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also to RELIGION IN GENERAL and to REFORM.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1828—VOL. XXXV.

FRIDAY, NOVEMBER 24, 1922

PRICE TWOPENCE.

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.

[CONCLUDED FROM PAGE 538.]

On the same question Dr. Andrew Jackson Davis says, "The magnetic power which the operator exerts upon the subject paralyses the nervous centres in the eyes and their appendages, and overcomes the ordinary equilibrium of the general system. The sensational medium is repelled from the external surfaces to the internal surfaces, and the subject and the operator, so far as the positive and negative forces of the physical system are concerned, constitute one human body. And much of that principle which in the normal state formed the medium of sensation now goes into the cerebro-spinal centres and into other centres which pertain to the anterior, or front, portions of the brain. In consequence of the departure of the element of sensation from the surface of the body the latter is left in a death-like, senseless and profound slumber. And in proportion as the body is deadened the mind is enlivened. That is to say, when we are laid asleep in body we become a living soul, for the elements of the mind are then almost all absorbed into the brain, except enough to maintain the moderate performance of the organic functions."

Both processes—the one of spirit control described by Tien, and that of mesmeric or hypnotic control as described by A. J. Davis—practically agree that it is through the subconsciousness that control is effected, and forms the medium through which messages are delivered or visions seen.

What, then, are the limitations of the subliminal consciousness? Is there any warrant for supposing, as some do, that all messages emanate only from the subconsciousness of mediums, and that all the physical phenomena are due to the operation of some mysterious force in the medium?

Let us take the latter first. Observers of the physical aspects of psychic phenomena are aware that they reveal a directive power—there is purpose in them. One cannot dissociate the facts from the directivity which they display, and in many cases the entrancement of the medium seems to be necessary. Only when the normal consciousness sinks in abeyance does the "power" manifest, and the rap, or the movement of some object, or luminescence, is the result of some intelligence manipulating the power.

If we rule out all intelligence except that which belongs to the medium it implies that though in his normal state he may be quite ignorant, his subliminal self has a knowledge of these mysterious forces, a knowledge of physiological action and of chemical law, vaster and more profound than that possessed by our greatest scientists. For not only is there the liberation of force, its condensation into what is called ectoplasm, but the directive intelligence which can build this into a fully developed human form, displaying manifestations all those phenomena associated with it. There are lungs which breathe, a heart which beats, and from its response to questions apparently a brain which thinks—all temporary, but for the time being real and tangible to others. Are we warranted in attributing the great knowledge which the production of such a stupendous phenomenon implies to the subconsciousness of the medium? Is a reasonable hypothesis to assert that the materialised form of Katie King, with whom Prof. Crookes walked about his room arm-in-arm, whom he embraced and kissed

as a living woman, whom he photographed, and whom he saw with the entranced medium, Miss Cook—is it reasonable to say that Katie King was an autonomous being called into existence by the subconscious power and knowledge of Miss Cook? To my mind such a hypothesis makes greater demands upon my credulity than the simple statement of Katie King that she was a spirit who was able, through the instrumentality of Miss Cook's organism, to build up a temporary form and manifest her presence. There is no proof or warrant that the subliminal consciousness can do these things, although it may possibly assist towards them but only in association with some dominant intelligence.

If we turn to subjective phenomena we find there more evidence for the activity of the subliminal consciousness, but still within certain limitations. Long study and experience has convinced me that not every medium who falls under influence is controlled by an outside personality. Much that is mistaken for spirit control is but the active operation of the subconsciousness, liberated through the normal consciousness being rendered quiescent. That is, auto-suggestion will often produce results analogous to what is called spirit control, and there may even be some clairvoyant power manifested. These secondary personalities may sometimes assist in further mediumistic development, but they often hinder the unfoldment of the psychic powers of the sensitive. But while this is true it would be folly to put everything down as emanating from the subconsciousness of the medium. The Rev. J. Minot Savage records that on one occasion his son, who had recently passed away, communicated through a medium and begged of his father to destroy certain letters which he would find in a certain drawer in his desk. On going to his son's desk he found the letters as indicated, and a glance at them revealed the urgency of his son's request. Here we have a fact given, unknown both to sitter and medium, and known to only one person, and he passed away. By what means could the subconsciousness of the sensitive get this information? If we postulate as some do a reservoir of memories, by what process or power does the subliminal consciousness of the medium select just those incidents which tend to convey the definite impression that we are in contact with the spirit of one passed away? Helpful as the hypothesis may be, it becomes an absurdity when pushed to such unwarrantable lengths.

In 1878 Rancy Vennum, 14 years of age, living at Watseka, Ind., was controlled by the spirit of Mary Roff for three months and ten days. Mary Roff had passed away in Watseka 13 years before in 1865, when Rancy Vennum was one year old. Rancy's parents were not Spiritualists, and she had been in poor health for some time when Mary Roff took control. So vivid and real was it, so hard did Mary beg to go home, that the controlled girl was taken to the home of the Roffs, where she continually gave evidence of her identity by recalling numerous incidents that had happened when she was alive on earth. At the end of this long period she announced she was going back to heaven and wishing her parents good-bye, left control. Rancy Vennum was now restored to her normal self, and also to perfect health, a sufficient answer to those who declare that mediumistic development ruins the health. Myers gives this case in his book, "Human Personality: Its Survival of Bodily Death," on the authority of Col. Bundy, the editor of the "Religio-Philo Journal," Dr. Richard Hodgson and Dr. Stevens. Assuredly the subliminal hypothesis requires considerable stretching in such a case as this.

When we turn to cross-correspondences and the now famous book tests, the evidence for an outside intelligence

increases. In the case of a cross-correspondence where a part of a message is written through one medium and part through another there is evidence of a mind directing the proceedings. If we assume that it is the subliminal self of the mediums, there must be some understanding arrived at, not by the normal selves of the sensitives involved but by their subliminal selves. It implies that the sub-consciousness of these sensitives conspire together to act in such a way that their effort shall convey the impression that what is written is not characteristic of either medium, but of someone who may be quite unknown to them, a conclusion which renders the whole investigation one of the wildest ever dreamed of. What is more in line with the truth is, as Prof. Hyslop has pointed out in relation to telepathy, there is a third agent involved, and this agent uses the subliminal regions of the sensitives to get through the matter he desires. That is where the message gets its colouring, but the characteristics of the message will belong to neither sensitive but to the person or persons who initiate the cross-correspondence.

In the case of book tests, or the predictions that certain names will be found in a particular column of the "Times," and in a particular part of it, these have been so successful that one is compelled by the evidence to recognise that we are in the presence of a mind independent of the sensitive, who is aware of our difficulties in these investigations, and who devises tests to convey conviction of their survival and ability to manifest. The function of the subliminal consciousness is not to deceive, as some would have us infer. Apart from its association with the involuntary physiological action of the human body, it is an instrument that can be used to convey to us matters of high importance. It has its limitations and its sphere of action, and to push it beyond this is to render it meaningless and absurd.

There is one other point to consider, and that is in relation to fraud. So much has been said about the tendency of mediums to cheat and simulate phenomena, and the medium has so long been the target of unscrupulous persons, that it is time some investigation of the psychological aspects of fraud was taken. Is everything that is denominated fraud really so? May not that which is called fraud be due to the sitters not clearly seeing what the controlling entities wish to convey? Is it not possible that one kind of phenomenon is sometimes taken for another, so that when the mistake is discovered the medium is accused of bad intentions of which he is wholly innocent, and so made the scapegoat of an error of judgment on the part of the sitters? We know that there are unscrupulous persons who will even stoop to trade upon the most sacred feelings of others, but I am not here concerned with them, but rather with those spontaneous cheatings which occasionally take place with the best of mediums. I remember on one occasion sitting in a circle in a rather dim light when presently a supposed materialised hand was thrust out between the curtains. At once many exclaimed at the wonder, and accepted it as a genuine materialisation. Yet it was patent to a few of us that it was the medium's own hand with a handkerchief hanging from the wrist. When told of it the medium professed to be quite unconscious of the cheat, and as genuine phenomena had been given through him I am disposed to think he was speaking the truth.

What are we to understand by "trance cheating"? Who cheats? Is the trance sometimes self-induced, or is it produced by the spirit control? The seizing of a tambourine with the teeth and throwing it into the air, or of a sensitive such as Eusapia Paladino manipulating a thread or hair to move something, may not be cheating in the sense we usually ascribe to the term, but due to an over-eager desire to produce phenomena, and the sub-consciousness, which seems to be unmoral, may, so to speak, take the bit in its teeth and run off on its own. Where these things happen it is wise to try and note all conditions that tend in the direction of the cheat. The psychological stream of power takes with it all sorts of elements and in a circle composed of different people it is impossible to get a uniform standard either of intelligence or morals. All may pass muster, but we cannot know each other's secret thoughts. The medium is the target which receives these many thoughts. The composition of the

circle draws elements like to itself intellectually and morally. The result is a peculiar psychic amalgam, out of which you may get a glimpse of heaven or hell. That is why the imposition of tests are sometimes apt to influence the medium unfavourably. Where all are earnestly seeking truth and the test is imposed to protect the medium as well as the sitters, all is well. But when the test is imposed because the sitters doubt the honesty of the sensitive, the undercurrent of thought that the medium is dishonest, no matter how discreetly it is tucked out of sight, is likely to emerge into prominence. It enters the psychic current and tends to influence the quality and tendency of the stream. It deflects it, in fact, from honest purposes. For this reason the medium needs protection from dishonest sitters. Sir William Crookes bears witness to this important point. He states that as he got to understand his medium and learned to trust her more, the phenomena became richer, stronger and more abundant. The attitude of the average psychic researcher is entirely wrong.

In this respect we have become so obsessed with the idea of cheating and trickery in these matters that we actually refuse to trust each other. It is always someone else who cheats—we cannot. Our conceit is colossal. But may we not sometimes deceive ourselves? Is it not possible that spirits sometimes administer a sharp rebuke and try to educate us in the art of discrimination? May they not produce a genuine phenomenon which, through malobservation, be regarded as fraudulent? I have once heard of an electric torch being abstracted from the pocket of a sitter and flashed from the cabinet, and all the sitters but one mistaking it for a spirit light. That one sitter asked if the torch was in the pocket of him, and he should have had it. It was not, and yet the medium was securely tied to his chair. Imagine what would have happened if the one sitter had not been discriminating and wide enough awake to enquire about the torch. If it had been found within the cabinet after the seance, practically every sitter would have thought the medium had cheated. That is what I mean by the spirits training in the art of discrimination.

In cases where the power is weak and the desire the medium is strong for the production of phenomena, cheating may take place—not that the sensitive is aware of the immorality of the proceeding, but simply that he takes the line of least resistance, and is influenced by the desire to convince his sitters. For we have to remember that psychic force is intermittent, sometimes being strong and at others being weak, and good mediums are sometimes influenced by their subconscious desire to simulate phenomena, but these are usually so weak and unconvincing that they can only be regarded as caricatures of genuine phenomena. May it not be wise for psychic research to seek for genuine phenomena and not regard every medium as a cheat. I suggest the new line is worth consideration.

To sum up: It is clear that our normal consciousness is only a fraction of a greater whole, that the subliminal consciousness has some influence upon psychic phenomena, that it has its limitations, and there is no warrant in supposing it has the vast knowledge which some assume it possesses. Its work in the production of psychic phenomena is under the direction of an outside intelligence, and it will at times add to or take away or misinterpret what that intelligence wishes to convey. It can be educated, and such education is called mediumistic development, and it usually results in bringing conviction to the mind that man is greater than his body, that he enters a real world at death, can communicate with us and give veridical messages to prove his existence. It, therefore, forms the foundations of our religious life, and has an important bearing upon many problems relating to our everyday life.

—*

THE truth of the matter is that at the Reformation the effort to throw off from religion many things which were plainly of man's device, in the rebound the pendulum swung too far on the other side, with the result that the opposite error is now only too prevalent, to the undoing of religious and spiritual things.—REV. CHAS. DRYSDALE.

Bible Studies.—No. 8.

Sorcery and Familiar Spirits.

Alfred Kitson.

In our last article we learned, on the authority of Bishop Hutchinson, that the terms "witch" and "familiar spirits" were inserted into the English Bible to please its author, King James. We found corroborative evidence of the truth of the charge by comparing the passages in King James' Bible with those in the Douay, or Roman Catholic Bible, over which the translators of King James' Bible had no influence.

On referring to the American Standard Bible (the latest revision), we found that it employed the term "sorceress" in place of "witch." We now purpose examining what was meant by "familiar spirits," which King James wanted inserting in the Bible. And next, we will examine the meaning of the term "sorceress."

Now, James, before he was called to the English throne, had been engaged in "witch-huntings," trials and executions in Scotland. He was so enthused with the work that he wrote a book called "Dæmonologia." So he was looked upon as an authority on such matters.

Now, a witch was supposed to be a bad woman who had made a bargain with the Devil, had, in fact, sold herself to him in consideration of him giving her certain magical powers over her neighbours. These magical powers were imps, or "familiar spirits," in the shape of household pets, such as birds, cats, dogs, mice or rats, and in one instance a woman who had a pet lamb was charged with having a "familiar spirit." It was further believed that these imps in the form of pets could transform themselves into any shape or form that their owners desired, and be sent on errands of mischief, and cause sickness or death to the farm stock or human beings. So if anyone who had a grievance against a neighbour were taken ill, or if any of their cattle were taken ill, it was an easy matter to have their revenge on their neighbour by denouncing her as being a witch, and that they were guilty of practising witchcraft on the complainant's family or cattle. This was generally sufficient to rouse the people to a state of frenzy. It was difficult for a woman so charged to prove her innocence, for if she bore any cicatrice (any scar marks) on any of her limbs or body, such were called "teats" where her imps or "familiar spirits" sucked her blood that they might live. There is no wonder that thousands of people were put to death under such flimsy charges.

It was also believed that all the witches once a year met the Devil at a certain place to which they travelled on broom sticks. This was called "The Witch's Sabbath," at which certain rights and ceremonies were performed. And this is the kind of superstition that was incorporated into the Bible at the request of King James. These Bibles are in use to-day in every Protestant Church, Chapel and Sunday School. The reader who is desirous of obtaining well-authenticated evidence of the above horrible superstition and the sufferings it caused is recommended to read Mrs. E. Lynn Linton's "Witch Stories."

We now come to consider the term "sorceress," which is used in the American Standard Bible in place of "witch."

Now, Prof. R. Sullivan, LL.D., T.C.D., etc., says that "Sorcerer is from the Latin 'sors,' a lot; because lots were used for the purpose. Witches were formerly called 'Lot-Tellers.'" He also informs us that we got the term "Hag from the Latin sage, a subtle or wise woman; a sorceress; a hag; 's' and 'h' being commutable."

Thus we see how the translators of the Bible have juggled with words and phrases as prejudice required to change the text of the Bible, knowing that the common people, being unacquainted with the Hebrew or Latin texts, were helpless to detect the fraud. And, further, the Bible was presented to the people as a book divinely inspired by God Himself.

It is saddening to think that the translators deliberately inserted the terms "witch," "familiar spirits" and "necromancer" in order to please their King; and they employed the term "sorcerer" as being a person of evil mind and subtle, and represented the art and practice as being

displeasing and an abomination to the LORD or Jehovah, while all the time they knew—being Latin scholars—as well as Prof. Sullivan did, that sorcery referred to the art of divining by casting lots, which art was supposed to be under the influence of Jehovah Himself; for "The lot is cast into the lap, but the whole disposing thereof is of Jehovah" (Prov. xvi. 33)

If the casting of lots is sorcery, as is affirmed by Prof. Sullivan, then there are several important instances in the Bible which belong to this category. For instance, we are told that the nine tribes and the half-tribe of Israel are to have their inheritance of land apportioned to them by casting lots (Joshua xiv. 2). "And Joshua cast lots for them before Jehovah; and there Joshua divided the land unto the children of Israel, according to their divisions" (Jos. xviii. 10). See the remainder of the chapter and the following one for a detailed account of the divisions all given by casting lots, or sorcery, and also see chapter xxi for an account of the forty-eight cities given by lot unto the Levites, that is the priests.

We are also told that the four and twenty divisions of singers for Solomon's Temple were made by casting lots (I. Chron. xxv. 8-31, and xxvi. 13-16). This practice of divining by casting lots, that is, sorcery, was in use in the days of the Apostles, for they cast lots between Barrabas and Matthias to see which of them were chosen by the Lord to fill the place of Judas" (Acts i. 23-26).

Now, if sorcery is an evil and an abomination before Jehovah, then both Joshua and Eleazar, the priest, sinned most grievously in divining by lots in the above instances, and especially that this "abomination" was practised in matters pertaining to Solomon's Temple, which, above all other places, should have been kept free from idolatrous practices.

And so did the Apostles, who were the chosen instruments for the promulgation of the new dispensation. All were guilty of practising sorcery. It is a pity that mankind should have been so long imposed upon by priestly bias in a book that is claimed to have been Divinely inspired for the guidance of mankind, whereby it may gain eternal life.

In my next article I shall deal with the terms Devil, Satan and Demons.

*—

WHILE it is certain that human survival, per se, is entirely independent of creed or moral or religious belief, it is equally certain that the happiness in that future state of existence of all human beings who have attained an age or condition wherein they are responsible for their own actions, is largely dependent on conduct, which is according to certain fundamental, moral or religious principles.—REV. CHAS. L. TWEEDALE.

PROOF POSITIVE OF SPIRITUALISM'S PROGRESS.—Writes a correspondent: "Dear Sir,—Now we KNOW we shall arrive, and that we shan't be long, either. For—infalible sign that we are well to the fore in public attention—the comic picture-postcard is taking us up! 'Syd' represents a 'John Barleycorn' sort of gent filling a glass from a bottle, and saying, 'Spiritualism can be blowed, these are the only spirits I believe in!' Every Spiritualist might secure copies of this tribute to our popularity. Write 'The Opponent' under the picture, and send the cards to sceptics.—E.C."

NO ONE doubts that the brain is the organ whereby mind is able to influence and move matter. How this influence is exerted we do not know. But we do know that if the mechanism is injured the influence ceases. A very little poisoning of the transmitting nervous fibres will interrupt communication. So will a section or a bad leak in an Atlantic cable. By that means, indeed, in the early days of cable laying, all communication with the cable-laying ship suddenly became impossible. The ship might have sunk or gone out of existence, but that was not the natural hypothesis, it was not the supposition made by those on shore. They worked on a simpler supposition, that something had gone wrong with the medium of communication or with the apparatus on board the ship. And their optimism was justified for, in time, through a repaired cable, communication was restored.—SIR OLIVER LODGE.

A Word with Rev. Chas. Rouse.

Cool and Frigid Terminological Inexactitudes.

UNDAUNTED by his reception at Sheffield, Rev. Chas. Rouse has visited Crewe, and our special correspondent listened to his address at St. John's Church Hall on Oct. 30th.

Since this man appears to have no regard for speaking the truth, systematically refuses to justify any statements made, or to answer questions, whether written or oral, we call upon Spiritualists in every town he visits to obstruct and prevent him from uttering wilful and deliberate mis-statements UNLESS he is prepared either to justify his charges against us, or to meet one of our number in public debate, or is willing to allow time at his meetings for one of our number to reply to his remarks.

We have found it useless to allow him to speak first and trust to his honour for fair treatment. He leaves the platform the moment he has finished. The only method to adopt is to prevent him speaking unless he will justify his past statements or give a hearing to the other side. Wherever he is announced to speak a counter-meeting should be arranged immediately, so that announcement can be made at his meeting. It is useless waiting until his meeting is over, as interest soon dies. We know what he will say, his address seldom varies. He appears to have learnt it by heart, and repeats it like a gramophone. Let us tabulate a few of his statements as made at Crewe and elsewhere. We append a few of Mr. Rouse's statements and our comments.

"One of the most eminent Spiritist leaders admitted that 90 per cent. of their mediums resorted to fraud and trickery, and only 10 per cent. could be said to be genuine."

WE WANT TO KNOW who is that leader. We have only heard of such statements made by our opponents.

Spiritualism "possesses in London alone over 45 temples and Lyceums richly endowed."

WE WANT TO KNOW the name of ONE Spiritualist church which is richly endowed. All Spiritualist Societies are maintained by their members alone, and four-fifths of its churches meet in hired rooms.

"We must band ourselves together to crush this common foe to Christianity—for foe it is. They are out to crush and exterminate our blessed religion. Why do I say this? Listen! There exists in Paris a secret Lodge of Masonry called the 'Grand Oriol or Orient,' whose avowed objects are the extermination of all present forms of government and religion. When the last International Congress of Bolshevics was held in Paris it was held at the headquarters of this Lodge, and a short time ago the International Congress of Spiritists was held at the same place and under the same auspices. What did their President Denis say at that Congress? 'The occult powers are at work amongst men as a germ which will bring about a complete transformation of religion and education.' Christianity, then, you will see from this, as perfected by Spiritists, will not be the Christianity of the Churches any more, but will have no moral standards or scruples of conscience. At this same Lodge where the Spiritists had their Congress there is erected a large statue to Judas Iscariot."

WE WANT TO KNOW where is the evidence of the existence of such a Lodge as Mr. Rouse mentions. The President of the Spiritualists' National Union has never heard of it. Inquiries amongst our many friends who are Freemasons has failed to give us any evidence of its existence. We believe this to be a cool and frigid falsehood.

It may well be that the International Congress of Bolshevics used the same hall as a Congress of Spiritualists, since public halls are let to those who pay for their hire. Queen's Hall, London, has been used by the Spiritualist Conference, the Suffragettes, the Salvation Army and the Fabian Association, but it doesn't follow that they are connected. Mr. Rouse's attempt to identify the Spiritualists' Congress with the Bolshevik Congress is a deliberate attempt to mislead.

We want to know the date of the Spiritualist Conference referred to by Mr. Rouse. If it is since 1914 no invitation has been received to such congress by the Spirit-

ualists' National Union, who are parties to the International Spiritualists' Bureau.

"Mr. W. T. Stead, who was a personal friend of mine spoke to me of the blasted lives, weakened wills, etc., of those who became infatuated with this thing; how it is liable to leave you with loss of self-control and nervous wrecks."

WE WANT TO KNOW how Rev. Chas. Rouse dare libel the memory of an honest man who could not have made such an unqualified statement!

"A lady parishioner of a fellow priest of my acquaintance in London came to him and told him that she was leaving his church and going over to the Spiritualists. He asked her why, and she answered 'Because they had brought comfort and joy into her life by restoring to her her husband and baby boy who had both died, and been the means of establishing communication between them.' His fellow priest told her after he had listened to her story it was all thought transference, and the work of evil spirits, and he would prove it to her if she cared. She consented, and he asked her to give him an hour's thought with him on some imaginary personage agreed upon. They selected the figure of a tall man 6ft. high, with his hair parted in a particular way, a scar over his left eye, and six war medals pinned upon his breast. His friend accompanied the lady to the medium from whom she had received her evidence, he having discarded his clerical attire for ordinary clothes. During the seance a description was given of the imaginary soldier, in fact a general, with six medals pinned on his breast, 6ft. high, with the scar over his left eye, and was proceeding to give a message from him when my friend the priest interrupted with the remark that such person only existed in their imagination, and left the room. The lady was much upset, but convinced of the error of her ways."

WE WANT TO KNOW who was this lady? Who was the medium? We are not troubled about the identity of Mr. Rouse's clerical friend, but we would like first-hand evidence of the facts. Of course, we shall not get them. They only exist in someone's imagination, but we know that telepathy doesn't work that way.

"The alliance of Spiritism with Bolshevism and this secret Masonic order speaks danger in itself, and the fact of the order having a secret temple in London where the 'host' which everyone of its adherents at the final initiation service have to place upon the altar, must have been stolen from some church, shows what is the natural outcome of tampering with evil spirits."

WE WANT TO KNOW where is the secret temple of this Lodge in London? Has information been given to the police? According to Mr. Rouse every member of such order must be guilty of theft and sacrilege. If he will give us the particulars we pledge ourselves to co-operate with the authorities to suppress all such practices. But of course we shall get no particulars. Mr. Rouse has dreamed it, for "nightmares come to lying minds."

WE WANT TO KNOW if Mr. Rouse is really sane, or should he be an object of our pity? We have taken legal advice as to our chances of prosecuting him, but as he deals in generalities and does not traduce persons this is difficult. If, however, he will pledge himself to prosecute us we will cheerfully libel him in order to get his falsehood nailed to the counter in a court of law. We advise our adherents to demand full publicity wherever Mr. Rouse may appear, to hinder him from bearing false witness against his neighbour; and, short of actual violence, to take every reasonable step to bring him to book.

As a result of Mr. Rouse's visit to Crewe, one local vicar borrowed from a friend a "Lyceum Manual" and returned it later with appreciatory remarks. The lecture has excited such interest that the local friends report large attendance of Churchmen, anxious to know the other side at their meetings.

A BRIEF consideration of the very numerous accounts of the psychical experiences of the past will convince us that they are of exactly the same kind as those which occur in the present day, showing unmistakably that the same phenomena and the same supernatural powers are involved.

—REV. CHAS. LATTIMORE.

Manchester and District Group, S.N.U.

THE Quarterly meeting was held on Saturday, Nov. 11th, in the Stockport Central Spiritualist Church and Lyceum, Lord-street. Mr. F. Chandley (President) presided over a fair attendance of delegates and associates, 11 churches being represented, along with 18 associate members.

The proceedings were opened with a hymn and invocation by Mrs. Ashton, after which the President welcomed the delegates and associates. The minutes of the last quarterly meeting were read and confirmed. Stockport Central and Collyhurst were added to the list of churches represented at the last quarterly meeting, and the minutes as amended were adopted. The correspondence was next read by the secretary, and included apologies for non-attendance from a number of members.

The President referred to the passing on of our esteemed and valued worker, Mrs. Eastwood. For a great number of years she has been associated with the work of this Group, and her place in the South Manchester Spiritualist Church will be difficult to fill. The President paid tribute to her great work. It was resolved that a letter of condolence and sympathy be forwarded to Mr. Eastwood and family. Silent meditation followed. It was also resolved that a letter of condolence and sympathy be sent to the family of the late Mr. Geo. Vernou, and tribute was paid to his great work as a healer. Our Movement is poorer by his passing.

The following were admitted to associate membership: Mrs. Burnett (Manchester Central), Mrs. A. Schofield and Miss F. Shaw (Newton Heath), and Mr. W. N. Platt (Oldham, Elliott-street).

The Good Friday balance sheet was passed as satisfactory, likewise the auditors' report.

The secretary intimated that he was desirous of retiring from office, and gave his reasons for this step. After some discussion he was prevailed upon to carry on until the end of the current year.

The secretary of the Britten Memorial next gave his report. He mentioned that over £200 had been collected since he took over the secretaryship in March last, and thanked the Manchester and District Group of churches for their valued assistance. If the munificent offer made by Mr. Hervey Carter was to be claimed by June next even greater support would have to be forthcoming. He incidentally mentioned that the sum of over £23 had been subscribed by three North-East Lancashire Societies, and it was most pleasing to note that at a recent meeting of the North-East Lancashire Group it had been unanimously resolved to support the Britten Memorial Scheme. Steps were being taken to catalogue the Library, and that already a start had been made. Further schemes to raise money were in the course of preparation, and he appealed for full support. Many offers of assistance were made at the meeting, and it is very gratifying to find that the Stockport Spiritualist Church and Lyceum have already subscribed £11 towards the £20 promised. May other churches follow the good example.

Mr. Shipley introduced the following notice of motion to be placed on the agenda for the A.G.M.: "That all associate members of the Manchester and District Group of Spiritualist Societies and Spiritualists must be members of an affiliated church, and have signed the Roll Book of the church, and that Church secretaries must forward to the Group secretary all the names of members who are associate members of the Group one month before the annual meeting in each year."

It was suggested that a Credentials Committee be formed. It was resolved that the secretary write to the Area Council re fixing of dates for their meetings. It was also resolved that the Stockport (Lord-street) motion re "one man" churches be carried to the Area Council for discussion. The A.G.M. is fixed for Saturday, February 10th, 1923, and will be held at the Manchester Society of Spiritualists, Maskell-street.

A hearty vote of thanks was accorded to the members and friends of Stockport (Lord-street) for their kindness in preparing such an excellent tea and use of hall for our meeting.

A meeting of the Executive was held prior to the quarterly meeting. All the members, except Mrs. Holden, who was prevented from attending through the passing on of her sister, were in attendance. An important agenda was dealt with. The secretary was instructed to write a letter of sympathy and condolence to Mrs. Holden in the great loss she had sustained.

In the evening, a propaganda meeting was held, presided over by Mr. John Jackson (vice-president). There was a good attendance, and addresses were given by Mrs. Adcock (Bury), Mr. Platt (Oldham), and Mr. Will James (Stockport). Clairvoyance was given by Mrs. Adcock. The addresses and clairvoyance were greatly appreciated. The collection was given to the Stockport (Lord-street) Building Fund. It was a good meeting, and the chairman returned thanks to the speakers, clairvoyant and organisers for excellent services rendered. Thus ended another memorable day.

Sir A. Conan Doyle Still Busy.

It was a risky venture to proceed with the meetings arranged at Norwich and Yarmouth for Sir Arthur Conan Doyle just on the eve of a general election, and there were times when the little band of workers in the district had anxious moments, but as arrangements had been made before the election was announced, they carried on and their faith was justified.

At the Town Hall, Yarmouth, Mr. G. F. Brown presided over an audience which filled the hall and listened with deep attention to the fascinating story of present-day spirit ministry told by one who spoke from a deep personal conviction. Many of the leading citizens were present, and Sir Arthur's excellent lecture was punctuated with many signs of approval, and at the close the promoters of the meeting were congratulated upon the fair and plain statement of their case.

At the ancient cathedral city of Norwich Councillor Fred Kent occupied the chair. The meeting was advertised as "Under the patronage of the Lord Mayor and Sheriff of Norwich."

Mr. Kent was supported on the platform by the Lord Mayor (H. N. Holmes, Esq.) and the Lady Mayoress, the Sheriff (H. Harper Smith, Esq.) and Mrs. Smith, in addition to the President and Vice-president of the Norwich Spiritualist Society (Messrs. H. R. Muskett and J. K. Kivett). This was the first attempt at a big public meeting in the old city, and the St. Andrew's Hall was well filled. Sir Arthur was in fine form, and laid our case before a critical audience with a frankness which carried conviction. It was interesting to note the expression of intense interest on the faces of well-known citizens, and if any of the local clerics had a doubt as to the attitude of the public to the theological doctrine of total depravity, such doubt must have been removed by the applause which greeted Sir Arthur's remark that "what was needed by the average man who came into this world without being consulted, who worked and struggled and reared a family, was compensation in the next sphere rather than condemnation."

The Lord Mayor proposed a hearty vote of thanks to the lecturer, which was seconded by the Sheriff with the remark that though he had often laughed at Spiritualism he should now take a more serious view of a complex but interesting subject.

Sir Arthur is shortly to visit Tyneside, being due at Sunderland on Tuesday, Nov. 28th, and Newcastle Town Hall on Thursday, Nov. 30th, and our northern friends will know how fittingly to welcome him.

Look Out for Our Xmas Number.

This will be 32 pages, and, as in previous years, will be crammed with interest. It will be published on Dec. 13th (for 15th). We shall print a large edition, but advise readers to hand in orders for extra copies early. We cannot reprint. Spirit photographs, short stories, sound articles, in addition to the usual news. ORDER EARLY!

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.

WILL Mr. W. H. Adamson, of Edinburgh, kindly send us his full address?

WILL Mr. Parkinson, late of 1, Rochester Terrace, N.W.11, kindly forward his present address?

OUR brief sketch and portrait of Mrs. E. Eastwood (Manchester) is unavoidably held over.

NEXT week we hope to give the complete list of Parliamentary candidates who promised to support the Spiritualistic case in Parliament.

FOUNDED NOVEMBER 18th, 1887.

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FRIDAY, NOVEMBER 24th, 1922.

Our Eye Is On the Future.

ONE of the great difficulties which has to be overcome by the "stranger within the gates," and particularly he who comes to us with the traditions and habits of thought engendered within him by the theologian, is that which relates to the continuous nature of revelation. He has been accustomed to think of the principles of spiritual life in the terms of a definite accomplishment. The principles of what is called religion are, in his opinion, definitely fixed and known, and conformity to them is the only thing required. He takes the view that God has revealed all that is required to enable man to attain those heights of spiritual attainment which will ensure his happiness in the hereafter, and embody his obligations to this life.

True it is that the Churches are slowly but surely changing their grounds, abandoning unworthy and ill-founded creeds, remodelling or restating others, and incorporating ideas which a few years ago would have been considered heretical. Only those who carefully read the sermons and pronouncements of the mid-Victorian age can have the slightest idea of the tremendous changes which have been brought about by the writings of such men as Chas. Darwin and Bishop Colenso, to name only two different types of a vast army whose investigations, scholarship, and outspokenness have moulded the thought of their times. Such changes of thought, however much they appeal to us, are by no means unique. In more remote times, Copernicus, Galileo, Bruno, Laplace, and others by their careful study of nature's phenomena brought new facts of truth to the mind of man, and enforced changes of thought which were reluctantly accepted only after long struggle and repeated persecution.

The established findings of religion, then, have been in all times modified and changed as the result of the enlarged and enlarging knowledge of nature and nature's processes recognised by the mind of man, and nature is but the garment of Deity through which the form of Eternal Purpose is dimly perceived by us. However static may be the form in which religion endeavours to establish itself, the growing body of knowledge concerning life and its manifestations must surely bring about modifications.

Despite this fact, however, it is still true that the mass of human minds still hold the conception that we do know something of the relations existing between man and his God, and of the requirements imposed upon man in order to make his life acceptable to God. Modern Spiritualism, by its very existence and growing strength, is a protest against this attitude, and careful cogitation engenders the thought that all that is best and brightest in life and in spiritual revelation has yet to be discovered. Even the most bold of Spiritualists themselves are prone to adopt the mental attitude, even whilst their lips admit the progressive nature of revelation.

The theologian, in his enquiry into the foundation principles of religious life and experience, is prone ever and always to turn his eyes backward to the misty past. The examination of historical records occupies the bulk of his attention, and he imagines that if he can elucidate the ideas, facts and experiences of 2,000 or 4,000 years ago, he will thereby be enabled to settle once for all the principles on which rest the relationship between God and man.

One of the claims of the Spiritualist is that his Spiritualism is scientific, but the scientific mind, whilst not ignoring or discountenancing the past, is continuously intent upon the search for further knowledge. Medical science is certainly interested, even to-day, in the foundations laid by Aesculapius and others, but in a thousand laboratories men who are thankful for the labour of past workers are lending themselves to the task of extending our knowledge into the realms of the yet undiscovered. Whilst the anthropologist and embryologist are engaged in the study of the past, the chemist and electrician are looking forward to fresh worlds to conquer, and experimental science is engaged day after day in the search for forms of knowledge applicable to human life, such as the ancients merely dreamed of.

This point of view is not without its inferences for religion. Let us by all means re-analyse and re-examine the past in the light of present knowledge, but let us also recognise that there is before us a vast continent of unknown and unexplored spiritual attainment upon whose shores we have scarcely put our feet. The Eden of the past is largely mythical. The real Eden which lies before us is that which must be attained by honest effort.

The immovable stick-in-the-mud, from Pope to layman, may declaim that religion can fully supply man's spiritual requirements, and that nothing more is needed. That may be true. It certainly will be true when the fullness of spiritual truth is known and applied, but have we got it? Religion in a thousand forms has been existent throughout scores of centuries. It has embodied itself in creeds, articles of faith, inspired commandments, and magnificent ideals; but it is still true that Europe has been a shambles for five years; that poverty, crime, disease and despair exist all around us; that lying and deceit have too large a place in the world; that misery and immorality in a thousand forms disturb the spirituality of life. We do not overlook the saintliness which exists in this world; the love and self-sacrifice which are typical of every true home in the country; the thousands who are spending their best efforts in lives of service to their fellows; the efforts which are continuously made to palliate the sufferings of humanity. All these are to the good—they count for something—they are eloquent of the spirit of pity and of loving service, but through it all there ever breaks upon our eyes the dark blot of those conditions which yet remain to be abolished. The history of the past is pregnant with lessons to be learned, with errors to be avoided and mistakes to be rectified, for history is a subject we cannot afford to ignore. But life is onward and upward. We strongly hold to the opinion that the vital principles of spiritual life still await discovery. We claim no more for Modern Spiritualism than that it has added some grain to the growing pile of truth; that it has opened the door to another field of spiritual research. But we look forward to the great future, when the principles of true spirituality shall be discovered in such form as will make them applicable to life.

The world still gropes in spiritual twilight; it is not the twilight which marks the close of day, but the roseate and uncertain light which heralds the dawn. We see spiritual men as trees moving, but the great day which shall disperse the lingering mists and usher in the full daylight of the golden day of the Lord is something that the future holds.

It is beside the mark to protest that the known principles of religion would, IF APPLIED, revolutionise the world. That may be freely admitted, but WHY HAVE THEY NOT BEEN APPLIED, IF KNOWN? Is it because they are only dimly and uncertainly perceived, or is it because they are lacking in that dynamic factor which will cause them to do their work? Whichever of these it may be constitutes a call to humanity to search for the missing link. It is

able to find the "Coneistic" principle which shall constitute the appeal to the hidden but Divine powers of humanity to so take control of life and conduct as shall place men over their dead selves to the realm of living spiritual entities.

We hold the view that all that is best and most forceful in spiritual life has yet to be discovered. There is the realm of the undiscovered but attainable to be reached, and we want the leaders of religion to regard themselves as mere administrators and more as researchers and pioneers, blazing their way through the dim and wooded slopes of the foothills of spiritual attainment to the mountain top of spiritual illumination. Yes! let us be more than mere repositories of the past. Let us become students and researchers, striving to know the will of God, and to interpret it in such form as will command its application to life.

CURRENT TOPICS.

The Search for the Unfindable.

MAURICE MAETERLINCK'S new book, "The Great Secret," has been translated by Bernard Miall. Mr. Maeterlinck sets himself to discover the truths said to be hidden in occult religions from the dawn of history to to-day. It is an attempt to solve the riddle of the great "First Cause." He wanders through the ancient forms of religious faith, and especially Egyptian and Chaldean forms, but finally has to leave the mystery unsolved. We are not surprised or disappointed to find the acknowledgment that the whole is larger than the part, and that the human mind is incapable of exhaustive analysis of that of which it is itself but a portion. The fact that the goal is not reached is no evidence that the search is useless. South polar exploration has given us useful data, even though the pole has not been reached. After all, something must be left for the future, or life would become stagnation.

An Armistice Day Protest.

IN AN excellent article in the "Western Daily Press" on Armistice Day, Irene Toye Warner-Staples, whose articles are familiar to our readers, says "that the poppy was chosen as the emblem for this solemn day is greatly to be regretted, since that flower stands for sleep, a narcotic which brings forgetfulness and unconsciousness. It is so fragile that the most gentle breezes scatter its red petals; it is the flower of a day! But the young lives sacrificed for others were anything but that, they are immortal and indestructible, and only the cast-off garment of the flesh lies in the poppy-strawn grave." That is well said!

They Do Not Sleep in Flanders Fields.

THE writer goes on to criticise the lines published in the "Poppy-day Appeal." "They turn our thoughts to the battle-fields, whereas to be true they should keep us from dwelling on the awful scene of sacrifice, and point us to the present nearness of those we remember with gratitude. The lines say that 'We are false to our trust they will not be able to sleep, though poppies bloom in Flanders fields! If they sleep, how can they know whether we do our duty or not? If they are conscious, how can they sleep in Flanders graves?' The writer then proceeds to protest against the suggestion contained in the old theological notion of our dead sleeping in the grave, and quotes the statements of Paul, and the transfiguration and words of Christ in evidence of her point.

They Are in Our Hearts and Homes.

MRS. STAPLES concludes, "Do not grieve the slain by undue dwelling on their dead bodies, but think of them as living and as near, right in their and your own homes where love draws them. Why should they haunt the fields of France? It is we who raise the barriers by our unbelief. The angels' message is as of old, 'He is not here (in the grave), He is risen!'"

"The emptiest places on earth to-day
Are those 'poppied graves' so far away."

A justified and necessary protest!

Is This a Very Dirty World?

THE "Catholic Herald" keeps up its interest in Spiritualism, and in its page of current comment alludes to various works by accredited Catholics. It quotes Benson's "The Necromancers" to the effect, "I've lost two of my closest pals, the best that ever breathed, and I tell you they're gone right away, and wherever they are they're not coming back to this dirty world." Oh, dear! Oh, dear!! We suppose this world is just as dirty as Mgr. Benson and 60 million other people make it. How strange it is that some folk cannot see the cleanliness which does exist in this world because of the dirt in their own eyes. A certain type of theologian has always imagined that you can add to the glory of another world by maligning this one.

Exaggerated Judgment by Contracts.

THE idea is gradually dying, but a century ago this type of mind imagined it added to the glory of God by alluding to men as worms and loathsome things. Man was alluded to as a debased, sin-stained and degraded being who had no virtue or anything whatever to recommend him. We do not envy such a type of mind. It savours of the old-time political partisan who thought he improved his chances of election by ignoring his own abilities and slandering his opponent. We must and shall insist that this, too, is God's world, and despite its blemishes there is far more goodness and self-sacrifice in it, far more of the daily manifestation of the Christ spirit of service than the Churches have ever recognised. To insult God's humanity is to blaspheme humanity's Creator. And again, if the world is so bad, it is a poor reflection on the work of the greatest of the Churches. It's time it went into liquidation, for its failure is self-confessed.

Poor Devil! Still a Necessity to Some.

OF COURSE, the "Catholic Herald" has an explanation of Spiritualistic phenomena. They embody "The Perfection of Craft on the part of the Evil One." Very well! Let them start on him and leave us alone! They brought him into being, and they keep him alive. He appears to be "quite dead, thank you," outside theological circles. Since they have him in their midst they can deal with him direct. We have more respect for and faith in the Wisdom which rules the universe than to believe that one of His errors (a fallen angel) has set up in opposition to Eternal Goodness.

The Romish Bar Does Not Always Hold.

THE "C.H." sums up the position in the words, "It goes without saying that Catholics cannot have anything to do with Spiritism. They cannot attend seances. It is enough for them to know that 'the Lord abhorreth these things'; they accept the Bible and the whole Bible as the inspired word of God, and they 'hear the Church,' the infallible interpreter, guide and teacher." We are interested in hearing that Catholics "cannot attend seances," because many thousands of them do so, and their conscience does not accuse them, even though the priest may do.

A "Christian" Comment.

A RECENT number of "The Christian" contained an editorial note on Lady Glenconner-Grey's fine article in the "Fortnightly Review." The "Christian" seems to be annoyed at Lady Grey quoting Scripture, and alludes to it being "blasphemous to quote the words of our Lord and apply them to the unscriptural and preposterous pretensions of Spiritualism." We are told that "so obsessed is Lady Grey with her Spiritualistic ideas that she asserts that were the apostles alive to-day they would be called 'mediums'." Well, possibly, Judas might! The writer goes on to add, "We know no more about it than the Bible teaches us. Nor does Lady Grey!" This editor seems to be annoyed, and we might remind him in the words of an ancient song that "It's not the proper way to treat a lady." This, however, can be said. Lady Grey has spent many hundreds of hours on investigation and research, whilst her critic apparently has not devoted ten minutes' thought to it.

Fools Rush in Where Angels Fear to Tread.

It is indeed a strange thing that in dealing with this subject ignorance appears to be the only requisite necessary to passing a final opinion. Mr. Walter Prince, in the "Journal of the American S.P.R.," trenchantly says, "The region of Psychical Research or 'Spiritism,' if you please, is the only one which men of culture feel qualified to enter without any special training whatever, without particular acquaintance with its history or its methods, and therein make wild and random statements, and build theoretical structures on the basis of their prejudices. It is the one field wherein they dare to make assertions of fact without first taking pains to see if their assertions are accurate, and to employ shaky and limping logic which employed elsewhere would be laughable," and he quotes Musterberg, Edward Clodd and others as horrible examples. This seems to be true equally of some scientists, some editors, and some theologians. Meanwhile the careful investigator who knows the case by a first-hand acquaintance with facts serenely smiles and carries on. He is bound to win, for "facts are chieftains that winna ding."

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.

"BIBLE STUDIES."

SIR,—In further reference to Mr. Kitson's "Bible Studies—No. 1" that appeared in your issue of October 6th, Mr. Ernest Sibree (Librarian, Bristol University) has been good enough to write me as per copy attached. Whether we shall ever be able to come to definite conclusions as to the origin of the name Jehovah, or its precise significance, is perhaps somewhat problematical. Its being of practical importance also is, perhaps, open to question. What, however, is of importance, as I view it, is that when such a matter is brought up it shall be dealt with in a strict scientific attitude. Mr. Sibree's letter, at any rate, forms a lead in that direction.

If Mr. Kitson will permit me this criticism (one more particularly levelled against his "Bible Study, No. 2, 'Other Gods'"), he appears to me to be instructing your readers as if he were instructing a Lyceum, not that he ought to differentiate in principle between the two, but such differentiation is, I suggest, a not altogether uncommon failing. The point, of course, is that whether Mr. Kitson is addressing a Lyceum or addressing us, his appeal should be wholly to the reason with the production of his authorities.

W. GREGORY.

[COPY OF LETTER.]

48, Manor Park,

Redland,

Bristol.

MY DEAR SIR,—I have read with much interest the article in reference to the origin of Jehovah. The idea that he was an Egyptian priest is quite new. Some years ago I worked at the name, but not with satisfactory results. The origin is a very difficult question, and I do not know whether anything final has been arrived at on the matter. In its short form you find it appears in the Assyrian inscriptions but this does not enable us to establish its etymology. I think I heard it suggested that Jehovah was a Midianite local deity, but this brings us no further. I believe that the derivation from the name of the Babylonian god, Ea (or En), is disputed, though it is significant that the vowels, e, o, are as they occur in the name Jehovah, are the same in due order as those in Merodach (Babyl. Marduk), but I do not think this would be sufficient to claim him as of Babylonian origin. I do not know the name Gehokah. The vowels in Egyptian names are as a rule omitted, or rather not represented, so that the vowels here, I presume, had been put in from the name Jehovah itself, which would, if true, be quite unsatisfactory. I do not see how the Egyptian "g" could become Hebrew "j" or how the "h" could become "v" (equivalent to "h"). One requires a good deal more light on this subject before one can admit any

connection between the names. It would be most interesting to know where the writer got the name Gehokah.

Yours sincerely,

ERNEST SIBREE.

MAKE SPIRITUALISM KNOWN.

SIR,—The art of advertising seems at a low ebb among Spiritualists, Societies and Associations for advancing Spiritualism. If all those who have received a reliable clairvoyant description and any characteristic message from the beyond would so acclaim to their intimates and every-day associates, then would Spiritualism advance. Literature and papers appertaining to Spiritualism in all its varying phases should be passed on by Spiritualists to non-Spiritualists, and consistently so. This, in my unofficial and humble way, I always have done, and in consequence many previously ignorant of its phenomena have become sufficiently interested and awakened to the extent of becoming investigators. All chairmen on Spiritualist platforms should similarly voice all along the line. A good cause is worth advertising, and becomes a duty in these irreverent days.

A. B. BUFFHAM.

LITTLE ILFORD CHRISTIAN SPIRITUALIST CHURCH DISTRESS FUND.

SIR,—I shall esteem it a favour if you will allow me through THE TWO WORLDS to acknowledge the receipt of two generous parcels of clothing during October from Miss S. Liddell (London) and Mrs. Hudson (Huddersfield). We are indeed grateful to these staunch supporters of our fund and earnestly appeal for gifts of warm clothing to help us carry on the good work. Thanking you for all past favours and in anticipation.

ALICE JAMRACH.

Administrator to the Fund

11, Sheringham Avenue, Manor Park, E.12.

A PLEA FOR OUR LESSER BROTHERS.

SIR,—With your permission, may I draw to the notice of all readers of THE TWO WORLDS a national cruelty that can easily be abolished?

I have had the information from a slaughterman that many times during his experience, in striking the animal the pole-axe has pierced the eye instead of the forehead. This method could cease to-morrow if the bullet-firing humane-killer was instituted, death, I believe, being instantaneous.

I will leave it to your judgment, Sir, and your readers, and let us not forget "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Where life is, there God is.

EDGAR L. SIDNEY.

FIRST HAND EVIDENCE OF FAIRIES WANTED.

SIR,—I am trying to get together for publication a collection of true fairy stories, particularly for children, so as to encourage them to understand fairies as real things and to train them to look at such as a real world of being and not as myths. For that purpose I want some first-hand facts from those who have been privileged to see these fairies.

May I ask your readers if they would be so good as to send on any information that they can contribute. I would be very glad, and would acknowledge all such. Thanking you in anticipation of this kindness.

J. W. POTTER,

Sec., The Society of Communion.

5, Queen Square, London, W.C.1.

A WORD OF CAUTION.—Miss Beatrice Gaulton writes us from Hastings concerning "Mr. Munnings." "He left home some three months ago and has not returned, but we have received several applications for the return of money lent him. My mother and I think that the public should be warned not to lend him money." As Mr. Munnings (alias Gaulton) has some reputation as a medium, we give the publicity asked for in the public interest. THE TWO WORLDS has carefully refrained from referring to this man's "mediumship" as our careful enquiries led to considerable doubt of its stability.

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, must 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 on Sundays old will be inserted.

5. In all cases where the address of a meeting-place cannot 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.

BRITISH MAGNETIC HEALERS' ASSOCIATION.

A MEMORIAL service was held at the Wyward Spiritualist Church, Deansgate, Manchester, on Sunday, Nov. 12th, for Mr. G. Vernon, late vice-president of the British Magnetic Healers' Association, 21, Manor-st., Ardwick Green, Manchester. The chairman was W. E. Wolstenholme, Esq., J., P., and the speaker was Mrs. Marcroft. Mrs. Marcroft gave an opening invocation, and the chairman asked for a few moments silent prayer, a befitting tribute of respect to the man who gave "Service." Mrs. Shakeshaft and Mr. Whiting—who represented the healers—then addressed the meeting. Mrs. Shakeshaft, responding, spoke of the happy associations with Mr. Vernon as a friend and a worker in the great Cause of Spiritualism, and gave an outline of his many years' labour and sacrifice made, financially and otherwise, in following the course of duty.

Mr. Whiting, responding, in turn made sympathetic reference to the family's heavy bereavement, and expressed the hope that we all might learn the lesson of appreciating the value of "Service" and by giving each their due for rendering same whilst here.

Mrs. Marcroft then addressed the meeting, making appropriate reference to what had been said, and herself bearing testimony to the integrity and unselfishness of Bro. Vernon and gave excellent clairvoyance.

RE-OPENING OF HAREWOOD HALL, CROYDON, LONDON.

FRESHNESS and beauty characterised the re-opening of Harewood Hall, 96, High-street, on Sunday, Nov. 12th. It had been re-decorated and structural alterations made to meet the growing needs of the work carried on by the Church of the Spirit. These services have been held there for some years past.

The keynote of the service was true communion with higher planes of consciousness, and thought of promiscuous intercourse with those on the other side of life is no part of their belief. The service was impressive and helpful. Prayer was offered and appropriate hymns were sung.

Mr. Percy Scholey, whose untiring work is given freely in every sense of the word, was the mouthpiece for a beautiful address of exhortation from those beyond the veil. Opening with the words "In the name of the Father, and of the Son, and of the Holy Ghost," the inspirer spoke of the high ideals that a spirit life had endeavoured to inspire in the members in directing the spiritual energies of the church, and then solemnly urged them never to cease to labour to bring about love and harmony and unity, which could alone help them to realise

their conscious relationship to spirit. They urged the members to give the sacred gem of truth which had been entrusted to their keeping a holy setting, to realise the power of spiritual example and the power they could wield through being in conscious relationship with those who are able to inspire and help, never forgetting the sacredness of their work.

In closing, the spirit speaker said "We long to inspire each one of you to bring out a greater response to the urge of the Spirit that calls to the spirit within you. . . . So long as your work is for God's glory, so long as it expresses the spirit that the Christ came to express, so long as your work is selfless, so shall come the glory, the wisdom and the power."

The service concluded with the hymn "Hand in Hand with Angels."

Thanks to all those who had helped in the work connected with the alterations were expressed by Mr. Scholey, and the Benediction was pronounced, and we came away wondering whether those who express views of opposition to such a faith as this had any first-hand experience.

LEEDS DISTRICT COMMITTEE.

THE above Committee met at Leeds (Easy-road) National Spiritualist Church, on Sunday, Nov. 12th. Mr. J. E. Smith (South Elmsall) occupied the chair in the absence of the President. After an opening hymn by the chairman a few minutes were spent in spirit communion, which created a very harmonious feeling, one or two clairvoyant delineations being given. Welcome was given to conference by Mrs. Warburton.

The roll showed the presence of nine delegates from six churches (which shows a lack of interest on the part of the churches), a good number of associates being present. The minutes and financial statement were accepted as satisfactory, one new associate being made.

The question of special propaganda meetings was discussed for some time, and it was decided that special meetings be arranged as early as possible in conjunction with the churches, and that speakers in our own district be asked to volunteer their services for expenses only. This concluded our business.

In the afternoon a successful and instructive Lyceum session was held.

In the evening a propaganda meeting was held, the President, Mr. Rothery (Normanton), in the chair. Short addresses were given to a good congregation, which was attentive and appreciative, by Messrs. Smithson (Leeds), W. Smith (Wakefield) and Madeley (Gomersal).

The secretary brought the day's proceedings to a close by reminding the local Spiritualists of their duty in the important election that was pending, and thanking the local friends for the way that they had entered for our natural wants during the day.

SOUTH WALES SPIRITUALISTS' PUBLIC PLATFORM WORKERS.

ON Saturday, Nov. 11th, the above Association held their first tea and social at the hall of the First Spiritualist Society, Rivers-street, Pontypridd. A goodly number assembled, and, judging by the expressions of satisfaction, all enjoyed themselves to the utmost.

After ministering to the bodily needs of those present, a splendid programme of music, singing and recitations was gone through, and each number was heartily received and many encored. The proceedings were brought to a close by the chairman and President of the Association, Mr. E. R. Alexander (Penarth), moving a hearty vote of thanks to all who had so generously assisted to make the affair such a success, especially stressing the goodwill and fellowship of the Rivers-street Society for their splendid help and kindness in placing their hall at the disposal of the Association.

LONG EATON: NATIONAL.

THE week-end visit to Long Eaton of Mr. Harvey Metcalfe proved a striking success. The subjects of Sunday and Monday services, "Spiritualism and world problems," and "Proofs of the existence of the soul," were most ably and studiously expounded, holding the attention of the congregations throughout the addresses. His psychometrical powers are looked upon in this district as most wonderful; reports of confirmation keep coming to our notice.

On Tuesday evening Mr. Harvey Metcalfe gave a most interesting lantern lecture entitled "Photographing the invisible." A large number of rare and wonderful slides were shown, and the lecture, besides being instructive, was most convincing, and brought home to even the most hardened sceptic the absence of all suggestion of "faking" in the production of these pictures. There was a fairly large attendance, and the absence of questions at the close was proof convincing that everyone was satisfied with the lucid way in which Mr. Metcalfe had dealt with a somewhat difficult subject.

The local press gave us a favourable report, but remain neutral, saying "A most wonderful collection of pictures."

Asthma and Bronchitis

Dry, Harsh, Hacking Coughs.

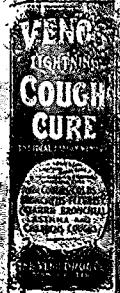
If you suffer from Bronchial trouble of any kind, take Venos. It will positively relieve the distress of Asthma and Bronchitis. It soothes and comforts, stops the irritation, and loosens the cough.

Keep it by the bedside and prevent nightly coughing paroxysms. No ordinary "cough mixture" can possibly do such good as this splendid remedy, which is composed of safe and medicinal balsamic essences. All chemists and stores sell it, and it is made by the famous Venos Laboratory at Manchester.

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

The Cheapest and the Best.

VENO'S LIGHTNING COUGH CURE



BIRMINGHAM: SMALL HEATH.

MRS. ALICE SHARPE, the well-known psychic, has undertaken her duties as President of the above church again. She re-opened the services on Sunday, Nov. 12th, and addressed a full audience in the Co-operative Hall, which is to be our room, and which we held some three years ago. Her subject was "The false conceptions of Spiritualism," which was dealt with in a scientific manner. She gave many lucid descriptions and comforting messages. A duet was sweetly rendered.

LINCOLN: PROGRESSIVE.

We have been delighted with the services recently of Mrs. Hall, of Loughborough, who gave good addresses and convincing clairvoyance at all services.

We have also dedicated our new organ. The esteemed organist, Mr. Cox, gave brilliant performances both before and after the evening service on Sunday, Nov. 12th. The service was considerably augmented by our friends, Miss Kovace (violin) and Mr. Horton (piccolo). Mrs. Lamb very ably rendered the solo "The Lord of Love." The church was crowded at all services.

TUNSTALL: NATIONAL.

The Society at Tunstall recently held their harvest festival. The hall was beautifully decorated. A greater harvest was never seen here before.

Mr. A. Taylor, of Birmingham, conducted the services, and had a good audience each time. Much comfort and convincing evidence of the return from the Beyond of our loved ones was given by the medium, which aroused great interest amongst the audience. Mr. Malpass presided.

PASSING OF AN OLD YORK SPIRITUALIST.

We have to record the passing to the higher life of Mrs. Mandifield, widow of the late Mr. Edwin Mandifield, jeweller, of York, at the advanced age of 81. She was a confirmed Spiritualist for many years' standing, and remained staunch to her principles up to the time of her transition. For years she extended her hospitality to mediums and speakers who visited York in connection with the St. Salvatorate Society, being an active member and also at one time serving frequently on the committee.

During the past three years she has been bed-ridden and during the whole of the time, except when intense pain was evident, she bore up with great fortitude, manifesting great patience. Her bright cheerful appearance endeared her to all who paid a visit to the sick room. Her only daughter was in constant attendance upon her, which proved to be quite a trying ordeal.

The funeral ceremony was performed by Mrs. Stair, of Keighley, the first part of the service being held in Spaulding Church, and the remaining part at the grave-side in the York Cemetery where the hymns "Lead, kindly Light" and "Abide With Me" were sung. A number of lovely floral tributes were in evidence, and there was a good attendance, the weather being favourable for the occasion.

Mrs. Mandifield was brought up a Wesleyan Methodist, and remained a member for some years, until she suffered the physical loss of her eldest son, who met with a fatal accident whilst in the employment of a Leeds engineering firm. Some little time

afterwards Miss Florence Marryat lectured in York on the subjects "There is no death" and "The spirit world." Her attendance at the lectures created a strong desire for further enquiry, which fortunately resulted in obtaining satisfactory evidence through the mediumship of Mr. C. Place, who at that time was a trance medium and resided in York, and thus she became a convert.

LEADGATE.

"REMEMBRANCE DAY" was observed at Leadgate National Spiritualist Church, co. Durham, when Mr. W. J. Moody, B.A., of Chester-le-Street, delivered an able address on "Where are our heroic dead?" to a large congregation. He then described in a lucid manner many spirit friends, who were in every case promptly recognised. The service, which was impressive, concluded by the depositing of many beautiful floral tributes on the local war memorial.

NEWTON ABBOT.

We had the pleasure of Mrs. Trueman, of Plymouth, on Nov. 4th, 5th and 6th, who gave us two splendid seances. On each occasion spirit people spoke and sang through the trumpet and wrote messages on the slate. Articles were brought from adjoining rooms, the door being securely locked and the medium's hands held. A small harp was played by spirit people, and the illuminated card floated about, touching the sitters in turn. All were delighted and much appreciated Mrs. Trueman's visit.

PRESTON: CLARK'S YARD.

On Friday, Nov. 3rd, the transition occurred of Mrs. Alsop after a brief illness. Though she was not a member of our church, she had learned to love our philosophy, which was the means of bringing to her many blessings. It was her wish to be interred as a Spiritualist, and this was carried out on Nov. 7th.

The service at the home and the graveside was conducted by Mr. W. Beetham, a large number of members and friends attending. The service opened with singing "Abide With Me," and was brought to a close by singing "Father of All," bidding our arisen sister "Adieu!"

HUDDERSFIELD: RAMSDEN ST.

On Saturday, Nov. 11th, a very successful "At Home" was held in the above church, upwards of 100 friends being present. The host and hostess, Mr. and Mrs. Yates, filled their position admirably, providing generously for a full measure of enjoyment throughout the whole evening. The following artistes contributed much towards the harmony of the meeting: Miss Lee (soprano), Miss Taylor (contralto), Mr. S. A. Kitching (tenor), Mr. T. Hubble (bass), Mr. J. W. Flanagan (humorist), accompanists, Mr. Hubble, Junr., and Master F. Taylor.

The proceeds will go towards furnishing a new room which is being opened to meet the widening activities of the church. General appreciation was voiced by moving a comprehensive vote of thanks to Mr. and Mrs. Yates and artistes.

BARRY, Atlantic Hall. — Mr. Lynch being unable to attend through illness, Mr. A. E. Taylor gave an address on "The path of progression," followed by clairvoyance. Mr. Stair presided.

MEETINGS HELD ON SUNDAY, NOV. 19th, 1922.

BRISTOL, United. — Mr. and Mrs. Alexander, of Penarth, gave an address and clairvoyance. Mr. Pritchard presided.

Universal: Mr. W. Tratt, vice-president, gave addresses morning and evening. Miss Yates gave clairvoyance.

Cave-street: Mrs. Neville, of Ilford, gave addresses and clairvoyance. Mr. Hagood presided.

Park-street: Mr. E. Atkinson spoke on "Forgiveness of sin." An open circle followed.

Clifton: Address and clairvoyance by Miss Mary Mills.

CARDIFF, First. — Mrs. Miles Ord, of Bristol, conducted our services, giving addresses and clairvoyance to good audiences. Miss Ireland and Mr. H. Sutton rendered solos.

DERBY, Forester-st. — Evening service taken by local workers, Miss Gill and Mrs. L. Clarke, who also gave clairvoyance.

DEVONPORT, Ker-street. — Mr. Wagg gave a lecture on "Creative power." Mrs. Martin gave clairvoyance. Good attendance.

Albert-road: Address and clairvoyance by Mr. H. Palmer. Subject, "Stepping stones to eternity." Mrs. H. Palmer gave a solo.

EXETER, Market Hall. — Services conducted by Mrs. Bewick, of Cardiff.

LONDON. — Battersea, Bennerley Hall: Mrs. L. Harvey gave a trance address on "Truth," followed by clairvoyant descriptions.

Battersea, Temperance Hall, Wandsworth-road: Mrs. Finch gave a trance address on "Falling leaves and the life of a man," followed by clairvoyance. All recognised.

Clapham: Mrs. Graddon Kent gave an address on "Testimony," followed by clairvoyance.

Fulham: Morning, circle. Evening, Mrs. Jamrach gave an address and clairvoyance. — Pros.: Sunday next, at 7, Mrs. BODDINGTON. Thursday, Nov. 30th, at 8, Mrs. BLOODWORTH.

Lewisham: Morning, Mr. Cowlam. Evening, Miss L. George gave an address on "The ministry of the silent workers," followed by successful clairvoyance.

London Central: Short address and psychometry by Mrs. Maunder. Sunday, clairvoyance by Mrs. Collins.

London Spiritual Mission: Mr. P. Street spoke on "The sustaining grace" in the morning. Evening, he spoke on "The mystery of Solomon's Temple."

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, the Lyceum held their usual session. Evening, Mr. T. W. Ella gave an address on "The Quest."

S.L.S.M.: Morning, circle conducted by Mrs. Still. Evening, Mrs. M. Clempson gave an address and clairvoyance.

LOUGHBOROUGH. — Mr. W. Tate, of Bulwell spoke on "Spiritualism: What it is." Evening, "Experiences and proofs." He also gave clairvoyance.

NEWTON ABBOT. — Mr. Mansell, of Exeter, gave an address on "The supreme sacrifice." Mrs. Mansell gave clairvoyance.

PETERBOROUGH. — Addresses and clairvoyance by Mrs. Suddes, of Nottingham. Mr. F. W. Rickett presided.

PLYMOUTH, Morley-st. — Splendid trance address through Mr. Adams on "Progression." Clairvoyance by Mrs. Cook.

Stonhouse: Meeting conducted by Mr. Arnold. Soloist, Mrs. Warn. Address by Mr. Merrifield on "Man's desires and fulfilment." Clairvoyance by Mr. J. Dennis.

PORTSMOUTH, Temple. — The missioner for the Southern District Council, Mrs. Ruth Darby, gave addresses and clairvoyance to good audience.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church
PRINCESS HALL, MOSS SIDE.

SUNDAY, NOV. 25TH, at 2-30, LYCEUM.
At 3, LIBERTY GROUP. Address by
MR. A. HOPE
on "Natural Mediumship."
At 6-30 and 8-15, MR. TONGE.
MONDAY, at 8-15, MEMBERS' DEVELOPING
CIRCLE.
TUESDAY, at 8, Public Developing
Circle, Mrs. FORREST.
THURSDAY, at 3 and 8-15, Mrs. HOLDEN

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

SUNDAY, at 6-30.
NOV. 26.—MR. F. CHANDLEY.
DEC. 3.—E. A. KEELING, Esq.
Ardwick Picture Theatre.
" 10.—MR. E. W. OATEN.
" 17.—Circle for Members only.

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

SUNDAY, NOV. 26TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, Mrs. SPENCER.
MONDAY, at 8, Mr. W. JAMES.
WEDNESDAY, at 3 and 8, Mrs.
SHAKESHAFT.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, NOV. 26TH, at 3, 6-30 and 8,
Mrs. SHAKESHAFT.
MONDAY, at 3 and 8, Mrs. SHEARSMITH.
WEDNESDAY, at 8, Miss WALLWORK.
SUNDAY, DEC. 3RD, Mr. MCCOMMAN.
WEDNESDAY, DEC. 6TH, Mr. E. W.
OATEN.

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

SUNDAY, NOV. 26TH, at 10-30, LYCEUM.
At 3, 6-30 and 8, Mrs. RIPPINGHAM.
TUESDAY, at 3 and 8, Mrs. LANGFORD.
THURSDAY, at 8, Miss BROMLEY.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, NOV. 26TH, at 2-30, LYCEUM.
At 6-30 and 8, Mrs. IRONS.
WEDNESDAY, at 3, Mrs. SHEARSMITH.
THURSDAY, at 8, Mrs. TAYLOR.
SUNDAY, DEC. 3RD, Mr. VICKERS.

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

SUNDAY, NOV. 26TH, at 10-30, LYCEUM.
At 3, CIRCLE.
At 6-30, Mr. WHITELEY.
WEDNESDAY, at 8, OPEN CIRCLE.
SUNDAY, DEC. 3RD, Mrs. IRONS.

Moss Side Progressive Lyceum Church,
66, BABY STREET.

SUNDAY, NOV. 26TH, at 2-30, LYCEUM.
At 3, ANNUAL MEMBERS' MEETING and
ELECTION OF OFFICERS.
No 6-30 Service.
SUNDAY, DEC. 3RD, at 2-30 and 6-30,
LYCEUM OPEN SERVICES
to be conducted by MEMBERS.
Chair to be taken by Miss HARRISON.
Every Lyceumist and Friend heartily
welcomed.

British Magnetic Healers' Association.

The above Association will hold their
ANNUAL GENERAL MEETING

on SATURDAY, NOVEMBER 25TH, at
21, MANOR STREET, ARDWICK GREEN.

Time 6 p.m. prompt.

SPECIAL NOTICE.—No Healing on
SATURDAY, NOVEMBER 25TH.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 26TH, at 2-30, LYCEUM.
At 6-30, Mrs. MCCLELLAND.
At 8-15, Mrs. CHAPPEL.
TUESDAY, at 8-15, Mrs. PEAKE.
THURSDAY, at 8-15, Mrs. SPENCER.
SATURDAY, NOV. 25TH, OPEN CIRCLE
"Black and White" Concert Party
postponed.
See Special announcement for Lantern
Lecture next week.

Salford Spiritualist Society,
WEST HIGH STREET.

SUNDAY, NOV. 26TH, at 10-30 and 1-45,
LYCEUM.
At 3, 6-30 and 8, Mrs. J. A. BOOTH.
MONDAY, at 3, Mrs. HOLT.
WEDNESDAY, at 8, Mrs. E. HOLDEN.

New Shaw St., West Craven St.,
REGENT ROAD.

SUNDAY, NOV. 26TH, at 3, 6-30 and 8,
Mr. JAMES.
MONDAY, at 3 and 8, Mrs. WILMOTT.
WEDNESDAY, at 3 and 8, Mr. A. CRAVEN

Worthing Spiritualist Mission,
17, WARWICK STREET, WORTHING

SUNDAY, NOV. 26TH, at 6-30,
Mrs. ORMEROD.
THURSDAY, Mrs. LEWIS.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, NOV. 26TH, at 7,
Mr. A. T. KIRBY.
DEC. 3RD, Mrs. ANNIE JOHNSON.
DEC. 10TH, Mr. R. BODDINGTON.

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

SUNDAY, NOV. 26TH, at 11-15 and 7,
Mr. RONALD BAILEY.
MONDAY, at 8, PUBLIC HEALING CIRCLE
WEDNESDAY, at 8, Mr. FRED CURRY.

Bowes Park Spiritualist Society,
SHAFTSBURY HALL,
Adjoining Bowes Park Station, N.22.

SUNDAY, NOV. 26TH, at 11.
Rev. J. M. MATTHIAS.
At 7, Prof. JAS. COATES.
SUNDAY, DEC. 3RD, Mr. E. J. WILSON
and Dr. VANSTONE.

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

SUNDAY, NOV. 26TH, at 11-15, CIRCLE.
At 3, LYCEUM. At 7, Mr. T. W. ELLA,
Trance Address.
MONDAY, at 7-30, LADIES' PUBLIC
CIRCLE.
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.
WEDNESDAY, NOV. 29TH, at 7,
ENTERTAINMENT BY LYCEUMISTS.

DAIRYCOATES SPIRITUALIST
SOCIETY.

THE DAIRYCOATES SPIRITUALIST
SOCIETY having secured fresh rooms,
are now holding their meetings in
DAY STREET SCHOOL ROOM, ANALBY
ROAD, HULL.

Sunday at 10-45; Lyceum, 1-45.
Afternoon at 3; Evening at 6-30.
Members' Circle, Thursday, Evening.
Public Meeting every Saturday
Evening.

SOCIETY ADVERTISEMENTS.

Battersea Christian Spiritualist Church
TEMPERANCE HALL, WANDSWORTH RD.
(Nr. Queen's Rd.), LAVENDER HILL.

SUNDAY, NOV. 26TH, at 6-30,
Mrs. GRADDON KENT,
Address and Clairvoyance.
SUNDAY, DEC. 3RD, Miss J. MCKAY.

Battersea Spiritualist Church.
NEW ADDRESS.

BENNERLEY HALL, BENNERLEY RD.
NORTHCOTE ROAD, BATTERSEA.

SUNDAY, NOV. 26TH, at 6-30,
Mr. R. BODDINGTON
(President, L.D.C.).
SUNDAY, DEC. 3RD, Mrs. M. COLLINS.

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

SUNDAY, NOV. 26TH, at 11,
Mr. PERCY O. SCHOLEY.
At 6-30, Mr. H. W. ENGHOLM.

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

SUNDAY, NOV. 26TH, at 11 and 6-30,
Miss J. MCKAY, of Harrogate,
Address and Clairvoyance.
SUNDAY, DEC. 3RD, Miss V. BURTON
and Mr. THOMAS.

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

SUNDAY, NOV. 26TH, at 11, CIRCLE.
At 3, LYCEUM. At 7, Mr. TURNER.
THURSDAY, Mr. A. VOUT PETERS.
FRIDAY, MEETING FOR ENQUIRERS.
SUNDAY, DEC. 3RD, Mr. KIRBY.

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

SUNDAY, NOV. 26TH, at 7,
Rev. GEO. WARD.
WEDNESDAY, at 8, Mrs. S. PODMORE,
Address and Clairvoyance.

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

SUNDAY, NOV. 26TH, at 6-30,
Mr. W. A. MELTON,
Address and Clairvoyance.
WEDNESDAY, NOV. 29TH, at 8, SERVICE.

Hackney Spiritualist Church
240A, AMBURST ROAD.

SUNDAY, NOV. 26TH, at 7,
Mrs. BROOKMAN.
MONDAY, at 8, CIRCLE.
FRIDAY, at 8, LITERARY CIRCLE.

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

FRIDAY, NOV. 24TH, at 7 (and 7-30),
Prof. J. COATES, READER.
SUNDAY, NOV. 26TH, at 6-30, for 7,
Mrs. LAURA LEWIS.

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

SUNDAY, NOV. 26TH, at 6-30,
Mr. W. G. THOMAS.
WEDNESDAY, NOV. 29TH, at 8,
LADIES' MEETING.
THURSDAY, NOV. 30TH, at 8,
Mrs. RICHARDS.
SUNDAY, DEC. 3RD, at 6-30,
To be Announced.
Sunday Morning at 11,
Lyceum at 3.

Manchester Spiritualists' Central Propaganda Committee.

SPECIAL MONTHLY SERIES OF MEETINGS.

Sunday, Dec. 3rd, 1922, at Ardwick Picture Theatre, Ardwick Green.

SPEAKER: E. A. KEELING, Esq. (of Liverpool).

SUBJECT: "THE SPIRITUAL POSSIBILITIES OF MAN."

CHAIRMAN: ALBERT WILKINSON, Esq. (Blackpool).

SOLOIST: MISS DORIS WILMOTT.

Doors open at 6.

Commence at 6-30.

Silver Collection.

Hymn Sheets Provided.

SPEAKERS FOR 1923.

SUNDAY, JANUARY 7TH, GEO. F. BERRY, Esq. (GENERAL SECRETARY, S.N.U.).

SUNDAY, FEBRUARY 4TH, ERNEST W. OATEN, Esq. (EDITOR, "THE TWO WORLDS").

SUNDAY, MARCH 4TH, HER GRACE THE DUCHESS OF HAMILTON.

EASTER SUNDAY, APRIL 1ST, J. CUMING WALTERS, Esq., M.A. (EDITOR, "MANCHESTER CITY NEWS").

Cheetham Hill National Spiritual Church, Halliwell Lane (opp. Marlboro' Road).

Grand Opening of New Church on Sunday, Nov. 26th.

At 3 and 6-30. **SPEAKER: E. W. OATEN, Esq.,** President of S.N.U. and Editor of "The Two Worlds." Silver Collections.

On SATURDAY, Dec. 2nd, **GRAND TEA AND SOCIAL.** Tea on tables at 5. Tickets, 1/3.

SOUTH MANCHESTER SPIRITUALIST CHURCH,

PRINCESS HALL, PRINCESS ROAD, MOSS SIDE.

SUNDAY, DEC. 3RD, LYCEUM OPEN SESSION, MRS. BENTLEY. At 2-30, DISTRIBUTION OF PRIZES.

At 6-30, LYCEUM SESSION. At 8-15, SERVICE, MRS. BENTLEY.

Come and see how the Children are taught.

Bankfoot National Spiritualist Church, 813, Manchester Road, Bradford.

SUNDAY, Nov. 26th, at 6-30 p.m., in the IDEAL PICTURE HOUSE, BANKFOOT, BRADFORD.

LANTERN LECTURE on "Spirit Paintings and Spirit Photography" by W. HUTCHINSON, Esq., of Nelson.

Chair to be taken by J. PARKER, Esq., D.N.U., of Bradford.

TICKETS for Reserved Seats, 9d. and 6d., obtainable from the Secretary, 32, Hastings Place, Bradford, Yorkshire.

Silver Collection other parts.

Proceeds in aid of the Building Fund.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 26TH, at 7.

MR. AND MRS. HUMPHRIES.

THURSDAY, NOV. 30TH, at 3.

SPECIAL SERVICE.

FRIDAY, DEC. 1ST, at 8.

MISS GEORGE.

SUNDAY, DEC. 3RD, at 7.

Mrs. GRACE PRIOR.

Hounslow Spiritualists' Society,
ADULT SCHOOL, WHITTON ROAD.

SUNDAY, NOV. 26TH, at 6-30.

MRS. LAWS. At 3, LYCEUM.

THURSDAY, at 7-45, Miss F. M. BLAKE.

WEDNESDAY, at 3, GUILD.

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

SUNDAY, NOV. 26TH, at 11.

MR. CLARKE. At 3, LYCEUM.

At 6-30, Mrs. CANNOCK.

WEDNESDAY, at 7-30, Mrs. MAUNDERS.

Romford Christian Spiritualist Society,
BROADWAY CHAMBERS, SOUTH STREET.

SUNDAY, NOV. 26TH, at 6-30.

Mrs. GARRATT,

Followed by OPEN CIRCLE.

MONDAY, at 3, Ladies' Meeting,

Mrs. GARRATT.

THURSDAY, at 8, Mrs. GARRATT,

Psychometry.

Clairvoyance at all meetings.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 26TH, at 3, LYCEUM

At 6-30, Mrs. EDEY.

THURSDAY, NOV. 30TH.

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

SUNDAY, NOV. 26TH, at 6-30,

MR. G. TAYLER GWINN, D.N.U.

MONDAY, at 3, Mrs. MELLOY.

WEDNESDAY, at 8, To be Announced.

SUNDAY, DEC. 3RD, Mrs. JAMRACH,

Naming of a Child. OPEN CIRCLE.

THURSDAY, DEC. 7TH, at 7-30,

GRAND SOCIAL AND DANCE,

To be held at the PUBLIC LIBRARY,

ROMFORD RD., in aid of New Church

Fund.

Lyceum every Sunday at 3.

Conductor, Miss HOGG.

THE EVANGELICAL SPIRIT RETURN MOVEMENT,

SALISBURY HALL, ROMFORD ROAD,
STRATFORD, E.15.

SUNDAY, NOV. 26TH, at 6-30.

Mrs. M. LAWS,

Address and Clairvoyance

Followed by PUBLIC CIRCLE

SUNDAY, DECEMBER 3RD.

MR. W. A. MELTON.

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.

GOLDEN WEDDING

Mr and Mrs BOOTH, of Bradford, two workers on the Yorkshire Union platforms, and members for several years, honoured their 50th anniversary on Nov 16th, 1922

ACKNOWLEDGMENT.

MR. EASTWOOD and FAMILY desire to thank all friends for their great kindness they have shown towards his dear wife and mother during her illness. Also for the beautiful letters of condolence and floral tributes during their sad bereavement.

NEW SECRETARIES.

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

BATTERSEA CHRISTIAN SPIRITUALIST CHURCH, TEMPERANCE HALL, WANDS- WORTH RD.—MR. E. T. MORRIS, 8, Gateley-road, Brixton, S.W.9.

HOME TREATMENT FOR ALL. EFFICIENT and INEXPENSIVE. Gets at the root of all bodily disease. Corpulency, piles, heart, kidney, liver, and acidity in stomach and constipation. Apply with stamped addressed envelope for particulars to **MR. JOHN FRANCIS, 38, Carter Knowls-road, Millhouses, Sheffield.**

Palmistry Simply Explained. With numerous Diagrams. By James Ward. Price 10s.6d.