all the others—with the "Herald's" postulate of unrestricted knowledge—look on without interference. We cannot suppose the spirit world to be a world of deceivers, where each glories in watching without interference the deception of others. We have an idea that at any rate the God Who planned these worlds must have some degree of sanity. Identity can be simulated, and it occasionally happens even as it does here, but as a rule the deceiver has a short run. He is soon interfered with by others. We each have loved ones over there who watch our interest, and they (a beloved father or mother) have not forgotten their dear ones on earth. And again, when we unfold our psychic gifts we begin to use the very forms of perception which are in use on the spirit planes. Thus clairvoyance, when it is not impressional, is merely seeing with the eyes of the spirit body, the same eyes that we shall use after death, and though our habitation of a physical body somewhat dims our sight, many of us are quite capable of seeing the quality of our communicators almost as clearly as we should if we were ourselves over there.

There is a psychic vibration, too, which can be sensed with any given communicator, a vibration which he is powerless to simulate because he cannot change HIMSELF, however much he may pose. The intensity of this vibration which is very real to the trained psychic, is an infallible index of the spiritual quality of the communicator. Thus, in answer to the point (4), we claim that there are means of meeting this difficulty, a means which is even more reliable than that which is used to discover deception amongst men on earth.

It is always difficult to express psychic sensations in terms of language, and we may not have been very clear in the observations we have made, but long experience tells us that if the "Catholic Herald" writer had spent a year or two in actual investigation in the seance room, the bogey of the spirit world being a mere gallery of liars and deceivers would never have been conjured up. The quality of the people in the spirit world is very similar to the quality of folk here (save that gradual progression is more apparent there). The spirit people are continuously emptying the hells, and we earth-dwellers are busy trying to keep up the supply, but at any rate the BEST of men go to the spirit world as well as the worst, and thank God it is still true that there is more goodness than evil in the mass of humanity despite the teaching of the Churches. Out of thirty years of close experience, we can frankly say that despite occasional deception—which exists wherever humanity is found—we would rather trust our spirit communicators than our ordinary earth neighbours or the theologian. In practice we have found them more reliable.

CURRENT TOPICS.

What Is Purely Spiritual Existence?

SPEAKING at the Church of England Men's Society at St. Peter's Church, Wolverhampton, Rev. Percy Hartill, M.A., said there were three possible explanations of Spiritualism: that they came from natural causes, departed human beings or evil spirits. We suppose that the two latter are UNNATURAL causes. "The New Testament taught a purely spiritual existence after death without bodily form." Oh, does it? Rev. Percy Hartill might read the New Testament again to gather some information concerning the postmortem appearances of Jesus with the wound prints in his hands, and make note of Paul's glorified or celestial body.

The Old, Old Question Which Experience Alone Answers.

MR. HARTILL tells of evil spirits and asks, "How are we to judge whether messages purporting to come from deceased friends did not come from evil spirits personating those friends?" This is always a difficulty to those who have never experimented. How do we know that our earthly fellow-pilgrims are not deceiving us? There are evil spirits (thieves and blackguards) here on earth, but we manage to form true and helpful friendships nevertheless. If Mr. Hartill's wonderful creeds would only turn all the people here into decent citizens before they die there would soon be no evil spirits. The supply of the evil ones comes from this world; it is, therefore, merely a matter of justice (cause and effect) that such exist on the other side of life.

A Bald Statement.

MR. HARTILL says that "the medium, Eglinton, ceased to practise because his guides deceived him." This is the first time we have heard this story. Our information is to the effect that Eglinton abandoned his mediumship as the result of his marriage and at the desire of his wife who objected to the public controversy which at that time centred round mediumship and militated against their domestic happiness. The loss of so fine a medium was a heavy one for Spiritualism, but the lady's attitude was, we think, a perfectly reasonable one. If Mr. Hartill would give us chapter and verse for his assertion, we should be delighted.

MR. HARTILL further says that "Spiritualists never seem to consider whether it was good for the departed to be dragged down to a life from which God had called them." There are two inferences here by which the speaker obscures the issue. First, no spirit can be dragged down if he has no desire to come. In the vast majority of the cases the initiative is from the other side of life. Spirit people called up the Fox Sisters, not vice versa. A short personal experience of the seance room would show Mr. Hartill that the "departed," who are still here moving amongst us, are far more anxious to communicate than we are to provide facilities. The second inference is that death is the call of God. We wish to speak reverently, but during the late war many thousands of bright lads were hurled into the other life before their natural time—not because God called them, but because men hated one another. And we wish men (parsons especially) would not be so fond of blaming the Almighty for their own offences.

Which is the Best Evidence? They Stand or Fall Together.

CONCERNING the evidence for survival of death, this cleric expressed the opinion that the evidence for Spiritualism "was not nearly so convincing as the resurrection of Christ as a fact in history," which amounts to the statement that records written by no one knows who, and no one knows when, and which have passed through the hands of hundreds of blessed persons before they come to us, are of more value than first-hand evidence of actual eye witnesses whose honour and probity can be investigated and vouched for. Mr. Hartill needs to read something concerning the laws

of evidence. The strongest case for the resurrection is that similar phenomena take place to-day. Hence the resurrection was a natural possibility, and since its features agree in detail with modern observations there is no reason to doubt it.

A Nasty Dig Which Showed the Bias.

MR. HARTILL advised his hearers to read and study books both for and against the subject. He specially recommended those by Sir Oliver Lodge, "but for the more unscientific, wilder and less-balanced kind those by Sir Arthur Conan Doyle." Evidently Mr. Hartill doesn't like a whole hogger, and this concluding remark shows his bias. His address was well reported in the "Wolverhampton Express and Star," and Mr. W. H. Jones sent a letter in reply which was very courteously declined on account of the pressure of election matter. This is a very reasonable explanation, as doubtless the controversy would have been a lengthy one.

The General Election.

WE are pleased to hear that many of our readers have put the questions outlined in THE TWO WORLDS to various candidates. Several such have pledged themselves to support our case in Parliament. Others, again, have been honest enough to confess their total ignorance of the whole subject, and have asked for full information. The National Secretary is sending full particulars to all candidates of every party, wherever he can find them. When a candidate's private address is unknown the literature is sent to his chief committee room. If you question your candidate it will draw his attention to the matter.

WE cannot hope to touch every candidate. Your Plain Duty, and awaken his interest from a single office. We send him literature, but will he read it? In the multiplicity of appeals which are reaching him our letters may be overlooked. Spiritualists in each constituency must touch their member by personal interview or questions, and thus compel attention. Remember you have this week only to work in, and then your chance is GONE FOR FIVE YEARS. Show your candidate that this is a vital question to you. It involves your freedom to serve and worship God in accordance with your soul's conviction. DO IT NOW!

Kindness to Our Lesser Brethren.

WE cordially approve of the efforts being made to make compulsory the use of the humane killer in the slaughter-houses of this country. Whilst animals are used for human food there should be no reason why their slaughter should not be painless. If blood-letting is necessary in the killing of pigs, there is no reason whatever why unconsciousness should not be first ensured. We believe it to be true that where fear and pain precede death the quality of the meat suffers. The Ministry of Health has issued model Byelaws for Slaughter-houses, but these are permissive and not compulsory. Over fifty authorities have adopted them. There is no reason why every district should not. The horse slaughterer generally uses the humane killer. We have heard no reason why its use should not be applied in the slaughter-house. Kindness to animals should appeal to Spiritualists, and needless pain inflicted on helpless animals is merely a phase of callous ignorance.

"SPIRIT" TELLS OF WRECK.—"You will be surprised shortly, but you will be saved," were the parting words of Mrs. Shaw, wife of a coal merchant at Walsall, Staffordshire, to her son Alan, a wireless operator, when he left home to join the Newcastle steamer Hopelyn, 2,348 tons. The boat was wrecked off the Norfolk coast last Saturday, and the crew were imprisoned for three days in the wireless room of the ship during the gale before they could be rescued. On the day that her son left Mrs. Shaw had been working the planchette, the device that is said to spell out spirit messages, with Mrs. Howell, also a medium. When she was told that her son had been shipwrecked, she only smiled.—DAILY MAIL.

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.

REPLIES from Parliamentary Candidates re their attitude towards the Amendment of the Vagrancy Acts are beginning to come in. As, however, THE TWO WORLDS goes to press on Tuesdays, and distribution is not complete until Thursdays, our next issue will not be in the hands of readers until the election is over, whilst the present issue is published too early for complete lists to be printed.

The following candidates have officially promised their support:—

| | | |
|---|--------|------------------------|
| Mr. A. G. Walkden | Lab. | Wolverhampton West |
| Mr. Robert B. Bird | Con. | Wolverhampton West |
| Lt.-Col. H. M. Meyler | Lib. | Blackpool |
| Dame Helen G. Vaughan | Con. | North Camberwell |
| Mr. S. Stennett | Lab. | Wycombe |
| (Secretary, Lewisham Spiritualist Society). | | |
| Mr. William Hirst | Co-op. | South Bradford |
| Mr. F. Hall | Lab. | Normanton |
| Mr. G. Benson | Lab. | Altrincham |
| Mr. R. Alstead | Lib. | Altrincham |
| Mr. J. P. Davies | Lab. | Blackburn |
| Mr. Ed. Porter | Lab. | Blackburn |
| Mr. H. H. Elvin | Lab. | Bath |
| Mr. Ben Turner | Lab. | Batley and Morley |
| Hon. Bertrand Russell | Lab. | Chelsea |
| Mr. Dan. Irving | Lab. | Barnsley |
| Mr. F. E. Hodes | Lab. | Bromley, Kent |
| Mr. Kingsley-Griffiths | Lib. | Bromley, Kent |
| Dr. A. Salter | Lab. | West Bermondsey |
| Mr. P. H. Ward | Lab. | Stalybridge and Hyde |
| Mr. H. Arnold | Lib. | Luton, Bedfordshire |
| Mr. J. Williams | Lab. | Northwich, Cheshire |
| Mr. J. Kemmer | Con. | Macclesfield |
| Mr. Ed. Hampton | Lab. | Sparkbrook, Birmingham |
| Dr. R. Dunstan | Lab. | Ladywood, Birmingham |
| Mr. G. W. Shield | Lab. | Hexham |
| Mr. J. H. Thomas | Lab. | Derby |
| Mr. J. R. Olynes | Lab. | Platting, Manchester |
| Mr. J. A. Seddon | Ind. | Hanley, Staffs. |
| Mr. H. Metcalfe | Con. | Leigh |
| Mr. J. Ashworth | Lib. | Leigh |
| Mr. H. Lyist | Lab. | Leigh |
| Mr. R. F. Riley | Lab. | Stockton-on-Tees |
| Mr. J. Bromley | Lab. | Barrow-in-Furness |
| Mr. G. J. R. Roul | U. | Lowestoft |
| Mr. S. E. Perry | Lab. | Stockport |
| Mr. C. S. Bewcastle | Lib. | Hallam, Sheffield |
| Mr. J. M. Edwards | Lib. | Belton |
| Mr. James A. Shaw | N.L. | East Wolverhampton |
| Mr. A. Morris | Lab. | Wallasey |
| Mr. H. M. Menden | Lab. | Blackpool |

| | | |
|-----------------------|------|-----------------------|
| Mr. J. A. Parkinson | Lab. | Wigan |
| Mr. R. Dennison | Lab. | Walsall |
| Mr. E. H. Stancomb | Ind. | Southampton Borough |
| Mr. T. B. Naylor | Lab. | Southwark, S.E. |
| Mr. L. M. Adamson | Lab. | Cannock |
| Mr. P. B. Malone | U. | South Tottenham |
| Mr. Will Lawther | Lab. | South Shields |
| Mr. J. Parker | N.L. | Cannock, Staffs. |
| Capt. T. H. H. Hughes | Lab. | Rugby |
| Mr. Ben Spoor | Lab. | Bishop Auckland |
| Mr. Jas. H. Hudson | Lab. | Huddersfield |
| Mr. Thomas Crooks | Lib. | Darlington |
| Mr. Jos. Compton | Lab. | Swinton, Manchester |
| Mr. F. W. Jowett | Lab. | East Bradford |
| Mr. N. Brothers | Lab. | Duddeston, Birmingham |
| Mr. J. H. Palin | Lab. | North Bradford |
| Mr. P. H. Heffer | Lib. | Stoke Newington |
| Mr. Wm. Leach | Lab. | Central Bradford |
| Mr. R. H. H. Hope | Lab. | Chichester |
| Maj. W. A. Boudler | Lib. | Holderness |
| Mr. Will Sherwood | Lab. | Darlington |
| Mr. Wm. Bromfield | Lab. | Leek |
| Mr. Percy Butler | Lib. | Knutsford, Cheshire |
| Col. Holbrook | Con. | Basingstoke |

List of Contractions: Lab., Labour; U., Unionist; Lib., Liberal; Con., Conservative; N.L., National Liberal; Ind., Independent; Co-op., Co-operative.

The Rt. Hon. A. Henderson has written the Editor of "Psychic Gazette" that he would be prepared to consider sympathetically any Bill for removing disabilities under which Spiritualists suffer.

We have arranged with the National Secretary (Mr. G. Berry) that where later replies are received from other candidates during the week they shall be sent to the secretaries of our churches in their respective constituencies, and should be announced on Sunday next.

"The Day and the Opportunity."

DOUBTLESS most of your readers will have thoroughly appreciated brother Yates' article in your issue of Nov. 3rd. Its concise and moderate, yet pregnant details will appeal to all Spiritualists who are out to do their utmost for their beloved Cause.

In FREE ENGLAND, we are all labouring under a hateful yoke which bars our FREEDOM—the sensitives, whose golden "opportunity" should be in the free, unfettered use of the psychic qualities, being brutally subject to the bigoted onslaught of official ignorance, knavishly applied to the speaker and all Spiritualists, by an enormously increased waste of strength and effort in combating erroneous ideas and conclusions gained by the public in their cursory and inefficient knowledge of these many knavish prosecutions.

Can we not go even further than brother Yates suggests? Tell our prospective M.P.'s that unless they give us immediate unequivocal replies to our questions that we will, irrespective of political persuasion, work to their undoing by opposing them in every way in our power (in their constituencies. Who is not for us is against us. We are out for FREEDOM now, and despise the political dodge of "sitting on the fence."

Led by the spirits, may we ALL join to welcome "the day" which is at hand.—PERCY SMYTH.

Do the Dead Talk?

This film has created quite a lively interest in Manchester. The seance scenes are well presented, and do no violence to the laws of psychic manifestation. The story is dramatic and well sustained. The film is making its appeal on its own merits rather than on the reputation of popular film artistes. The appearance of the "spirit mother" is sometimes a little too obvious (not sufficiently ethereal, perhaps), but altogether the Spiritualistic side of the picture is sympathetically treated and has evidently been supervised by someone familiar with the seance room.

The film is well staged and excellently acted by a company of artistes of even merit, and we think that since the film companies are determined to present our tale, this film should satisfy our requirements.

The Subliminal Consciousness in Relation to Mediumship.

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

[CONTINUED FROM LAST WEEK.]

If we consider the dream state with which we are more or less familiar, we shall realise the dramatic power of symbolising impressions which we all possess, and we can easily understand how any message which has to travel in the subliminal consciousness will probably be seized upon and distorted on its way. This, however, will depend upon the development of the medium, and the (so to speak) lucidity of his consciousness. This clearness comes usually as the result of development, and it seems that the great work of the "control" is to reduce this chaotic region of the subliminal to some degree of order, to educate it to respond to particular stimuli, and transmit the messages desired. Owing to our ignorance of this, mediumistic development demands a large faith and trust in the unseen, but that faith is rarely abused, and provided the subconsciousness is fairly amenable to the influences from the other side, there is good progress made in the development.

That this is somewhat of the process seems fairly clear from the fact that much comes to us in an indirect way. True, direct messages are given, such as those of "Spirit Teachings" through the hand of Stainton Moses, and the messages through the brain of Vale Owen, but much is conveyed via a control. In both these cases we find there is a band associated with the sensitive and one of them is closer in spiritual nature to the medium than the others, and such acts as the transmitter of the messages of the band. Often this familiar spirit or guide acts as the intermediary between the communicating spirit and the sitter. "The difficulties of communicating by either of these methods," says Prof. J. H. Hyslop in his work, "Psychical Research and Survival," "the direct or indirect, will more or less suggest themselves. Take the indirect method first. The communicator may be perfectly clear in his thoughts and memories, but if the whole mass of his mental states is transmitted to the control or to the psychic, the selection of the right incidents will depend on the judgment and intelligence or the abilities of the control, or the subconsciousness of the psychic's mind. Suppose that the communicator wants to mention a visit to the Falls of Minnehaha as a good incident to identify himself to a certain person. He thinks of the name and the falls. But names are hard to get through, and the psychic or control gets only a visual picture of a waterfall. This might wholly fail to effect the object of the communicator. The picture of the needed waterfall would mean nothing.

Suppose, however, that with this picture of a mere waterfall comes the element in it of a peculiarly crooked tree hanging over a cliff, and it attracts the attention of the psychic's subconsciousness, and she dwells on this feature of the picture and says nothing about the fall. The living person for whom the incident is intended may never have known anything about this peculiar crooked tree, though it is an excellent feature for identifying the fall. The whole incident falls to the ground because the psychic does not get the name, or because the general picture of a fall does not identify those of Minnehaha.

Suppose, further, that association calls up an event closely connected in the mind of the communicator with a visit to Minnehaha, but not known to the living person and unverifiable by him. Again the result is a failure, though the fact may be true but not provable. The falls are easily noticed as a passing phantasm, while the other incidents, not recognisable, are described minutely as being struck the attention of the control or the subconscious of the psychic. In this way mistakes and confusion may arise. There is no limit to the distortions in such a process of the messages transmitted. Every fact has to run the gamut of more or less uncontrolled association on the part of the communicator, the capricious emphasis which his own mind may put on some incidents and the marginal scenes in the panorama of his mind, the judgment of the control in the selection of the part of the panorama

which he or she chooses as the intended message, and the similar process which may go on in the subconscious of the psychic after all the other distortions have done their work. Small wonder that mistake and confusion arise."

Another aspect which has to be borne in mind is how the close proximity of an incarnate mind may affect one who has "passed beyond these voices." Granted that mind is mind upon whatever plane it manifests, it is yet coloured by the medium it uses, and while it is probably true that we possess the same body as a spirit incarnate, the grosser physical body has a powerful influence upon the mind. Thus our normal consciousness may be said to respond to the matter rate of vibration which is doubtless very different to that which is the normal experience of a disembodied spirit, and it may be necessary for him to lower his rate of mental vibration to harmonise with that of the sensitive, and if this be so it would be interesting to know what effect it might have upon the communicating spirit. In practically every case where a spirit first controls a medium it has the effect of reviving the memories of the last hours of earthly existence, and the medium simulates the symptoms associated with the passing over into spirit life of the controlling personality. This, while painful to witness, has often good evidential value, and the symptoms soon cease after the sensitive has been controlled a few times by the spirit. This clearly indicates that earth conditions have an influence upon the spirit, and it is possibly true that this introduces another element into conditions already complicated.

In answer to a question put to Tien Sien Tie, the chief control of Mr. J. J. Morse, as to the process of control, he replied, "The operation is mesmeric. It depends largely upon the circumstances what method is employed. Usually, to begin with, a slight effort is directed to the heart for the purpose of lowering the rate of circulation. This induces a premonitory lethargy, slight in itself, but sufficient. The action is then directed sometimes to the solar plexus, for the purpose of affecting the nervous system. By this process we reach the brain, usually the basilar portion first, which represents the physical side of the individual, thereby securing control, so to speak, of the circulation, the nervous system and the vital forces. This leaves the front or upper brain in a state of more than usual activity. By the time the first half of the control, however, has been established, we are able to reach the sensorium by the action of the will upon the psychical forces through the nervous organs of sensation this time. The sense of lethargy increases, the blood slightly recedes from the outer brain vessels, and the phenomenon of sleep immediately ensues. At this point the will is intensely excited, so that a domination is established over the entire body, brain, nervous and vital forces. A sense of falling backwards is experienced, and the physical consciousness departs. At this period there is a lull in the bodily actions, and the vital forces are now re-stimulated to a certain degree, the nervous activity re-excited, and the psychical forces are set into operation for the purpose of what I can only describe as waking up the inside of the brain, or, to put it, perhaps, more clearly, of stimulating the spiritual or subjective faculties of the man. Then follows a rather delicate operation of discharging a sufficient amount of vital energy through the action of the base of the brain, the lower brain, so that it can be made to act without altering the lethargic condition of the heart. When this has been accomplished the body becomes erect, and the various functions are at our service; the organ of speech can be manipulated, and the machine is in working order. So far, so good. If, however, there has been any great disturbing circumstances, either painful or pleasurable, in the course of the day, the effects of which are still left on the brain and on the nerves, such disturbance has to be overcome. Sometimes this is accomplished by driving it on one side as you might blow a cloud away; sometimes it is held in check, and little by little worked into the subject of the discourse we are delivering—absorbed, so to speak—as the best way of getting rid of it. If there is a physical disturbance inside the organisation that has to be attended to also—held in check, reduced, or what not, as the case may demand—so you can readily understand when all these points have to be considered that the task

of effecting control and carrying it through to a successful issue is neither slight nor unimportant. In these matters I receive much valuable assistance from my friend the (Strolling) Player. Then by, using the individual faculties—in fact, by using all the faculties of the brain which are brought into sympathetic relationship to my will, I literally play upon the brain as the piano player plays upon the keys, with the result that instead of music as from an instrument you have speech as from a man."

[TO BE CONTINUED.]

CORRESPONDENCE.

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

"THE LOGIC OF MR. FILSON YOUNG'S POSITION."

SIR,—I have read with much interest Mr. H. J. Webster's article in your issue of September 29th dealing with Mr. Filson Young's position. I am entirely in accord with the author's statement that we are daily being brought face to face with facts that transcend our previous experience. That is undoubtedly true. Man has not yet finished his evolution; man's physical world will widen further yet. Take the events of the past 100 years and view them in retrospect. Do they not show an orderly advance and progression on man's previous knowledge? And what further changes and development will those of us still on this plane say 50 years hence have witnessed? The advance in science, which is just God at work, holds out great hopes that we may see the fulfilment of the Scriptural promise, "The last enemy that shall be destroyed is Death." All His orderly progression on this one of the lower planes of manifestation surely holds out at the very least a hope that death cannot put an end to it, but that our path may ever be onwards and upwards, even unto God Himself. Is it not utterly illogical to suppose that the Creator would bring us into being for the short spell of earth life and then utterly destroy our personalities?

I should like to hear Mr. Young's "explanation" of the automatic cross-correspondence claimed to be from F. W. H. Myers, in which the script was given through three different people, two resident in different parts of England and the third in India, who held no correspondence with each other. The script was unintelligible until the three portions were brought together. Test under the auspices of the S.P.R.

I close by quoting words of Tennyson which aptly express this thought:—

"For I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process
Of the suns."

A. W. FERBRACHE.

THE ORIGIN OF THE NAME JEHOVAH.

SIR,—Mr. Kitson's articles are instructive, especially regarding the number of times (over 5,000) this name occurs in the Jewish Scriptures. There must be a reason, a real and true one, for this emphasising of the word and name so repeatedly.

I submit, to rightly understand and apply the meaning of the word we must go to the source and origin that the Jewish inspirationalists went to for the foundation and plan of the system of faith and ceremonial worship they built up and elaborated upon this word. It is the Jews, and the Jews alone, who hold and possess the key to the mystery of the origin of the sacred name, the Name of all names.

Spiritual science reverts to the spirit of nature for an explanation, true for all time, of the sign and symbol as the origin of this name. The oldest sign in the world is the Solar disc, or ☉. The circle expresses eternity, no thing-ness, or endlessness, or chaos; the point with the circle, ☉, of which every part of the circumference is equidistant, expresses light, the first cause, the origin of motion, life and being. This sign, viewed anyway, any-

where, anyhow, abroad in Nature becomes points, ovals, circles or semi-circles.

The Hebrew alphabet, based upon the starry group outlines, is of 22 letters, all consonants, and resolved into ☉ ○ @ IO JA JO JAH JEVE JOVE JeHoVaH by taking the vowels away the name ADON, or ADONAI, is formed. The word "Jehovah" sinks back into profundity of Nature and "Adonai," the substituted word-name, takes its place in ritual, song and ceremony Prayer Books, Jewish and Christian.

Thus, rightly understood, the name "Jah" which translated in the Psalms and Isaiah (and note the name the supposed writers are always dual word-names, Isa-jah, Jerem-jah) and in scores of cases the substituted word "EL" or THE God crops up in Ezekiel-el, Daniel-el, so forth.

But Mr. Kitson's idea does not go to the root of the idea. His Egyptian priest, Jehovah, is the same as the Faithists' sect name in their American Version of the Bible, and may be so, but no man-priest could perpetuate a word-name secret and profound, as the outcome of sign or symbol of Nature as explained above.

By going to Nature we can harmonise and humanise this Name. As Isaiah writes, "Trust ye in the Lord (Jehovah) for ever, for He is the Rock Δ of ages of everlasting strength."

We may take this as an axiom, incapable of dispute, that no man ever did or could found a religion. Moses, Jesus-Jah of Jehovah are all the monopoly of those of the Jewish faith who hold and control this faith, but not the exclusive property of any church, sect or person. All the names of gods are undoubtedly transcripts of the imaged forms of the heavenly bodies; the stars are the letters or alphabet of the Universal Book or Roll of God. Happy is he who can read them, for there is no sorrow that love cannot cure.

THOMAS MARK MAY.

STRANGE OCCURRENCES.

SIR,—We are three in family, and during the last few years we have had sittings at a table, at a fixed time each week, and through the table we have held communication with a large number of our relatives and friends who have passed over to the other side. They were as pleased as we were to again converse with us. In some of their messages they have given us information which at the time was unknown to any of us three round the table, and which we had to verify by subsequent enquiries.

But about a year ago we began to have controls come who professed to be one or other of our relatives, etc., and they could give names and answer correctly up to a point, but they fail under cross-examination. They have some knowledge, but not the knowledge which we know from previous sittings they would have if they really were the persons they are trying to personate. Then, when we asked them if they really are the persons they profess to be they at once answer "No."

At other times we have controls come who will not give any name or message, but to all our enquiries, however these may be worded, will only answer in the negative, and they will not give way and allow anyone else to come to the table.

Now, all this is perplexing and discouraging. Have any of your other readers been troubled in a similar manner? If so, we should be very pleased to receive any suggestion as to how this interference can be done away with.

Thanking you in anticipation of your kindly insertion of this in THE TWO WORLDS, and with all good wishes towards your paper.

"PUZZLED"

THE existence of a normally invisible spirit land abode is no more wonderful or incredible than the existence of its normally invisible inhabitants.—REV. CHAS. TWEEDALE.

NEXT week we shall reproduce the spirit photo of "Mrs. Jennie Walker" recently obtained by Mr. H. Osborn, at Crewe. It is not often that a spirit photo obtained within six weeks after a transition, and her many friends will, we are sure, be glad to get this token of continued activity.

REPORTS OF SOCIETARY WORK

Primary Reports, to ensure insertion, must be accounts of Sunday meetings only, and must be of words in length. Use post cards. Reports must be by first post on Tuesday morning. Circulars are excluded. Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six stamps. Longer notices must appear in our permanent columns. Special Reports, to ensure insertion same week, reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are at the rate of 2d. per line. IMPORTANT. No Special or Ordinary Reports already old will be inserted. All cases where the address of a meeting-place does not appear in a Society report, it will be found in our Inform Guide.

SPECIAL REPORTS.

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

BRITISH MAGNETIC HEALERS' ASSOCIATION.

The above Association held a propaganda meeting on Saturday, Oct. 21st, at the Lord-st. Spiritualist Church, Stockport. A splendid tea was provided in the afternoon. Healing commenced at 7-30. Mr. Marston introduced the healers, and Mrs. Shakeshaft responded.

The room was full, thirty cases were treated. Only four of our members were able to attend, and on appeal amongst the members of the Society for help three of their members came forward and worked continuously until the close of the evening.

Mrs. Ramsbottom rendered good service as organist. A large number of the patients treated bore voluntary testimony on the benefit received from the magnetic treatment.

Mrs. Marston, an old member of the Movement, in her concluding remarks, paid tribute to the healers for their ready sacrifice in spending time, money and labour in their enthusiasm for the furtherance of the Cause.

A hearty vote of thanks was moved by Mrs. Shakeshaft to the Society for their help, bringing to a close a highly successful meeting. The collection realised the sum of £1 8s.

MANCHESTER : MOSS SIDE.

On Sunday, Oct. 29th, we had the pleasure of hearing Mr. Yarker, who gave a lecture on "Thought," which was very interesting. Several friends took part in the discussion, after which Mr. Yarker gave a few delineations, which brought the afternoon to a close.

In the evening we held an open house, which was conducted by one of our members, Miss Smith, who took the first part of the meeting and gave several delineations, all being recognised. We thank all friends who helped to make this service a success.

RE-UNION AT WALSALL.

A GATHERING of about 160 Spiritualists associated with Walsall Spiritualist Church and Lyceum spent a very enjoyable evening at the annual re-union in the Lily Hall on Monday, Oct. 16th. The room had a charming appearance, as the flowers brought by the members had been arranged with artistic effect by Mrs. S. B. Brown, hon. secretary, and the lady workers. At the onset Mr. J. Venables, J.P., the President, extended a cordial welcome to Mrs. Councillor Greenwood, J.P., of Hadden Bridge, and Mr. Aaron Wilkinson, of Halifax, who were present and took part in the re-union. He also said that the custom at the re-union was always to encourage the local members who are developing,

and spoke of the progress which several have made, which was helping to extend the cause. He regretted that two of their leaders, Mr. P. Walshaw and Mr. S. Wiggins, were unavoidably absent from the re-union owing to being called out of town on business.

DERBY.

On October 17th, the Derby National Spiritualist Church sustained a loss by the transition of the late President, Mr. F. Berry, who passed from one circle of loved ones to greet another band waiting on the other side. For some years physical suffering debarred him from active participation in the church work, but he was ever ready to counsel and console. His cheery greeting, handshake and whimsical smile will be sorely missed. May the knowledge of the love we bore him console his dear ones.

The interment took place on Saturday, Oct. 19th, amidst a concourse of his fellow-members and friends, the service being conducted by Mr. J. Wood, of Sheffield. Arisen worker and friend, we salute you, and say, "Not good-bye, but good-night."

SHEFFIELD : DARNALL.

THE second anniversary was held on Sunday, Oct. 22nd, at Shirland-lane, presided over by the President, Mr. J. Salter. The speaker was Mr. Bacon, President of the National Spiritualist Church, Attercliffe. Mrs. Bacon was the clairvoyant. A very inspiring address was given to a good audience, also good clairvoyance, which was much appreciated. The choir rendered special hymns, and the song "Beyond the Darkness," written by Mr. W. Appleyard, was ably rendered by Mr. R. Liversedge. The members of the above-named Society hope to become affiliated to the S.N.U. in the near future.

RUNCORN.

THE services in connection with the re-opening of the grand organ after complete restoration at a cost of £130, were held on Sunday, Oct. 22nd. The speaker was Mr. Addison, of Bolton, whose stirring addresses raised the audience to a pitch of great enthusiasm. An organ recital was given by Mr. F. Sherlock, organist of St Michael's Church. The programme included works from Vivaldi, Roberts, Harker, Fletcher, Dvorak, Lefebure-Wely, Clegg, Lemare and Handel, which was greatly appreciated by the crowded audience. A brilliant rendering of the "Hallelujah Chorus" brought the successful day's work to a close.

LONDON : HAMPTON HILL.

On Sunday, Oct. 22nd, an auspicious event took place, viz., the naming of Mrs. Roberts' baby boy, "Phonso," dedicating the little life to Spiritualistic principles. The spirit name was "Hope." Miss Brimer, of South Shields, sang "Bright Spirit Star," and "Phonso" spoke on "The ever-open door," and gave well-recognised clairvoyance to a crowded hall, which was beautifully decorated with flowers.

LONDON : BOWES PARK.

We had Mr. Vout Peters with us on Sunday, Oct. 22nd. The hall was packed, and many had to be turned away. Mr. Peters spoke of the "great crowd of witnesses," and explained that but for them many of the details he was able to give would be lacking. Looking around at the crowd, Mr. Peters remarked, "If this is the work of six months, what great possibilities you have before you in the coming years."

The clairvoyance was most convincing, many had never heard the like. Miss Violet Buttliff sang "My Task," which added to the enjoyment of a most successful evening.

BIRTHS, MARRIAGES and TRANSITIONS.

Ordinary intimations when printed under the above heading will be inserted as follows: 8½ lines, 1s. 6d. Above six lines, 2d. per line. Payment must be sent with the intimation. Poetry not accepted.

TRANSITION.

MODERATE, TRINIDAD, B.W.I. — Passed to the Higher Life, Oliver Alberta, dearly beloved wife of Jeremiah Moderate, late of Belfast Spiritualist Society, and dearly-beloved daughter of Annie and the late George Leadbeater, of Jarrow-on-Tyne, Durham. By cable.

IN MEMORIAM.

IN loving memory of my dear wife, Edith Browning, who passed on to Spirit Life on Nov. 10th, 1919. You are ever in our thoughts, dear one.—From Dad and the Girls, Tottenham.

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 6-6.45. No admittance after 7 o'clock. Development Circles are being formed.

Sore Throat, Hoarseness

Night Cough and Catarrh—

Veno's has instant influence upon Sore Throat. It immediately relieves hoarseness and huskiness, it stops the tickling catarrhal night cough, breaks up the phlegm, loosens the catarrh, gives you sleep.

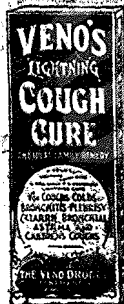
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Be sure to ask distinctly for Veno's. All chemists and stores sell it.

Price 1/3 and 3/- per bottle. Larger size the more economical.

The Cheapest and the Best.

VENO'S LIGHTNING COUGH CURE



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

SUNDAY, NOV. 12TH, at 2-30, LYCEUM.
At 3, LIBERTY GROUP, MR. J. HAMER.
Subject, "Human Immortality Proved
by Spirit Communion."
At 6-30 and 8-15, MRS. RIPPINGHAM
MONDAY, at 8-15, Members' Develop-
ing Class, Mrs. EASTWOOD.
TUESDAY, at 8, Public Developing
Circle, Mrs. FORREST.
THURSDAY, at 3 and 8-15, Miss
WALLWORK.

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

SUNDAY, at 6-30.
Nov. 12.—MRS. MARCROFT.
" 19.—Circle for Members only.
" 26.—MR. F. CHANDLEY.
DEC. 3.—E. A. KEELING, Esq.
Ardwick Picture Theatre.

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

SUNDAY, NOV. 12TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, Mrs. LANGFORD.
MONDAY, at 8, Mrs. BEVERLEY.
WEDNESDAY, at 3 and 8, Mrs. WILD.

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

SUNDAY, NOV. 12TH, at 10-30 and 6-30.
OPEN SESSION.
At 3, CIRCLE.
WEDNESDAY, at 8, OPEN CIRCLE.
SUNDAY, NOV. 19TH, MR. POOLE.

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

SUNDAY, NOV. 12TH, at 10-30, LYCEUM.
At 3, 6-30 and 8, Mrs. ANDERSON.
TUESDAY, at 3 and 8, Mrs. TONGE.
THURSDAY, To be announced later.
SUNDAY, NOV. 19TH, Mrs. BULL.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, NOV. 12TH, at 2-30, LYCEUM.
At 6-30 and 8, MR. C. E. TIMMS.
WEDNESDAY, at 3, Mrs. ELLIS.
THURSDAY, at 8, Miss SANDIFORD.
SUNDAY, NOV. 19TH, Mrs. BRIGGS.

Salford Spiritualist Society,
WEST HIGH STREET.

SUNDAY, NOV. 12TH, at 10-30 and 1-45,
LYCEUM.
At 3, 6-30 and 8, MR. C. E. GILLING.
MONDAY, at 3, Mrs. O'NEILL.
WEDNESDAY, at 8, Mrs. VERITY.

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

SUNDAY, NOV. 12TH, at 3, 6-30 and 8,
MR. TONGE.
MONDAY, at 3 and 8, MR. MASSEY.
WEDNESDAY, at 3 and 8, Mrs. RICHARDS.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SATURDAY, NOV. 11TH, at 7-30,
LANTERN LECTURE
on "Spirit Painting and Photos" by
MR. WALTER HUTCHINSON,
of Nelson.
SUNDAY, NOV. 12TH, at 10-30, LYCEUM.
At 2, 6-30 and 8, Mrs. BARNES.
MONDAY, at 3, Miss SMITH.
WEDNESDAY, at 8, Miss MILES.
SUNDAY, NOVEMBER 19TH,
ROLL OF HONOUR DAY.
At 6-30, SERVICE OF SONG,
"The Road to Heaven."

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

SATURDAY, NOV. 11TH, at 8,
SPECIAL ANGEL COMMUNION SERVICE.
Speaker: MR. E. W. OATEN,
President, S.N.U., and Editor of
THE TWO WORLDS.
Silver collection.
SUNDAY, NOV. 12TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. W. H. WOOD.
TUESDAY, at 8-15, Mrs. LANE.
THURSDAY, at 8-15, Mrs. FORREST.
SATURDAY, at 8, OPEN CIRCLE.

SATURDAY, NOV. 25TH, at 7-30,
GRAND CONCERT
(In aid of the Building Fund)
by the BLACK AND WHITES
(The Society's own Concert Party)
Admission by Ticket, 9d.
Can be obtained from the Society.

Worthing Spiritualist Mission,
17, WARWICK STREET, WORTHING.

SUNDAY, NOV. 12TH, at 6-30,
MRS. ORMEROD.
THURSDAY, Mrs. HARRIS.
SUNDAY, NOV. 19TH, MR. SYMONS.
NOV. 23RD, Miss LAYTON-FRICKER.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, NOV. 12TH, at 7,
MRS. CANNOK.
NOV. 19TH, Mrs. A. BODDINGTON.
NOV. 26TH, MR. A. T. KIRBY.

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

SUNDAY, NOV. 12TH, at 11-15 and 7,
Mrs. C. O. HADLEY.
At 3, LYCEUM.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, MR. HOWARD HULME.

Battersea Spiritualist Church.
NEW ADDRESS.

BENNERLEY HALL, BENNERLEY RD.,
NORTHCOTE ROAD, BATTERSEA.

SUNDAY, NOV. 12TH, at 11-15, CIRCLE.
At 6-30, Address and Clairvoyance.

Bowes Park Spiritualist Society,
SHAFTSBURY HALL,

Adjoining BOWES PARK STATION, N.22.

SUNDAY, NOV. 12TH, at 11,
MR. AND MRS. JONES.
At 6-30, Miss MADDISON.
SUNDAY, NOV. 19TH, MR. RICHARDS
and Mrs. REDFERN.

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

SUNDAY, NOV. 12TH, at 11-15, CIRCLE.
At 3, LYCEUM. At 7, Mrs. B. STOCK,
Address and Clairvoyance.
MONDAY, at 7-30, LADIES' PUBLIC
CIRCLE.
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.
SATURDAY, NOV. 18TH, at 7-30,
GRAND SOCIAL.

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

FRIDAY, NOV. 10TH, at 7 for 7-30,
MRS. M. CROWDER.
SUNDAY, NOV. 12TH, at 6-30 for 7,
MRS. S. PODMORE.
SUNDAY, NOV. 19TH, Mrs. L. HARVEY.

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

RE-OPENING SERVICE
after Alterations and Re-decorating
On SUNDAY, NOVEMBER 12TH, 1922
Morning at 11.
Evening at 6-30.

SPEAKER:
MR. PERCY O. SCHOLEY.
A Sincere Welcome awaits all earnest
inquirers.
We seek to worship God in Spirit
and in Truth.

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

SUNDAY, NOV. 12TH, at 11, SERVICE.
At 6-30, Mrs. A. DE BEAUREPAIRE.
SUNDAY, NOV. 19TH, Mrs. C. O. HADLEY
and Mrs. M. CROWDER.

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

SUNDAY, NOV. 12TH, at 11, CIRCLE.
At 3, LYCEUM. At 7, MR. SINCLAIR.
FRIDAY, at 8, MEETING FOR INQUIRERS.
NOV. 19TH, Mrs. GRADDON KENT.

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

SUNDAY, NOV. 12TH, at 7,
Mrs. LAURA LEWIS,
Address and Clairvoyance.
MEMBERS' CIRCLE at 8-45.
WEDNESDAY, at 8, Mrs. M. MAUNDER.

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

SUNDAY, NOV. 12TH, at 6-30,
MR. ABETHEILL,
Address and Clairvoyance.
WEDNESDAY, at 8, SERVICE.

Hackney Spiritualist Church,
240A, AMHURST ROAD.

SUNDAY, NOV. 12TH, at 7,
Mrs. NEVILLE.
MONDAY, at 8, CIRCLE.
FRIDAY, at 8, LITERARY CIRCLE.

Kingston Spiritualist Society,
BISHOP'S HALL, THAMES STREET

SUNDAY, NOV. 12TH, at 11,
MR. FRUIN. At 3, LYCEUM.
At 6-30, MR. G. BROWN.
WEDNESDAY, at 7-30, Mrs. CLEMENT.

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

SUNDAY, NOV. 12TH, at 6-30,
Mrs. A. BODDINGTON.
MONDAY, at 3, Mrs. MYERS.
WEDNESDAY, at 8, Rev. GEO. WARD.
SUNDAY, NOV. 19TH, Mrs. MARRIOTT.
Lyceum every Sunday at 3.

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

SUNDAY, NOV. 12TH, at 7,
MADAME GERALD.
THURSDAY, at 3, Mrs. SELF.
FRIDAY, at 8, Mrs. PODMORE.
SUNDAY, NOV. 19TH, at 7,
Mrs. STEPHENS.

SUPPORT OUR ADVERTISERS.